

THE

# NEW TESTAMENT

Of our SAVIOUR

# *JESUS CHRIST,*

According to the

## Antient LATIN Edition.

WITH

CRITICAL REMARKS upon the literal Meaning in difficult Places.

From the FRENCH of Father *SIMON.*

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*By* WILLIAM WEBSTER,
Curate of St. *Dunſtan's* in the Weſt.

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In TWO VOLUMES.

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VOL. I.

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VOL. I.

TO THE

HONOURABLE and REVEREND

# Mr. *EDWARD FINCH,*

PREBENDARY of

## *CANTERBURY* and *YORK.*

*SIR,*

AS *the following* Tranſlation *was undertaken by your advice, and carried on according to your particular directions, I humbly offer it to your acceptance and encouragement. To thoſe who are unacquainted with the abilities and character of* Father Simon, *'twill be a ſufficient recommendation of his work, to be told, that* you *thought it an uſeful one; and to thoſe well-meaning perſons, who may object againſt it on account of the Author's* Religion, *'twill be a proper, and ought to be a ſatisfactory, anſwer, to let them know, that it has the approbation of a Gentleman of*

*the* ſincereſt piety, *and the firmeſt attachment to the* Proteſtant Religion.

*The knowledge of the* Scriptures *being the moſt excellent and valuable, I am not at all ſurprized, that you ſhould expreſs ſo great a deſire of having theſe critical remarks made more publick, eſpecially for the uſe of many of the Clergy, who may not have the opportunity of reading* French, *but yet would be glad to borrow all poſſible aſſiſtance towards the right underſtanding of thoſe* Sacred Writings, *which it is their immediate employment to ſtudy and explain. 'Twould be a reproach, not only to* them, *but to the judgment and common ſenſe of* Chriſtians, *to be forward to encourage a new edition of a* Virgil, *a* Horace, *or a* Terence, *and yet be incurious to ſee the obſervations of men of uncommon erudition and ſagacity upon a book dictated by their* Creator. *If a few various readings, or bold conjectures, concerning the genuineneſs, the meaning, and beauties of the* Claſſics, *deſerve the notice and encouragement of the* publick, *Father* Simon *has employed his extenſive learning and truly* Critical *genius upon the moſt noble and valuable ſubject; a book which contains the moſt important truths that ever were publiſhed, and which alone can direct us to true and eternal happineſs. I do not obſerve this by way of* reflection, *but as the true* reaſon *of that general encouragement which every writer has received, who*

*ſeriouſly*

*ſeriouſly attempts to ſettle the true reading, or explain the meaning of the* Bible.

*How well qualified our author was for ſo great an undertaking, is well known to the* learned *world from his other performances; but give me leave, Sir, upon* your *authority, to cite the opinion of that pious and learned Prelate, Biſhop* Kidder, *who preferred theſe* ſhort Scholia *to any of our* larger Commentaries. *After all, if the reader expects that every remark ſhould be equal to the Father's character, as uncommon as his capacity, ſuch expectations are unreaſonable, and muſt end in diſappointment; but we may venture to promiſe the judicious reader, that he will find this work, upon the whole, agreeable to its title, worthy of its author, and deſerving our peruſal. The uſefulneſs of it, not only to the* curious *and* learned, *but to every one that thinks the will of his* God *worth reading and underſtanding, is too obvious to be unobſerved; the objections againſt it too trifling to deſerve any notice. I ſhall mention only one, which is this, that there was no occaſion to publiſh the* Text *of Father Simon, becauſe 'tis a Tranſlation* from *a Tranſlation. But you, Sir, very juſtly obſerved the neceſſity of it, becauſe many of the Notes muſt have been unintelligible without it. Beſides, tho'* That verſion, *in the* general, *be much inferior to* ours, (*as the Reader muſt obſerve by comparing them*) *yet in* ſome *places it has expreſſed the ſenſe of the* Original *more clearly. I*

*ſhall*

*ſhall conclude this Epiſtle with aſſuring you, that, in tranſlating the* Text, *your commands are ſtrictly obſerved, by making the Tranſlation as* literal *as poſſible*, fidelity, *not* elegancy, *being the thing intended and required in this caſe. I beg leave to ſubſcribe myſelf, with the greateſt reſpect,*

SIR,

Your moſt obedient,

Humble Servant,

W. WEBSTER.

THE

# AUTHOR's PREFACE,

WITH

## A LETTER to *M. L. D. R.*

*SIR,*

I Herewith ſend you my literal obſervations upon the ſcripture, which you ſo earneſtly deſired of me; and I could have been glad you had not inſiſted upon a new tranſlation of the text: the life of any one man not being ſufficient to make an exact one, beſides its being impoſſible to expreſs the genius and character of the holy writings in our language. You will take care to get the work reviſed by ſome able divines, who, at leaſt, are maſters of the three tongues; I mean the Hebrew, Greek, and Latin. As for the approbation and licenſe, I refer myſelf entirely to you, the manuſcript now belonging to yourſelf.

*Paris, June* 15, 1697.

THO' I have been often importuned for a new tranſlation of the whole ſcripture, I could never yet be prevailed on to undertake a work, the difficulties of which to me appeared inſuperable. I had continually in my mind the anſwer made, on a like occaſion, to king Henry III. by Genebrard. That prince, who was deſirous of ſeeing a good verſion of the bible in our tongue, asked him what time and money were requiſite. Genebrard, who perfectly underſtood this matter, anſwer'd the king, *That thirty years, thirty Men learned in languages and divinity, and two hundred thouſand crowns were abſolutely neceſſary; and that even then, the work would not be without cenſure.* We have this from Renè Benoiſt, who was preſent when he ſaid it.

*R. Ben. Declar. ſur ſa trad.*

My firſt deſign was to have publiſhed nothing more than mere Scholia, or literal notes on the text of the ſcripture, without engaging in a new tranſlation. I imagined I could have made uſe of thoſe, lately made, by learned and judicious perſons, from the Latin edition: Wherefore, if I have given a new one, I do not pretend that it is exempt from faults; for that is impoſſible. All I can ſay in behalf of it is, that having made uſe of the informations of ſuch as have gone before me on this ſubject, I have endeavoured to make it more exact than all that have hitherto appeared in our tongue. And yet, I confeſs, it is ſtill far from that perfection requiſite in a work of this importance. Mr. de Sacy, Mr. Amelote,

Amelote, one of the fathers of the oratory, the gentlemen of Port-Royal, and the Jeſuits of Paris, cannot be enough commended: it were to have been wiſhed, notwithſtanding, that thoſe learned tranſlators had been better verſed in the original tongues, and in all parts of criticiſm. For though they profeſſedly undertake no more than to turn the Latin of the Vulgate into our tongue, yet they ought conſtantly to have had in view the Hebrew of the Old Teſtament, and the Greek of the New, whilſt they were tranſlating thoſe writings. Nay, it is impoſſible to ſucceed in a verſion of the New Teſtament, without having carefully ſtudied the Greek of the Septuagint, which was the tongue of the Evangeliſts and Apoſtles.

It will, I know, be objected, that the beſt, and ſhorteſt way had been, to tranſlate the ſacred writings from the originals, which perfectly expreſs the words of the Holy Ghoſt. Otherwiſe, as no tranſlator of the Scripture ever was either a Prophet, or inſpired, the faults of the Interpreter, when tranſlated into any other language, muſt neceſſarily be copied. I own, that where any work is to be tranſlated, it ought to be from the original text, and not from any verſion: but this rule, though in general true, is liable to ſome exceptions in tranſlations of the bible into any vulgar tongue, and deſigned for the uſe of the common people. It is proper they ſhould be made to underſtand the Scripture which is read in their Churches. This is re-

ligiouſly obſerved, not only in the Roman Church, but amongſt the chriſtian congregations of the Eaſt. Whenever the Syrians, whether Neſtorians, Jacobites, or Maronites, have attempted a tranſlation of the Bible into Arabic, they never choſe either the Greek or Hebrew for it; but their own ancient Syriac verſions: and it is the ſame with the Copts, who have likewiſe tranſlated their old Coptic verſions into Arabic.

Although the Council of Trent had not declared our ancient *Latin* verſion to be authentic, yet a prudent tranſlator, who propoſed to make the Scripture, which is read in his Church, intelligible to the common people, would be under a conſtant obligation to tranſlate rather from the Latin, than the Greek or Hebrew. And yet the decree of that Council, in favour of the *Vulgate*, does not in the leaſt diminiſh the authority either of the Originals, or of the Oriental verſions. Some few chriſtians of the Eaſt, reſiding at Rome, read their own ancient verſions publickly, and celebrate their litanies in their ancient tongues in that city. The Greeks, Maronites, and Armenians there, are even obliged to perform divine ſervice in Greek, Syriac, and Armenian, though united to the Roman Church. Such therefore are miſtaken, in my opinion, who think themſelves obliged to tranſlate the Bible into their own language from the *Latin* of the Vulgate becauſe the council has not declared either the Greek or Hebrew to be authentic, but only the Vulgate.

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For they do not obſerve, that when the biſhops, aſſembled at Trent, made that decree, they had no other thing in view than to eſtabliſh, upon a firmer foundation, the Latin edition in uſe for ſo many ages in the Weſtern churches.

It is that Latin edition which I have propoſed to tranſlate faithfully into French, juſt as it was publiſhed by the Popes Sixtus V. and Clement VIII. The point is not, whether there be paſſages where the originals are to be preferred to the Vulgate. The Roman cenſors, who corrected it with ſo much care, and the Popes who confirmed thoſe corrections by their bulls, never thought it wholly free from errors, as appears by the preface prefixed to that edition. The decree of the fathers of the Council of Trent was only made for the ſake of good order, and to prevent all diſputes which might have been occaſioned by different tranſlations, were every man at liberty to make a new one, or to correct the old according to his fancy.

Not that I think the Greek and Hebrew ſhould be laid aſide in a tranſlation made from the Vulgate: on the contrary, I am perſuaded they ought to have their ſhare in it; but in the margin only, by way of critical obſervations, which will be of the ſame ſervice as if all the Scripture were tranſlated from the Originals. Private perſons have always been allowed to explain, and even rectify St. Jerom's verſion by ſuch ſort of notes; as appears by the writings of the moſt learned Critics of the Ro-

man Church, who have publiſhed commentaries, or notes on the Bible. By this method, as well thoſe who prefer tranſlations from the originals, as thoſe who wholly adhere to the Vulgate, are pleaſed.

Richard Radulphus, Archbiſhop of Armagh in Ireland, a famous writer, who flouriſhed long before the Council of Trent, has very judiciouſly handled this queſtion in his *treatiſe upon the errors of the Armenians*. He ſuppoſes, that the Latin church, beſides the original Hebrew of the Old Teſtament, acknowledge three principal verſions, viz. the *Septuagint*, the Interpretation of St. Jerom, and that called the common one. *Ecce Latini multas tranſlationes habemus, & tres præcipuas, ſcilicet, 70 Interpretum, tranſlationem ſancti Hieronymi, & illam quam vocamus communem.* He then raiſes ſeveral difficulties thereon, as if we had nothing certain, by reaſon of the great difference to be found between the Hebrew text, and thoſe verſions. Which he thus ſolves, addreſſing himſelf to his Armenian; that we have no other Law than that which the Holy Ghoſt has delivered to us by the prophets and diſciples of Jeſus Chriſt, in whatever copy it be read: And that it is properly this Scripture which we call authentic: *Lex noſtra eſt illa quam Spiritus Sanctus per miniſterium prophetarum, apoſtolorum, & diſcipulorum Chriſti tradi mandavit & fecit hominibus ad recte vivendum, in cujuſcunque codicibus inſeratur, nec aliam ſcripturam vocamus authenticam niſi illam.*

*Armac. Sum. l. 19. c. 18.*

*Ibid. c. 19.*

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He adds, that we are not ſo much to regard the words, as the ſenſe of the words: that it is beyond diſpute, that the original of the Old Teſtament is in Hebrew, which was tranſlated into Latin by the Latins, into Greek by the Greeks, and into other tongues by other nations; ſo that allowing the Jews in ſome places to have corrupted the Hebrew text, it might be rectified by all thoſe verſions. It is, continues he, on the ſenſe of this original Scripture, as juſt now explained, that the truth of our canonical Scripture, and all the deciſions of the church, muſt be regulated; and, indeed, when any difficulty occurs, not only the ſeveral *tranſlations* but the Hebrew and Greek likewiſe are to be conſulted: *Ad hujus Scripturæ primariæ ſenſum debes fidem tuam de veritate noſtræ Scripturæ canonicæ, & omnes eccleſiæ definitiones referre... In iis in quibus videtur eſſe aliqua difficultas, conſulendas eſſe diverſas tranſlationes, &, ſi neceſſe eſt, codices Hebræos, & Græcos.* Ibid.

As to the three Verſions above mentioned by the Archbiſhop of Armagh, and which he ſuppoſes to have been approved by the Church, tho' different from each other, he anſwers, that ſuch approbation is to be conſidered in relation to the ſenſe of the Original, without particularly adhering to any one copy of thoſe verſions more than another: *Dico quod approbatio iſta Eccleſiæ, quoad tranſlationes, referenda eſt ad primum ſenſum, quem transferentes expreſſerant, non ad tuum codicem, vel meum.* He far- Ibid. c. 20.

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ther ſays, that when there is any appearance of alteration, the remedy to be applied is, to have recourſe to other more correct copies; and, where it is neceſſary, even to thoſe written in other languages. He makes no doubt, but this is the way of finding the true ſenſe of the Scripture, it being to no purpoſe to make any enquiries concerning the authors of thoſe tranſlations, ſince the Scripture receives no authority from its tranſlators, ſo long as we are in other regards certain of the fidelity of the tranſlation: *Remedium eſt ut recurras ad alios codices antiquos correctos; & ſi oporteat, ad libros linguæ alterius: nec dubium, quin ſic veritatem primariam invenies, quarum tranſlationum fruſtrà inquiris auctores, propter auctoritatem Scripturæ quæ à transferentibus auctoritatem non recipit, cum conſtet de veritate Scripturæ tranſlatæ.* *Ibid.*

I thought it convenient to cite Richard of Armagh's notion at length, not only becauſe his treatiſe is grown exceeding ſcarce, but becauſe he having written long before the diſputes that at preſent divide the Catholics and Proteſtants, and even ſome Catholic divines, he has ſhewn that he perfectly underſtood the matter, he treated on. He allows both the originals and verſions of the Bible all due authority: and it is on the ſame plan that *I* have attempted a new tranſlation of the Scripture. If I never loſe ſight of the ancient Latin edition, it is not becauſe I prefer it to the originals; but being to tranſlate the ſacred writings into our tongue,

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it was abſolutely neceſſary, I ſhould make uſe of the Bible, that has for ſo many ages been read in the Churches, not only of France, but of all the Weſt. Let it not be objected to me, that this work, being only the tranſlation of a copy that has its defects, I have not put into peoples hands the true word of God: For having in my notes joined the original text with the Vulgate, as often as the latter ſeems not ſufficiently conformable to it, my verſion is thereby a faithful copy, and expreſſes the original text of the Scripture.

I have herein endeavoured to imitate the ancient writers of the Church, who never laid aſide the Greek tranſlation of the Seventy, which was publicly uſed in their Churches, tho' they were perſuaded it was not free from errors. They were ſatisfied with correcting it by the Hebrew text, and quoting the tranſlations of Aquila, Symmachus, and Theodotion, as more agreeable in ſome places to the text. It was chiefly with this deſign that Origen in one volume joined thoſe antient verſions with the Septuagint, which he placed in the middle of them all. Not that he ever intended they ſhould be read in the publick ſervice of the Church, but only as a very uſeful aſſiſtance to ſuch as might apply themſelves to the ſtudy of the ſacred writings. This work of Origen having been of great advantage, not only to the Greeks, but alſo to the reſt of the Eaſtern Chriſtians, and to the Latins too, I thought I could not do better, than to follow his

example, by joining the readings of the original texts, and of the beſt Oriental verſions, to my tranſlation; it making a kind of ſmall Polyglot, which the Catholics may conſult in the diſputes they frequently have with the Proteſtants.

I am ſenſible, that all theſe different readings, collected from a great number of copies, as well manuſcript, as printed, will not be reliſhed by many, eſpecially in a verſion of the Scripture into our tongue; but it ought to be conſidered, that in whatever language the ſacred writings are publiſhed, the chief care of a tranſlator, ſhould be to expreſs the pure word of God with all poſſible exactneſs. Now, as we have not the firſt originals of the Bible, neither in Hebrew, nor Greek, the only method remaining to ſettle them, is to have recourſe to the beſt copies, and to take notice of the differences in them. St. Auſtin, in his treatiſes upon Chriſtian Doctrine, judiciouſly obſerves, that the chief care of ſuch as would be maſters of the true ſenſe of the Scripture, ſhould be to endeavour to get correct copies, that they may know how to prefer ſuch as are correct to thoſe that are not. *Codicibus emendandis primitus debet invigilare ſolertia eorum qui Scripturas divinas noſſe deſiderant, ut emendatis non emendati cedant.*

*Aug. l. 2. de Doctr. Chr. c. 14.*

It is ſurprizing, that ſo much pains ſhould have been beſtowed in the modern tongues to clear up prophane authors, whilſt, on the contrary, they who have printed tranſlations of the Scripture in French,

French, load them with notes, for the moſt part not only uſeleſs for the underſtanding of the text, but often merely chimerical, founded on nothing but their own wild imaginations. At the time that St. Jerom writ thoſe letters to ſome ladies of his acquaintance, which are full of curious and uncommon criticiſm, in order to inſtruct them in ſome of the greateſt difficulties of the Scripture, the Latin was the language of the common people. That pious and learned man would not, beyond all diſpute, have approved of the falſe delicacy of our age, which looks upon every thing that bears the name of *various lections*, and *critical notes*, as grammatical trifles. And indeed to their ſhame muſt it be owned, that ſome of thoſe ladies knew enough of Hebrew and Greek to conſult the originals of the Bible themſelves. Was not that admirable collection which Origen made of all the Greek verſions he could come at, and to which he gave the name of *Hexapla*, in the language of the Greeks, for whom he deſigned it? and were not the Scholia, or critical remarks in the margin of that incomparable work, in the ſame language?

After theſe inſtances, can it, with any appearance of reaſon, be objected to me, that my labour can be of no uſe but to the learned, and that my verſion ought to be rather in Latin, than in French? On the contrary, never was any work more ſeaſonable in our language than this. All the world is ſenſible, to what exceſs myſtical explications of the

Scripture have been carried in our age, and eſpecially in France. It ſhould ſeem that we are now gone back into thoſe antient times, when thoſe heretics, called Gnoſtics, had ſo moulded the words of the ſacred text to their allegorical and philoſophical interpretations, as to have wholly choaked up and ſtifled the religion of Jeſus Chriſt by their philoſophy. Thoſe Gnoſtics, or falſe Spiritualiſts, had formed to themſelves a Divinity of their own, ſtuffed with viſions. They affected talking out of the common road, treating the reſt of Chriſtians as ſimple and clowniſh, who interpreted the Scripture in a groveling literal way. This is the very character of our pretended Myſtics, who having nothing fixed and ſtable in them, go off from the literal ſenſe of Scripture in purſuit of their own whims and viſions.

It is proper for me here to lay down the rules which I have obſerved in my tranſlation. I have endeavoured to keep up to thoſe judicious obſervations made by Monſieur de Sacy, in the preface prefixed to his verſion of the books of Solomon. He there ſays, that, according to good ſenſe, the copy of any writing, as well as of a picture, ſhould be exact to the original: and adds, that for this reaſon he had choſen to allow ſomething more to fidelity than to perſpicuity; but to take away all grounds for complaining that he had rendered thoſe paſſages too obſcure, he had conſtantly explained the ſenſe in the margin. That judicious tranſlator, who was

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ſenſible of the profound reſpect that ought to be paid to the leaſt words of the Holy Ghoſt, ſhews that he rather choſe to expoſe himſelf to the ſuſpicion of paying too much, than to be accuſed of not paying enough.

And indeed this is the plan whereby every one ought to regulate himſelf who would tranſlate the ſacred writings well; and if Monſieur de Sacy has not executed it entirely, he is at leaſt to be commended for having endeavoured at it with all poſſible care. It is much eaſier to lay down rules for making a good tranſlation of the Scripture, than to put them in execution. Nor is it enough to ſay, that the ſacred writings, in paſſing out of one language into another, *ought always to preſerve the marks of their original, ſo that the Spirit of God who dictated them, and even the particular genius, as well of the original language, as of the Authors who compoſed them, may appear, and be found in them*: there are good grounds for doubting whether thoſe very Jeſuits, the authors of this wiſe maxim, have throughout preſerved the ſimple unartful ſtile of the Evangeliſts.

I fear they did not ſufficiently conſider the ſtile of St. Matthew, when they tranſlated ch. 1. of this Evangeliſt, v. 21. *And ſhe ſhall bring forth a Son, whom ſhe ſhall call Jeſus, for it is he who ſhall free his People from their Sins.* That metaphorical expreſſion *affranchira* does not ſtrongly enough expreſs

expreſs the quality of Saviour and Deliverer, which truly belongs to Jeſus Chriſt.

Nor, methinks, do they preſerve the character of the ſtile of the Evangeliſts, who tranſlate theſe words of the 1ſt of St. Luke, v. 35. *Ideoq; & quod naſcetur ex te ſanctum, vocabitur filius Dei*, by theſe following; and therefore the holy child which *ſhall be born of thee ſhall be called the Son of God.* In order truly to expreſs the words and meaning of the Angel who ſpeaks in the Goſpel of St. Luke, it had been better to have tranſlated it, *therefore alſo that which ſhall be born Holy of thee, &c.* The queſtion here, as Maldonatus obſerves, is the conception altogether divine of Jeſus Chriſt, which had nothing human in it, he being conceived by the Holy Ghoſt. Jeſus Chriſt then, according to the ſame Maldonatus, is not here called *Holy*, becauſe he was God, nor even becauſe, altho' man, he was not liable to ſin; but becauſe he had been conceived in a manner altogether holy, and not as the reſt of mankind; ſo that even tho' he had not been God, he might be called holy, and even Son of God, being in this paſſage called the Son of God, becauſe conceived by the Holy Ghoſt: *Cum idcirco Dei filius appelletur, quia non ex viro, ſed ex Spiritu Sancto conceptus eſt.*

*Mald. in c. 1. Luc. v. 35.*

I own that not only the Jeſuits, but likewiſe F. Amelote, and the Gentlemen of Port Royal, have tranſlated the words in queſtion in a more pure and elegant manner into our tongue; but I

was of opinion that here, and in many other places, I ought, without regarding elegance of expreſſion, to give the true ſenſe of the original. *He that tranſlates the Scripture*, ſays Monſieur de Sacy, *muſt have great ſagacity, and a nice diſcernment to make choice of words, and muſt often reject a word or expreſſion which he thinks the moſt pure and elegant, for this very reaſon, that ſuch manner of ſpeaking might ſeem to have ſomething too much like the diſcourſe of mankind, and not exactly enough anſwer the ſimplicity and majeſty of the Scripture.* This maxim ſhould ſtill have more force in thoſe places, where an Interpreter, by endeavouring too much at elegance, runs the riſque of not expreſſing the propriety and force of the words in the original.

In order to tranſlate the Vulgate well, it is requiſite to have continually before our eyes the original, from which this antient verſion was made; otherwiſe we ſhall often give wrong ſenſes to the Latin words, as has really happened to the Gentlemen of Port Royal in their French tranſlation of the pſalms from our Vulgate. Moſt of the Faults in it proceed from no other cauſe than their not conſulting the Original, while they were tranſlating the Latin. Nor are they wholly free from that fault in their tranſlation of the New Teſtament. I muſt ſay the ſame of F. Amelote, and the Jeſuits.

Nothing can be more judicious than St. Jerom's remark upon theſe words of the epiſtle to the Galatians: *God ſent forth his Son made of a woman.*

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Take notice, ſays this holy doctor, that the apoſtle ſays *made of a woman*, and not paſſing *thro' a woman*: which is the error of Marcion, and ſome other heretics, who pretend that Jeſus Chriſt was not cloathed with real fleſh: *Diligenter attendite, quòd non dixerit factum per mulierem; quod Marcion & cæteræ hæreſes volunt, quæ putativam Chriſti carnem ſimulant; ſed ex muliere, & non per illam, ſed ex illâ natus eſſe credatur.* This wiſe reflection of St. Jerom made me judge it more convenient to tranſlate theſe words of St. Matthew, *quod in eâ natum eſt*, by, *that which is conceived in her*, than by, *that which is made in her.* For beſides that, the former interpretation exactly anſwers the original, where we read γενηθέν, and that the divine conception of Jeſus Chriſt is ſpoken of in this place, ſome antient heretics are thereby refuted, who believed that his fleſh was of a cœleſtial and æthereal matter, and that the bleſſed virgin was no more than a vehicle. In theſe latter times there have been anabaptiſts who have revived this error.

*Hieron. Comm. in c. 4. Ep. ad Gal. v. 4.*

*Matth. 1. 20.*

Our Latin verſion being obſcure and ambiguous in many places, there is no other way of removing thoſe obſcurities, than by having recourſe to the originals from which it was made. They who underſtand the Greek tongue will not tranſlate thoſe words of St. Luke, *Quod ſupereſt date Eleemoſynam*, by, *give alms out of what remaineth unto ye*: From whence notwithſtanding ſome divines have inferred,

*Luke c. 11. v. 41.*

inferred, that we are not obliged to give alms, but out of our ſuperfluities. The Gentlemen of Port Royal have extremely well expreſſed the word *quod ſupereſt*, which is ambiguous in our Vulgate, tho' not ſo in the original Greek, by tranſlating it, *give alms of what ye have.*

Not that the verſion of the antient Latin Interpreter is therefore to be looked upon as wrong, but only as ambiguous. John Bois, as much a Proteſtant as he was, has juſtified him both here, and in many other places. The Authors of a French tranſlation of the whole Bible, printed at Antwerp ever ſince the year 1534, with the approbation of ſome Divines of Louvain, have put in the text of their verſion, *of what remaineth unto you give alms*, but have added in the margin by way of note, *of what ye have*; as if they intended to rectify the Latin of the Vulgate by the Greek text; which is common with them.

If the Jeſuits had caſt their eyes upon the original in the 15 ch. of St. Matthew v. 30. and ch. 14 of St. Luke v. 13. they would not have tranſlated the word *debilis*, by *people who had loſt the uſe of all their limbs*; for even in the Latin tongue, *debilis* is often no more than *mutilus*. Wherefore F. Amelote, and the Gentlemen of Port Royal, were right in expreſſing it by the word *maimed people*; as even the Jeſuits themſelves have tranſlated it, Matth. ch. 18. v. 8. and Mark ch. 9. v. 42. and indeed the oppoſition in thoſe two paſſages between *debilem*,

and *duas manus habentem*, ſhews plainly, that *debilis* ſignifies *having but one hand*: In the ſame ſenſe we find *manchots*, *one-handed*, in the French verſion of 1534; and in the 15th ch. of Matth. v. 30. *debiles* is very properly rendered by the word *mutilated*, and not by that of *people deprived of the uſe of all their limbs.*

I might add other places where the Latin of our Vulgate has led into miſtakes, not only ſome of our French tranſlators, but alſo ſeveral of the Proteſtants, who, for want of a competent knowledge of the Latin tongue, have accuſed the antient Interpreter of the Church with having ſwerved from the original Greek; but the more skilful of them have often done him juſtice. Were we to credit ſome of the Proteſtant Controvertiſts, it is an error againſt the Faith to read with the Vulgate in the 13th ch. v. 16. of the epiſtle to the Hebrews, *Talibus enim hoſtiis promeretur Deus.* But John Vorſtius, who was learned in the criticiſm of the ſacred writings, inſiſts, that this interpretation contains nothing contrary to the analogy of the Faith, nor even contrary to the practice of the Latin tongue: *non inepte, nec contra analogiam fidei*: he judiciouſly ſays, that this antient Interpreter is not guilty of barbariſms in not ſpeaking Ciceronian Latin, but that which was uſed in his own time: *Qui verſionem eam confecit, ſacras literas ea fere dialecto expreſſit, quæ ipſius ætate obtinuit.*

*Joan. Vorſtius Diatr. de adag. N.T. ibid.*

A tranſlator of the antient Latin edition muſt then have a perfect knowledge of the two tongues, I mean of the Greek and Latin, and never loſe ſight of the original texts. For inſtance; knowing that the *forte*, or *forſitan* of the Vulgate, anſwers to a particle which does not conſtantly ſignify *perhaps*, he will take care how he always tranſlates the word *forte* by that of *perhaps*. It is on this foot that (in Matth. ch. 11. v. 23. wherein Sodom is mentioned as compared with Capernaum) I have not, with F. Amelote, the Gentlemen of Port Royal, and the Jeſuits, tranſlated it, *perhaps that city might have remained unto this day*; and yet it is in the Latin edition *fortè manſiſſent uſq; ad hunc diem*. But the particle which is in the Greek appeared to me to be in this place rather an *expletive*, as the grammarians call it, than a particle of doubting. So that were I to have expreſſed it in my verſion, I ſhould have rendered it rather by *without doubt*, than by *perhaps*.

It is for the ſame reaſon, that in St. John ch. 4. v. 10. I have not with the Jeſuits tranſlated *perhaps thou wouldeſt have asked of him drink*, tho' we find in the Vulgate *forſitan petiſſes ab eo*. Indeed F. Amelote, and the Gentlemen of Port Royal have tranſlated it affirmatively, *Thou wouldſt have asked of him thy ſelf*. This obſervation may be applied to ſeveral other paſſages of Scripture, where *fortè* and *forſitan* are found in our Latin edition, and whereon ſome divines, who look upon every thing

called Grammar as trifling, make very unſeaſonable and improper reflections.

It is not ſufficient for a tranſlator of the New Teſtament perfectly to underſtand the Greek of prophane Writers; he muſt beſides have a perfect knowledge of the Greek of the Evangeliſts, and Apoſtles, which may be called a ſort of *Synagogue Greek.* Beza, and ſeveral other Proteſtants, not to mention ſome Catholic tranſlators, have fallen into very groſs faults by not applying themſelves to the ſtudy of this Synagogue Greek.

Tho' particles and prepoſitions appear but trifles in themſelves, yet is it exceeding difficult in the Scripture to render them properly. However learned a man may be in the Greek and Hebrew, it is impoſſible to give thoſe particles or prepoſitions their true ſignification, without being well verſed in the Greek of the Septuagint, which is that which the Evangeliſts and Apoſtles uſed. This difficulty is occaſioned in that the Hebrew, not being ſo rich and copious as the Greek and Latin, one ſingle particle or prepoſition has ſeveral ſenſes in that tongue: Now the Septuagint having generally tranſlated theſe prepoſitions word for word, and as they are in the Hebrew, they have at the ſame time given them all the different ſenſes in the Greek, which they have in the original Hebrew. The writers of the New Teſtament have herein followed the Greek of the Seventy, as might be eaſily ſhewn by a multitude of examples. But I ſhall confine myſelf

myſelf to a bare mention of this general remark, and leave my reader to the proofs which he will find in my verſion, and notes thereon.

I ſhall only here, as an inſtance, give the words of the 3 v. 9 ch. of the Epiſtle to the Romans, *Optabam enim ego ipſe anathema eſſe a Chriſto.* I have ſeen no tranſlator, or commentator who has perfectly expreſſed the ſenſe of it, for want of conſidering the Greek particle ἀπὸ, which our Interpreter has tranſlated literally by *a*, viz. *a Chriſto*, whereas here and in other places, as well of the Old, as New Teſtament, it ſignifies *propter*; ſo that it ſhould here be rendered propter Chriſtum *upon the account, for the ſake of Chriſt*, and not *from, or thro' Chriſt.* The reaſon of this ſignification is founded upon the Greek particle ἀπὸ, and the Latin *a* anſwering to the Hebrew *min*, which ſometimes in Hebrew ſignifies *propter, for the ſake of.*

St. Chryſoſtom, and after him all the moſt learned of the Greek commentators, not having duly conſidered this Hebraiſm, have confined the ſignification of the Greek words ἀνάθεμα εἶναι (*to be anathema*) to that which they have given to the particle ἀπὸ, *from*, as if *to be anathema* were here the ſame as *to be ſeparated from Chriſt*; but the word *anathema* when taken in an ill ſenſe, always ſignifies *to be accurſed, to be treated as a malefactor, to be exterminated.* And this is really the ſenſe' St. Jerom gives to this paſſage of St. Paul, which ſome learned men have likewiſe explained in the ſame manner, but not having *Hieron. Epiſt. ad Algaſ. qu. 9.*

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ing tranſlated the Greek Particle ἀπὸ according to its true ſignification, with relation to the Hebrew particle *min*, they have left ſome obſcurity in the Apoſtle's words.

A tranſlator then muſt always have his eye on the Greek of the Septuagint. Cameronius, who well underſtood this maxim, could not help falling upon Beza's note on the 8 v. of 19 ch. of St. Matth. where Beza is of opinion, that the Greek particle κατὰ may be explained by *κατὰ ſecundum*, becauſe it is uſed by Plutarch in that ſenſe: whereas he ſhould have had recourſe to the Greek of the Septuagint, where it is often taken for *propter*, *upon account of*. There is nothing more uſual, ſays Cameronius, in the New Teſtament, as well as in the Greek of the Septuagint, on which the Apoſtles formed their ſtyle, than to uſe one prepoſition for another: *In libris Novi Teſtamenti adeoq; in verſione 70 Interpretum, quorum phraſes ſcriptores codicis Novi Teſtamenti adeo æmulati ſunt, quod eſſent uſitata in iis ſynagogis Judæorum quæ erant inter gentes a quibus collecta fuit Eccleſia, nihil eſt frequentius iſtis enallagis præpoſitionum.*

*Cam. in c. 19. Matth. v. 8.*

Here would be the proper place for enlarging upon the frequent Hebraiſms to be found all over the New Teſtament. For though the words be almoſt conſtantly Greek, yet the diction is generally Hebrew or Syriac. As religion took its riſe among the Jews, and their tongue has ſomething particular in it, it was, in a manner, unavoidable but other tongues,

tongues muſt have borrowed ſome of their expreſſions from them: all the difficulty is to know, whether in a tranſlation of the Scripture, and chiefly in ſuch as are written in any of the vulgar tongues, the Hebraiſms are to be exactly preſerved. It ſeems at firſt ſight that it were better to retain them, and pay that regard to the ſacred writings, which cannot be tranſlated too literally, ſo long as they are underſtood. Beſides, by preſerving them, or at leaſt ſuch, as cannot be well rendered in another tongue, they who read thoſe verſions are by degrees accuſtomed to the ſtyle of the Scripture; not to mention that one is leſs liable to be miſtaken. But on the other hand, by tranſlating all the Hebraiſms word for word, there is great danger of growing unintelligible, this being a very great fault in moſt of the tranſlations of the Scripture made by the Jews. Leo of Modena, a learned Rabbi of Venice, could not bear thoſe barbarous verſions of his own nation, ſpeaking of them in a Dictionary which he compoſed for them in Hebrew and Italian, wherein he explains the moſt difficult words of the Bible.

It has been my deſign to obſerve, as it were, a medium between thoſe two extremes. There is I know not what of ſimple and natural in the writings of the moſt ancient Authors, which, in a manner, makes part of their character, and which it is always proper to expreſs in a verſion, ſo far as not to make it unintelligible. For this reaſon I have made no alteration in ſome certain ways of ſpeaking, which

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are common with the Hebrews. For inſtance, I have tranſlated theſe words of ch. 9. v. 30. Matth. *aperti ſunt oculi eorum*, by *their eyes were opened*; adding in the Margin, it is a Hebraiſm ſignifying, *they ſaw*. I have likewiſe choſen rather to tranſlate according to F. Amelote, and the Gentlemen of Port Royal, theſe words of ch. 5. v. 2. of the ſame Evangeliſt, *aperiens os ſuum*, by *opening his mouth*, than with the Jeſuits of Paris, by *beginning to ſpeak*. And, indeed, ſeveral learned commentators after St. Auſtin havefound ſomething myſterious in the former way of expreſſing thoſe words.

I was likewiſe willing to tranſlate the *panem quotidianum*, of the Lord's Prayer in St. Luke, by *our daily bread*, that I might not depart too much from the expreſſion ſo long uſed, though I might have tranſlated it in a manner leſs ſimple, by, *our food of each day*, the word *bread* in Hebrew ſignifying all manner of food or aliments. But I have not been ſo ſcrupulous in tranſlating theſe other words of St. Luke, ch. 14. v. 15. *Beatus qui manducabit panem in regno Dei*, which F. Amelote, and the Gentlemen of Port Royal, who have retained the Hebraiſm, have tranſlated by a low mean expreſſion, *Bleſſed is he that ſhall eat bread in the kingdom of heaven*. I have followed the verſion of the Jeſuits, who have tranſlated it more nobly, without departing from the letter, *Happy is he who ſhall be a gueſt in the kingdom of heaven*. Among the Hebrews, *manducare panem*, ſignifies merely *to eat*. But it is not

not the ſame as to another paſſage in the Acts of the Apoſtles, where, conformably to the Greek text, it is in the Vulgate, *ad frangendum panem.* I have preſerved the Hebraiſm by tranſlating it, *in order to break bread*, tho' this may be explained according to the letter, as of an entertainment of the Diſciples with St. Paul before his departure. But as the ancient Syriac Interpreter, and the Arabic, publiſhed by Erpenius, underſtand it of the Communion, I thought proper to keep to the words of the text, in order not to confine it.

This has made me retain many Hebraiſms in my tranſlation, tho' I have explained them in my notes. There is nothing myſterious in thoſe Hebraiſms which the Evangeliſts and Apoſtles made Uſe of; being born Hebrews, and uſed to the ſtyle of the Old Teſtament, it is not ſurprizing, that their writings ſhould be full of modes of ſpeaking purely Hebrew and Syriac. However, I have endeavoured, whenever thoſe expreſſions are to be met with, always to make myſelf intelligible. And, indeed, when they writ in this ſynagogue-ſtile, they were underſtood by the new-converted Jews, who were no ſtrangers to this language. Wherefore in thoſe places, where nobody doubts the true ſenſe of thoſe ſynagogue-expreſſions, I thought I might be allowed to change them for others that were clearer, and better adapted to our cuſtoms. It was not neceſſary, for inſtance, in my verſion to keep to theſe ways of ſpeaking,

*loaves of propoſition, abomination of deſolation,* * and ſome others of the ſame ſort, they being to be expreſſed in our language by other terms that are clearer, without loſing any thing of their ſtrength.

It is not to be denied but that there are in our ancient Latin edition certain words generally called *Sacred*, becauſe received many ages ſince in the Churches of the Weſt. It is this long uſe which has obtained for them the name of *Sacred* : and as this ſame uſe is to be found eſtabliſhed in our tongue, there is no doubt but they ought to be retained in a French tranſlation of the Scripture. Theſe words, for example, *Baptiſm*, *Penance*, *Faith*, *Angel*, *Church*, *Synagogue*, *Scribe*, and many others of the ſame kind, are underſtood by every body, becauſe uſe has authorized them, as well in our tongue, as in the Latin : nay, ſome of theſe expreſſions have a greater force in our antient edition, than thoſe which the Calviniſts have adopted in the room of them, in their new tranſlations : of this kind is the word *penance*, which they ſeem to be reſolved to baniſh out of their Bibles. Luther has acted more prudently ; for in his German verſion he has kept them in. Let us, ſays Melancthon, his diſciple, ſpeaking of this word, let us expreſs ourſelves with the Church ; nor let us be aſhamed of talking the language of our Mother : *Nos loquamur cum Eccleſia : ne pudeat nos materni ſermonis : Eccleſia eſt mater noſtra, ſic autem loquitur Eccleſia.*

*Phil. Melan. ap. Boiſſ. in c. 4. Matt. v. 17.*

* And yet this laſt expreſſion is very common in our Engliſh Tranſlation.

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There is another kind of words which I thought myſelf obliged to retain in my verſion, it not being poſſible to tranſlate them into another tongue, but by circumlocutions, or other words which do not expreſs the true ſenſe. It is for this reaſon that the beſt tranſlators of the New Teſtament, and even the politeſt, have kept in the word *Phylacteries*, and ſome others of that kind. It is more judicious on ſuch occaſions to retain the very word of the Original in the tranſlation, eſpecially where it is not againſt cuſtom, and at the ſame time to explain it by a note: thoſe long periphraſes and explanations in the body of a tranſlation, not being approved by good judges. Henry Stephens, ſo well verſed in the art of tranſlating, owns it is much better to keep in the Greek word *hypotypoſis* in the Latin verſion of Sextus Empiricus, than to make uſe of a long circuit of words: *Alioqui*, ſays that learned critic, *longis periphraſeos ambagibus utendum fuiſſet.* *Hen. Steph. Not. in Sext. Emp.* A faithful Tranſlator ſhould, as far as is poſſible, render the expreſſions of his original word for word, as Muretus has very juſtly obſerved on this verſe of Horace; *Nec verbum verbo curabit reddere fidus Interpres*: For this is the difference which that Poet makes between him who imitates an author, and him that tranſlates; ſo that *fides interpres* is the ſame as *tanquam fidus interpres.* And thus they who have made uſe of theſe words in defence of their too looſe verſions did not underſtand Horace's meaning. *Muret. lib. 12. Var. Lect. c. 1.*

There are ſome places in the Scripture where it is dangerous to ſwerve the leaſt from the words of the text, leſt (as St. Jerom expreſſes himſelf in his commentary upon the Epiſtle to the Galatians) it happen, that of the Goſpel of Chriſt we ſhould make a Goſpel purely human: *Grande periculum eſt in Eccleſia loqui, ne forte interpretatione perverſa de Evangelio Chriſti hominis fiat Evangelium.* That holy Doctor, who in his treatiſe concerning the true way of tranſlating well defends looſe verſions in the ſtrongeſt manner, talks quite otherwiſe in his works, wherein he has no Apology to make againſt his adverſaries. It is then that he condemns the too great delicacy of ſuch, who reject the antient Latin edition, upon pretence that it is in many places barbarous, as may be ſeen in his remark on theſe words of the Epiſtle to the Epheſians: *Cohæredes, concorporales, & comparticipes.* He there prefers a tranſlation exactly correſponding to the Original Greek, tho' not altogether Latin, to one more elegant, but which ſhould not ſo well expreſs the force of the Original. The reaſon' he gives for it is, that where the Scripture is concerned, every word, every ſyllable, every letter, every little point has a meaning: *Singuli ſermones, ſyllabæ, apices, puncta in divinis ſcripturis plena ſunt ſenſibus, propterea magis volumus in compoſitione ſtructuraq; verborum quam intelligentia periclitari.*

*Hieron. Com. in c. 1. Epiſt. ad Galat.*

*Hieron. Comm. in c. 3. epiſt. ad Epheſ. v. 6.*

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That part of criticiſm, relating to words, ſeems indeed rather to belong to Grammar, than to Divinity; and yet is it of great importance in ambiguous expreſſions, capable of ſeveral ſenſes. The Greek Fathers have this advantage over the Latin, to have the books of the New Teſtament written in their own tongue. As they are very curious and ſubtle in this ſort of enquiries, moſt of their diſputes with the heretics, turn upon the propriety and force of ſuch words, as each ſide explains to its own advantage. According to this method, I thought it more proper to tranſlate ſimply and literally thoſe words in 10 ch. 1ſt Epiſt. to Corinth. v. 2. *And were all baptiſed under Moſes in the cloud, and in the ſea,* than to confine St. Paul's ſenſe by an expreſſion that was better French, as the Gentlemen of Port Royal have done, by tranſlating, *were all baptiſed under the conduct of Moſes.* The antient Anti-trinitarians, as well as the modern, laid great ſtreſs upon ſuch expreſſions as theſe, to be baptiſed in Moſes, to believe in Moſes: whence they inferred, that *to be baptiſed in the name of the Holy Ghoſt*, were not expreſſions from whence it might be concluded, that the Holy Ghoſt was God. St. Baſil, without departing from the literal and Grammatical ſenſe of St. Paul's words, anſwers, that the Faith which they under the Old Teſtament had in Moſes and the cloud, was but a ſhadow, a figure, and that types and repreſentations of human things, are not to be compared with things divine. *Baſil. de Spir. S. c. 14.*

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To enter into the Apoſtle's thought, not only in this, but in many other places, we muſt ſuppoſe he interprets the Scripture according to the method then in uſe among the Jews. He makes uſe of a *Deras*, or myſtical ſenſe: The cloud and the red ſea repreſented the baptiſm of Chriſtians; ſo that this baptiſm of Moſes is a myſtical baptiſm, which was the type of that of Jeſus Chriſt; in the ſame manner as Moſes, according to St. Cyril of Alexandria, was a typical mediator, and the figure of the true mediator. Therefore muſt we not take the word *baptiſed* in this paſſage of the firſt Epiſtle to the Corinthians ſtrictly according to the letter, nothing being here ſpoken of but a type.

It is likewiſe, according to the ſame ſimplicity of ſtile, that I have literally tranſlated v. 7. ch. 1. Rom. *Grace to you and peace from God our Father, and the Lord Jeſus Chriſt*: where, conformably to the Greek text, it is in the Vulgate, *gratia vobis & pax a Deo patre noſtro, & Domino Jeſu Chriſto.* The Gentlemen of Port Royal, who have rendered it, *may God our Father, and Jeſus Chriſt our Lord give you grace and peace*, have not taken notice, that the antient Doctors of the Church argued ſtrongly againſt the Arians from this paſſage of St. Paul, where the Greek particle ἀπὸ, *from*, as well here, as in other places of the ſame apoſtle, falls equally both upon the Father and the Son, and that thus thoſe heretics were in an error, whilſt they pretended to prove the Son of God inferior to the

Father, ſuppoſing that the particle αὐτὸς was, in the ſacred text, only attributed to the Father. There are other paſſages, where ſome of the new tranſlators, by too much affecting politeneſs, have baniſhed out of their verſions certain expreſſions which enforce the Divinity of Jeſus Chriſt; and this is what I have as much as poſſible avoided.

Theſe very tranſlators, on the other hand, not preſerving a due uniformity in their verſions, ſometimes expreſs even the very etymologies of words. Monſieur Godeau had reaſon to call ſuch an ill-timed exactneſs *pedantic*. I ſhould be too prolix, were I to enter into particulars of the reſt of the defects of ſome tranſlators; neither am I ſo vain as to think my own verſion wholly free from them: And indeed I only intend it as an eſſay, and not as a perfect work. But it is time for me to ſay a word or two concerning my notes.

All that has been mentioned as to the great difficulties in making a good tranſlation of the ſacred writings, is a manifeſt proof that there is no underſtanding them without ſome few literal remarks; and theſe are what are generally called *Scholia*. St. Jerom, notwithſtanding his great skill in the original tongues, owns that the Bible has many words which cannot be exactly tranſlated from Greek into Latin, nor from Hebrew into Greek; no more than from Latin into Greek, nor from Greek into Hebrew; *Multa enim ſunt*, ſays this learned father, *quæ nec de græco in latinum transferri valent, nec de*

*Hieron. Comm. in c. 1. Epiſt. ad Epheſ.*

*de hebraico in græcum, & reciproce, nec de latino in græcum, nec de græco in hebræum.* As then a tranſlation, however exact, cannot expreſs the propriety and force of thoſe words, it is abſolutely neceſſary to ſupply that defect by literal notes, which may give a full explanation of the whole ſenſe; beſides, the Septuagint, which was followed by the Evangeliſts and Apoſtles, has given certain ſignifications to ſome Greek words, which they have not uſually in the Greek language: and this is what a faithful interpreter ought to clear up by his remarks, as St. Jerom often does in his Commentaries.

How many equivocal words are there in the Scripture, which cannot be explained in their whole extent but by notes, unleſs we make a paraphraſe rather than a real tranſlation? Nay, it is dangerous on thoſe occaſions, in the body of a tranſlation, to inſert other clearer expreſſions inſtead of thoſe ambiguous words, upon pretence of taking away their obſcurity. Some of the helleniſt Jews having, according to this method, taken the liberty of altering theſe words in ch. 6. v. 2. Gen. *Children of God*, into that of *Angels*, drew many of the antient Fathers into very groſs errors. Wherefore thoſe looſe verſions, where nothing is ſaid but what is very clear, and underſtood by every body, are liable to very great defects. A Circumſtance that never happens to a faithful tranſlator, who by his notes makes up all the deficiencies of his verſion.

We are to ſuppoſe it impoſſible to baniſh all equivocal words out of an exact tranſlation of the Scripture, there being in no tongue ſo many words as things : *res infinitæ* ; *voces finitæ*. For inſtance, the Hebrew verb *ſçaha*, rendered in Greek by προσκυνεῖν, and in the Latin edition by *adorare*, is equivocal in our tongue ; for which reaſon, there are ſome who would not have the word *adore* uſed in every place in the New Teſtament, where *adorare* is in the Latin : Yet a ſmall note or *ſcholium* eaſily prevents all ambiguity ; for it need only be obſerved, that it originally ſignifies in general, *to ſalute with profound reſpect*, *to bow*, *to proſtrate oneſelf* ; and indeed theſe are the ſeveral ſignifications of προσκυνεῖν in the Greek of the Septuagint, and of the New Teſtament, and of *adorare* in the Latin of our Vulgate. But as the way of ſalutation was different among different nations, theſe words have likewiſe had different notions affixed to them ; but when God is ſpoken of, they are to be underſtood of the true adoration due to him alone. It is not the ſame thing when men or angels are ſpoken of. The Greeks adore the book of the Goſpels, when carried in ceremony, and the Holy Gifts before conſecration ; and tho' in one of the liturgies the word *adorare* be uſed in thoſe places, yet the ambiguity ceaſes, as ſoon as the obſervation I juſt now mentioned is put into a note. There are even ſome paſſages where it ſeems proper to preſerve the ambiguity in the text of a verſion, Divines

not being agreed what adoration is meant in thoſe paſſages, whether it be the true adoration, belonging to God alone, or only that reſpect which is paid to perſons in ſaluting them. There are ſome Interpreters, and very antient too, who believe that the Magi or Wiſe men did not only ſalute the child Jeſus as King, but alſo adored him as God: they who have added notes to the French verſion of the whole Bible, printed at Antwerp in 1534. have, to their tranſlation ch. 2. v. 11. Matth. *and falling down adored him,* ſubjoined this literal remark. *The Hebrews often uſe this word,* adore, *to ſhew reſpect by proſtration of the body, as is ſtill obſerved to eaſtern kings and princes.*

Being then perſuaded that a faithful tranſlator's chief care ſhould be to give the plaineſt verſion, and the neareſt to his original that is poſſible, I am not of the opinion of ſome writers, who believe that in a French tranſlation of the Scripture, every thing muſt be ſo clear, that there muſt be nothing in it that is not conformable to our practices and cuſtoms. They inſiſt, for inſtance, that inſtead of the word *roof* it ſhould be *platform,* becauſe in Paleſtine, and ſome other countries, the tops of the houſes were not carried to a point as in France. But beſides, that the word *platform* does not ſufficiently explain the manner in which houſes were built in the Eaſt, and that the word *terras* much better agrees with it, it is much more proper to retain the ſimple word *roof* in the tranſlation, and to add in

margin, that the houſes in that country were built flat. One or two ſuch notes would ſuffice for all the paſſages where the word *roof* is to be found.

The ſame may be ſaid as to the word *penny*, and ſome others of the ſame kind: For tho' our *penny* does not anſwer to that of the Romans, it is not therefore neceſſary to expreſs it in a tranſlation of the New Teſtament by that of *a penny-weight in ſilver*. It is ſufficient to obſerve in a note what was nearly the value of thoſe pence, and when any words are to be met with in our language anſwerable to the weights, meaſures, and other things of that kind in Scripture, it is better to make uſe of them, or of others that are equivalent, in the body of the tranſlation. But after all, one need only on ſuch occaſions employ generical expreſſions, and explain the things more particularly in the Scholia. But care muſt always be taken not to ſtuff a ſimple verſion with a commentary, upon pretence of making it intelligible. They who follow ſuch a method are liable to tranſlate according to their own prejudices; and if they are Divines or Controvertiſts, make the Holy Ghoſt talk according to their own principles of Divinity, covering themſelves with the ſpecious name of *analogy of the Faith*; and yet there is nothing which tranſlators, eſpecially ſuch who are of any party, have ſo much abuſed as what is uſually called *analogy of the Faith*.

On this foot, the Scripture cannot be tranſlated in too plain a manner, provided it be made intelligible.

There are however ſome particular paſſages, where the uſing two words inſtead of one, is not paraphraſing. For example, in the 3 ch. 12 v. Matth. where it is in the latin edition *congregabit triticum ſuum in horreum*, I have not, with F. Amelote, the Gentlemen of Port Royal, and the Jeſuits of Paris, tranſlated it *he will gather his wheat in the garner*, but *he will gather his wheat to be carried into the garner*, for that is the meaning of the words in the original. When the wheat had been beaten in the field, and the chaff ſeparated from it, it was afterwards gathered into an heap to be carried into the garner. According to the ſame rule, I have not departed from the letter of the original in tranſlating theſe words of the ſame Evangeliſts, ch. 4. v. 5. *aſſumpſit eum Diabolus in ſanctum civitatem*, by *the Devil having taken him up, carried him into the holy city*, tho' I do not find fault with thoſe who have expreſſed the Latin word *aſſumpſit* by *took him up into.* To conclude, theſe words of the 7 ch. of the Acts of the Apoſtles, v. 9. *Joſeph vendiderunt in Egyptum*, does not ſignify *that they ſold Joſeph in Egypt*, but that *they ſold him to be carried into Egypt.*

It may be farther obſerved that the Apoſtles, and chiefly St. Paul, ſometimes expreſs themſelves in ſo conciſe a manner, that it is impoſſible to ſay the ſame things in our language in the ſame number of words. It is then allowable to fill up the ſentence, that the ſenſe may be completed, without leaving any thing

thing ſuſpended or undetermined; but great caution muſt be uſed not to confine or limit it under colour of ſuch additions. Nor is any thing more frequent in the New Teſtament than certain proverbial ways of ſpeaking, which are generally very conciſe. St. John, who often ſpeaks by ſentences, is full of ſuch kind of expreſſions, which however I have attempted to preſerve in my verſion, ſo long as they were intelligible, contenting myſelf with explaining them more at large in my notes. But whenever they were too conciſe, or the ſenſe of them figurative, I have made no ſcruple to add a word or particle, to remove all obſcurity, but ſo as not to depart from the ſtyle of the ſacred Writers. For inſtance, inſtead of theſe words in the 3. ch. 31 v. John, *Qui eſt de terra, terra eſt, de terra loquitur*; I have tranſlated it, *he that cometh of the earth is of the earth, and ſpeaketh as being of the earth.* I have added the particle *as*, which the Hebrews often omit. It is according to this rule which may be confirmed by a great number of paſſages out of the Bible, that Aaron, a learned Jew of the ſect of the Caraites, has not expreſſed theſe words of 19. ch. 26. v. Gen. *Verſa eſt in ſtatuam ſalis*, by theſe, as is generally done, Lot's wife *was changed into a pillar of ſalt*, but thus, *ſhe became as a pillar of ſalt*: that is, immoveable.

However, having had no other view in my notes, than to explain the literal ſenſe of the Evangeliſts and Apoſtles, thoſe trifling myſteries which can never

never be approved by the judicious, are not to be looked for, or expected in them. Indeed this is now a taſte which reigns amongſt many. Nay, we learn from an advertiſement before the ſecond Volume of Eſtius's Commentaries upon St. Paul, that as ſoon as that Volume appeared, ſome found fault with it becauſe it was only literal, and becauſe there was neither allegory, nor figurative, or moral ſenſe to be found in it. The Author of that advertiſement very pertinently tells thoſe who made ſuch complaints, that they will paſs for people without judgment amongſt all wiſe and diſcerning perſons. Ought thoſe allegorical, myſtical, and figurative ſenſes, continues he, to be allowed in an explanation of the Epiſtles of St. Paul? *An allegoriis, tropologiis, anagogicis ſenſibus locum eſſe volunt in Apoſtolicarum Epiſtolarum enarratione?*

And, indeed, we ſee nothing like it in the learned Homilies of St. John Chryſoſtom, who yet had carefully read the writings of Origen, the moſt fruitful of all the fathers in allegories and myſtical interpretations. He had extracted out of them no more than what might be of uſe to him, for the better entring into the literal ſenſe, to which he chiefly applied himſelf. It is true, he joins moral diſcourſes with his literal interpretations, becauſe thoſe homilies were ſpoken before the people; but, beſides, that he always ſeparated his morality from his literal interpretations, which was the ground-work of his ſermons; he never fell into vain and uſeleſs allegories, or fine-ſpun and far-fetch'd thoughts. The vaſt

vaſt multitude of Greek ſcholiaſts, as well manuſcript, as printed, have hardly done any thing elſe than copied what they found moſt to their purpoſe in his works, for letting them into the true ſenſe of the ſacred writers. In the King's library is a Greek manuſcript of about 800 years old, containing ſhort extracts which St. John Damaſcenus had taken from St. John Chryſoſtom's Homilies on St. Paul, and they are no more than bare literal explanations, which that Saint had copied, upon the moſt difficult paſſages of the Epiſtles of that Apoſtle.

Not, however, that I blame ſuch as publiſh moral reflections on the Scripture: but I could wiſh they were always accompanied with literal interpretations, and likewiſe that they did not keep at ſuch a diſtance from the ſenſe of the ſacred Authors. Otherwiſe it often happens, that under colour of moral reflections, or ſpiritual ſenſes, they fall into a ſort of jargon, to which they give the name of ſpiritual interpretations: this is a defect very common among Preachers, and which the Jeſuits have endeavoured to rectify in the members of their own ſociety, as may be ſeen by a book they printed at Rome in 1586, by order of their General Aquaviva, under the title of *Ratio atque inſtitutio ſtudiorum.* And, to ſay the truth, it is ſurprizing that there are none who apply themſelves ſo little to the literal ſenſe of the Scripture, as they who undertake the buſineſs of preaching the word of God to the people; and for them chiefly it is that I have made theſe literal remarks.

marks. If there be any Divines, who, in this work of mine, do not find ſome certain interpretations whereon generally they ground the principles of their Divinity; I muſt beg them to conſider, that I had no other view in my notes, than to explain the bare literal ſenſe.

I have been ſo extremely cautious not to admit any thing into my verſion, which was not truly a part of our Vulgate, that I have not ſo much as added the contents which are before each chapter in moſt of the Latin editions. And in this I have conformed myſelf to Sixtus V. and Clement VIII. Indeed thoſe contents are not St. Jerom's. There is another ſort of *Contents* or *Arguments*, which moſt Tranſlators of the New Teſtament have ſubjoined to their verſions by way of Indexes of the principal matters contained therein. This method is, indeed, very antient in all ſorts of writings, which are thereby, as it were, reduced into an abridgment by the means of ſuch contents. But being perſuaded that too much caution cannot be uſed againſt confining the ſenſe of the ſacred text, I choſe to ſubjoin none to my verſion.

To conclude, I ſhall ſay a word or two concerning the Greek copies which I have cited in my notes. I have only pointed out ſuch as have nothing particular in them under the general name of, Greek manuſcripts; but it was neceſſary for me to diſtinguiſh thoſe of Cambridge, of Clermont, and of S. Germain de Prez, by their names: theſe latter having been ſince

altered, and conſequently not to be produced as authentic, or Originals. Yet this is what F. Amelote has done, who often beſtows on them the Titles of *Apoſtolical*, and venerable for their antiquity. That Father has fallen into another error, viz. that of quoting the manuſcripts publiſhed under the name of the Marquis de los Veles, as true Greek copies of the New Teſtament. For it is evident that the Greek of thoſe manuſcripts is formed upon the Latin of our Vulgate. For this reaſon I have made no uſe of their authority in my critical remarks. If I have mentioned the antient Alexandrian manuſcript, now in England, by its name, it was not that I think it has been altered as thoſe of Clermont, Cambridge, and St. Germain have been, but becauſe that as well as another very antient one, in the Library of the Vatican, have ſomething peculiar in them. Thoſe two antient Greek copies have this in common, that they agree much oftener with our Latin Interpreter, than the common Greek copies. Amongſt Robert Stephens's manuſcripts there is likewiſe one, which has ſomething particular in it, and which ſeems to have been altered: I have therefore ſometimes mentioned it under the name of Stephens's ſecond manuſcript. Farther, in quoting the Arabic verſion in my notes, I have diſtinguiſhed that publiſhed by Erpenius, and tranſlated from the whole New Teſtament, from the other in the Polyglot Bibles, the latter having in ſome places been cor-

rected by the Vulgate. F. Amelote, and ſome others, who have not made this diſtinction between the two Arabic editions, have ſometimes been miſtaken in quoting the Arabic verſion, having conſulted that only which is printed in the Polyglots.

THE

THE

# PREFACE

TO

# St. *MATTHEW.*

*WE cannot prove barely from the titles which are prefixed to each Goſpel, that they were written by thoſe perſons whoſe names they bear; for, according to St. John Chryſoſtom, thoſe titles were not put to them by their authors: But as we can ſhew, by a conſtant tradition among the Jews, that Moſes was the author of the books of the Law, tho' he did not put his name at the head of the Pentateuch; ſo we can prove, by a conſtant tradition among Chriſtians, that the four Goſpels really belong to thoſe whoſe names they bear. This tradition is very antient in the Church, ſeeing that Tertullian objected to Marcion, who received the Goſpel of St. Luke after it had been corrupted in many places, that his copy had no title. Wherefore, altho' the Evangeliſts were not the authors of the titles, we ought nevertheleſs to receive them in the ſame manner as if they themſelves had added them to their books.*

*The order of the Evangeliſts, eſtabliſhed by a general conſent of all the Churches, is, that St. Matthew ſhould be the*

*firſt. It cannot be denied, without contradicting all Antiquity, that he wrote his Goſpel in Hebrew; that is, in the language ſpoken at that time by the Jews of Jeruſalem, and which St. Jerom calls Chaldee-Syriac. St. Matthew, ſays that Father, publiſhed his Goſpel in Hebrew in Judea, principally for the ſake of the Jews who had embraced the Religion of Jeſus Chriſt. Which is perfectly agreeable to the teſtimony of other Eccleſiaſtical Writers, who aſſure us, that our Apoſtle preached the Goſpel to the Jews of Jeruſalem, and of all Paleſtine, in their vulgar tongue. The Greek copy which ſupplies the place of the Original, is but a tranſlation from the Hebrew, which was truly the Original; and we know not, ſays St. Jerom, who was the author even of this tranſlation. Some have attributed it to St. James, the firſt Biſhop of Jeruſalem; others to St. John; others to St. Luke; and ſome to St. Barnabas; but nothing certain can be brought upon this point. Papias, who lived near the times of the Apoſtles, does not ſuppoſe any Apoſtle, or any immediate diſciple of the Apoſtles, to have been the author of this verſion; he only ſays, that any body, that would, tranſlated the original Hebrew. Probably, therefore, in the firſt times of Chriſtianity, many perſons made Greek tranſlations for their own particular uſe, and one of thoſe tranſlations was preferred, before the reſt, to be read publickly in their aſſemblies. It was after this manner that there came to be, at firſt, many Latin verſions of the New Teſtament from the Greek text, but only one of them was authorized to be read publicly in the Churches.*

*As to the time when the Goſpels were publiſhed, it is very uncertain. It was commonly believed that St. Matthew writ his eight years after the Aſcenſion of our Lord; which is taken notice of at the end of the greateſt part of the Greek copies of this Goſpel.*

*The deſign of the Evangeliſts in general was, to make Jeſus Chriſt known to the Chriſtians, by committing to writing his life, his actions, and his words, which they have comprehended under the name of Goſpels, called by Juſtin Martyr*

*Martyr* τῶν ἀποστόλων ἀπομνέυματα ; *that is, the memoirs which the Apoſtles have left us concerning the principal actions and words of Jeſus Chriſt. It was a matter of Importance that St. Matthew, who wrote his Goſpel for the inſtruction of the converted Jews, ſhould begin his hiſtory with the genealogy of Jeſus Chriſt, and that he ſhould ſhew them that Jeſus of Nazareth was truly of the race of David; becauſe the Meſſiah, promiſed to their nation, was to be deſcended from thence. In the beginning of Chriſtianity the principal point was, to prove to the Jews, that Jeſus, the Son of Mary, was the Meſſiah, whereof the prophets had ſpoken ; and this is what St. Matthew had principally in view throughout his book. Altho' he does not exactly obſerve the order of time in which the facts happened ; yet, nevertheleſs, he is to be preferred, in this reſpect, before the other Apoſtles, who have regarded it ſtill leſs than he.*



ABBRE-

## ABBREVIATIONS *uſed in the Notes:*

*L.* literally.
*i. e.* that is.
*gr.* greek.
*oth.* otherwiſe.
*mſ.* manuſcript.
*mſſ.* manuſcripts.

*Vulg.* Vulgate.
*Syr.* Syriac.
*Sept.* Septuagint.
*Camb.* Cambridge.
*viz.* videlicet

THE

# HOLY GOSPEL

OF

# *JESUS CHRIST.*

ACCORDING TO

# St. *MATTHEW.*

## CHAP. I.

1. [2] THE Genealogy of Jeſus Chriſt, [3] the Son of David, the Son of Abraham. *Luk. 3. 1.*

2. Abraham begat Iſaac. Iſaac begat Jacob. Jacob begat Judah and his brethren.

3. Judah begat of Thamar, Pharez, and Zara. Phares begat Eſron. Eſron begat Aram.

4. Aram begat Aminadab. Aminadab begat Naaſſon. Naaſſon begat Salmon.

[1] *i. e. Of St. Matthew, or written by St. Matthew.* The primitive Chriſtians, called Nazarenes, gave to this Goſpel the Title of, *The Goſpel according to the Hebrews*, i. e. *of the Hebrews*, or *written for the Hebrews*. The word *Goſpel*, which in the literal ſenſe ſignifies *Good News*, is here taken for the whole hiſtory, as well of the life and actions, as of the death, reſurrection, and aſcenſion of Jeſus Chriſt.

[2] Ver. 1. *L.* Book of the Generation. The Hebrews in the Old Teſtament thereby expreſs the word *Genealogy*.

[3] *i. e.* Of the family or deſcendants of David and of Abraham: for the Hebrews in their language call any one the *Son* of another, who is deſcended from him, whether immediately or mediately, whether nearly or at the greateſt diſtance. It was neceſſary for St. Matthew in this genealogy, to ſhew the converted Jews, for whom he wrote his Goſpel, that Jeſus Chriſt was truly the Son of David; the other Jews, who did not acknowledge him to be the Meſſiah, calling him the *Galilæan*.

5. Salmon

5. Salmon begat Booz of Rahab. Booz begat Obed of Ruth. Obed begat Jeſſe. Jeſſe begat David, who was king.

6. King David begat Salomon of her who had been Uriah's wife.

7. Salomon begat Roboam. Roboam begat Abias. Abias begat Aſa.

8. Aſa begat Joſaphat. Joſaphat begat Joram. Joram begat Ozias.

9. Ozias begat Joathan. Joathan begat Achas. Achas begat Ezechias.

10. Ezechias begat Manaſſé. Manaſſé begat Amon. Amon begat Joſias.

11. Joſias begat [4] Jechonias and his brethren, about the time of their going to Babylon.

12. And after their going thither, Jechonias begat Salathiel. Salathiel begat Zorobabel.

13. Zorobabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor.

14. Azor begat Sadoc. Sadoc begat Achim. Achim begat Eliud.

15. Eliud begat Eleazar. Eleazar begat Mathan. Mathan begat Jacob.

16. Jacob begat Joſeph, the husband of Mary, of whom was born Jeſus [5] who is called Chriſt.

[4] Ver. 11. Some Greek manuſcripts, between *Joſias* and *Jechonias*, read *Jakim*: and this reading got into many editions, tho' contrary to all the good Greek copies, and antient verſions. Some Scholiaſt, who could not allow that there ſhould be but thirteen generations (whereas St. Matthew plainly makes out fourteen) might put this addition, *Jakim*, into the Margin of his copy, from whence it might afterwards creep into the text. But St. Jerom, who obſerved this difficulty, was careful to leave the word *Jakim* out of his laſt Latin edition, he not having found it in his beſt Greek copies. There are many other difficulties relating to this genealogy of JESUS CHRIST, which cannot be cleared up without a long comment: but it will be ſufficient here to obſerve in general, that there is great reaſon to believe that the Evangeliſts took what they have written, from public records.

[5] Ver. 16. *i. e.* Who is Chriſt; for *to be called*, and *to be*, are often the ſame thing in the ſcripture.

17. So,

17. So all the generations are fourteen from Abraham to David: fourteen from David until the going to Babylon: and fourteen from that time unto *Jeſus* Chriſt.

18. Now the [6] birth of Jeſus Chriſt happened in this manner; Mary his mother having eſpouſed Joſeph, found herſelf with child by the operation of the Holy Ghoſt, [7] before they came together. *Luke* 1.27.

19. Joſeph her husband, who was a [8] juſt man, being unwilling to make her [9] a publick example, reſolved to put her away [1] privately.

20. But whilſt he was conſidering about it, an Angel of the Lord appeared unto him in a dream, ſaying, Joſeph, ſon of David, fear not [2] to take Mary thy wife; for that which is conceived in her, is of the Holy Ghoſt.

21. And ſhe ſhall bring forth a ſon, to whom thou ſhalt give the name of Jeſus; for it is he who ſhall ſave his people, *by delivering them* from their ſins. *Luke* 1.31. *Acts* 4.12.

22. Now all this was done, that what the Lord had ſpoken by the Prophet might be fulfilled:

23. Behold [3] the Virgin ſhall be with child, and ſhall bring forth a ſon, to whom [4] they ſhall give the name Emanuel, which ſignifieth God with us. *Iſa.* 7.14.

[6] Ver. 18. *L.* Generation. This word comprehends both the conception and birth of Chriſt.

[7] It is in the Latin *convenire*, which literally expreſſes the Greek συνελθεῖν; and it is here taken for the uſage of marriage *i.e.* the correſpondence between a man and his wife. St. Paul has uſed it in the ſame ſenſe in his 1 Epiſt. Cor. vii. 5. I have here followed Moſes, who, inſtead of this word, often uſes that of *to go in unto*. They who are of opinion that the Virgin was only *promiſed*, or *betrothed* to Joſeph, may tranſlate it by, *before they lived together*.

[8] Ver. 19. The word *juſt* is here taken for *good, equitable, mild:* ſo that St. Matthew would intimate thereby, that Joſeph was an indulgent husband, who would not proceed againſt his wife according to the rigour of the law.

[9] *i.e.* Bring her to juſtice; for this is the proper ſenſe of the words, both in the Greek, and in the Latin.

[1] Without noiſe, and ſcandal.

[2] Ver. 20. *i.e.* To take her in order to cohabit with her, he having thoughts of parting with her.

[3] Ver. 23. The article *the* is in the Greek text, and likewiſe in the Hebrew of the prophet Iſaiah. It is here very emphatical, pointing to one certain particular Virgin.

[4] In ſeveral Greek copies it is, *Thou ſhalt give the Name.*

24. When Joſeph awoke, he did as the Angel of the Lord had commanded him, and took unto him his wife.

25. [5] He came not near her, till ſhe had brought forth her [6] firſt-born ſon, whom he called Jeſus.

[5] Ver. 25. L. *He had not known her.* The antient Gr. and Lat. writers uſe the word *know* in the ſame ſenſe. See before Ver. 18.

[6] The word *firſt-born* does not denote that the Virgin had had other children. For *firſt* even in Latin authors, is taken for *only*. We likewiſe ſometimes ſay, *in the firſt place*, when no other numbers are to follow.

## CHAP. II.

*Luke* 2. 7. *Micah* 5. 2.

1. JESUS being born in Bethlehem of [1] Juda, in the time of king Herod, there came Wiſe men from the Eaſt to Jeruſalem.

2. Who asked; Where is the King of the Jews, who is juſt born? for we have ſeen his ſtar in the Eaſt, and are come to [2] worſhip him.

3. King Herod hearing this, was troubled at it, and all Jeruſalem with him.

4. He aſſembled all the [3] Princes of the Prieſts, and the [4] Scribes of the people, of whom he demanded where Chriſt was to be born.

5. They ſaid unto him; In Bethlehem of Juda: for it is thus that the Prophet hath written:

[1] Ver. 1. *Gr.* of Judea. The ſame manner of reading is in the antient Vulg. before St. Jerom, who changed it; and he aſſures us that he found it in the Hebrew copy of the Nazarenes. The ſenſe is, that Bethlehem was a town belonging to the tribe of Judah, there being another Bethlehem in Galilee.

[2] Ver. 2. The word *worſhip* in the Scripture generally ſignifies to kneel or proſtrate one's ſelf before any one; but when applied to God, it ſignifies a true and proper adoration.

[3] Ver. 4. *i. e.* the moſt conſiderable: thoſe who held the firſt rank among ſuch as offered ſacrifices.

[4] *i. e.* The doctors appointed to teach the law to the people.

6. And

6. And thou Bethlehem, city of Juda, art not the [5] leaſt, *John* 7. 42. amongſt the [6] principal ones of Juda: for out of thee ſhall come a Governor that ſhall rule my people Iſrael.

7. Then Herod having ſecretly called theſe Wiſe men, enquired of them very carefully, concerning the time when they had ſeen the ſtar appear.

8. And ſending them to Bethlehem, ſaid unto them: Go, and inform yourſelves exactly about the young child; and when ye have found him, let me know it, that I alſo may worſhip him myſelf.

9. When they had heard what the King ſaid, they ſat out. Then the ſtar which they had ſeen in the Eaſt went before them, till it came and ſtood over where the infant was.

10. They rejoiced exceedingly when they ſaw the ſtar.

11. And being come into the houſe, [7] they found the *Pſ.* 71. 10. child, and Mary his mother, and [8] falling down, they worſhipped him. Then opening their [9] treaſures, they offered as preſents, gold, frankincenſe, and myrrh.

12. And being warned [1] of God in a dream that they ſhould not return to Herod, they departed into their own country another way.

13. When they were gone, an Angel of the Lord appeared unto Joſeph in a dream, and ſaid unto him: Ariſe, take the young child with his mother, flee into Egypt, and depart not thence until I bring thee word: for Herod will ſeek the young child to deſtroy him.

14. Joſeph being riſen, took the young child and his mother by night, and departed into Egypt.

[5] Ver. 6. It is difficult to reconcile theſe words with the Hebrew text of Micah, where it is *thou art the leaſt*, without the negative particle. It is ſo likewiſe in the Greek of the Septuagint, at leaſt ſince it was corrected by Origen. For before his time, it was the ſame in the Septuagint, as we now read in St. Matthew. Probably the Septuagint might be corrected by the Goſpel.

[6] L. Princes or Chiefs.

[7] Ver. 11. It is in many Greek copies *they ſaw*.

[8] This was the way of ſalutation among a great part of the Eaſtern people, and many of them ſtill practiſe it to their kings. See v. 2. of this chapter.

[9] *i. e.* Their caskets, or bags wherein they carried their preſents.

[1] Ver. 12. The word *reſponſum* which is in the Latin, ſignifies in this place, agreeably to the Greek text, an admonition that came from God.

*Hoſea* 11. 2. 15. Where he remained until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the Prophet, [2] Out of Egypt have I called my Son.

16. Then Herod ſeeing that he had been deceived by the Wiſe men, was exceeding wrath, and ſent and ſlew all the children that were in Bethlehem, and the neighbourhood thereof, from two years old and under, according to the time which he had exactly informed himſelf of by the Wiſe men.

17. Then was fulfilled that which was ſpoken of by Jeremiah the Prophet.

*Jerem.* 31. 15. 18. In [3] Rama was there heard a voice of [4] tears and great cries, Rachel weeping *for* her children, and would not be comforted, becauſe they are no more.

19. But when Herod was dead, an Angel of the Lord appeared in a dream to Joſeph in Egypt.

20. And ſaid unto him; Take the young child and his mother, and go into the land of Iſrael: for they are dead who would have deſtroyed the young child.

21. Joſeph ariſing, took the young child and his mother, and went into the land of Iſrael.

22. But having heard that Archelaus reigned in Judea in Herod his father's ſtead, he was afraid to go thither: and being warned of God in a dream, he went into Galilee.

[2] Ver. 15. This propheſy we find in the Hebrew text of Hoſea, as St. Jerom has obſerved. But many antient eccleſiaſtical writers ſay, it was taken from ch. 23. v. 22. Numb.

[3] Ver. 18. St. Matth. has followed the Seventy, who make *Rama* to be a town ſituated among the tribe of Benjamin. Origen and St. Jerom were of opinion, that *Rama* was not a proper name, but ſignified *high*; ſo that, according to them, it ſhould have been tranſlated after the Hebrew text, *A voice was heard on high*, i. e. a voice that ſpread to a great diſtance.

[4] In the common Greek copies after *Rama* there is θρῆνος, which ſignifies lamentation: but this word is not in ſome Greek copies, nor in the Vulgate.

23. Where

23. Where being come, he dwelt in a city called Nazareth, that theſe words of the Prophet might be fulfilled, He ſhall be called a Nazarene. [5]

[5] Ver. 23. It is very much diſputed what Prophet St. Matthew means. St. Jerom in his Commentary upon Iſaiah, informs us, that the firſt Chriſtians, called Nazarenes, who had the Original MS. of St. Matthew, written in the Chaldee, pretended that theſe words were taken from ch. 11. v. 1. of Iſaiah, where we find the word *netſer*, which ſignifies *a flower*, and tho' it be only an alluſion to that word, yet the Jews agree with the Chriſtians, that this paſſage of Iſaiah is to be underſtood of the Meſſiah.

## CHAP. III.

1. AT [1] this time appeared John the Baptiſt, who preached in the wilderneſs of Judea.

2. And ſaid: Do penance, for the Kingdom [2] of Hea- *Mark* 1. 4.
ven is at hand.

3. For this is he that was ſpoken of by the Prophet *Luke* 3. 3.
Iſaiah, when he ſaid: The voice of a man crying in the *Iſaiah* 40. 3.
wilderneſs: Prepare the way of the Lord, make his paths *Mark* 1. 3.
ſtraight.

4. Now John had a garment of camel's [3] hair, with a *Luke* 3. 4.
leathern girdle about his loins: and fed on locuſts and wild honey.

[1] Ver. 1. Euthymius has judiciouſly obſerved, that this expreſſion, both here and in many other places, does not fix any real ſeries of time.

[2] Ver. 2. *Oth.* the Kingdom of God: for the word *Heaven* is ſometimes, among the Hebrews, taken for *God*: and in this place, as well as in many others, the happy time of the Meſſiah. The expreſſion was perfectly underſtood by the Jews, who were then in expectation of that kingdom, or, more properly, that reign.

[3] Ver. 4. They who tranſlate it *camel's-hair*, never perhaps took notice, that this expreſſion, as well as that of *goat's-hair*, ſeems to imply, that John had a robe of camlet, as many of the Lutherans have imagined. But ſuch a dreſs was not proper for the Prophet's ſtate of penitence. He wore a camel's ſkin, or rather ſeveral pieces ſewed together. For, beſides that in the wilderneſs, where he was, there were no camlet-makers, the dreſs of the Prophets was of ſkin, and St. John's was of a camel's, thoſe ſkins, doubtleſs, being common in the country where he lived. They had, however, a coarſe ſort of ſtuff, made of the hair of camels; and ſome of the antient monks were cloathed with it.

5. Jeruſalem,

*Mark* 1. 5. 5. Jeruſalem, all Judea, and all the country round about Jordan, then went out to meet him.

6. And confeſſing their ſins, they were baptized by him in Jordan.

7. But ſeeing many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them: O generation of vipers, who hath warned you to fly from the wrath with which ye are threatened.

8. Bring forth therefore [4] fruit worthy of penance.

9. And ſay not within yourſelves: We have Abraham for *our* father: for I ſay unto ye, that God is able out of theſe ſtones to raiſe up children to Abraham.

10. The ax is already laid to the root of the trees. Every tree therefore which beareth not good fruit, [5] ſhall be hewn down and caſt into the fire.

*Mark* 1. 8. *Luke* 3. 16. *John* 1. 26. *Acts* 1. 5. 11. I indeed [6] baptize you in water, to the end that ye may do penance: but he who is coming after me is mighty than I; and I am not worthy to bear his ſhoes: he ſhall baptize you in the Holy Ghoſt and [7] in fire.

12. He hath his [8] fan in his hand, and he will throughly purge his floor, and gather his wheat into his garner; but he will burn the chaff in unquenchable fire.

[4] Ver. 8. In the common Greek copies it is, *worthy fruits*; but the reading of the Vulg. agrees with Origen, and ſome of the Greek copies: *i. e.* ſuch actions as ſhew a true repentance.

[5] Ver. 10. Every tree is cut down, and caſt into the fire.

[6] Ver. 11. TO BAPTIZE *L.* ſignifies to *dip*, and to this day throughout the eaſt, baptiſm is performed no other way, according to the antient practice of the Chriſtians, borrowed from the Jews.

[7] Theſe words *and in fire*, are not in ſeveral Greek copies. St. Jerom, who has retained them in his laſt Latin edition, certainly found them in his *Gr.* M. S S. They are likewiſe in ſeveral other of the antient Fathers, and are no more than a bare illuſtration of the preceding words, *in the Holy Ghoſt*, not only as the Holy Ghoſt deſcended on the Apoſtles in the form of fiery tongues, on the day of Pentecoſt, but likewiſe as the grace of the Holy Ghoſt enlightens, illuminates, and purifies, as fire, ſuch as are baptized.

[8] Ver. 12. *Ventilabrum* in the Latin, and πτύον, in the Greek, ſignify a winnowing-ſhovel. Before St. Jerom's time, it was in moſt copies of the antient Vulg. *Pala*, which he as well as St. Auſtin, makes uſe of. In the poet Juvencus we find, *Pala rurali*s, and this ſhovel the antients uſed in winnowing their corn, *i. e.* to ſeparate the chaff from the wheat as it lay upon the floor, after threſhing: which is ſtill practiſed in ſome places.

13. Then

13. Then came Jeſus from Galilee to John, to be bap- *Mark* 1. 9.
tized by him.

14. But John refuſed, ſaying: It is I that have need to be baptized of thee, and thou comeſt to me.

15. Jeſus anſwered unto him: Suffer it to be ſo for this time; for it is ſo that we muſt fulfil [9] all juſtice. Then John ſuffered him.

16. Now Jeſus being baptized, went up immediately out of the water, and lo the heavens were opened unto him, and he ſaw the Spirit of God deſcending in the form of a dove, and lighting upon him.

17. A voice from heaven ſaid at the ſame time, This is my [1] beloved ſon, in whom I am well pleaſed.

[9] Ver. 15. *i. e.* Every thing juſt and lawful, or, rather, according to St. Chryſoſtom, *every precept*. From whence he intended to prove, that John's Baptiſm came from God.

[1] Ver. 17. Oth. *only*, for this is what it ſometimes ſignifies.

## CHAP. IV.

1. THEN was Jeſus led [1] by the ſpirit into the wilder- *Mark* 1. 12.
neſs to be tempted by the devil. *Luke* 4. 1.

2. Where having faſted forty days and forty nights, he was an hungry.

3. And the tempter drawing nigh unto him ſaid: If thou art the Son of God, command that theſe ſtones be changed into loaves.

4. Jeſus anſwered unto him: It is written: Man liveth *Deut.* 8. 3.
not by [2] bread alone, but by [3] every thing proceedeth out of the mouth of God.

[1] Ver. 1. *i. e.* By the Holy Ghoſt ſpoken of at the end of the foregoing chapter, it was by his impulſe that Jeſus Chriſt, after his baptiſm, retired into the wilderneſs.

[2] Ver. 4. The word *bread* is often taken in ſcripture for any thing that ſerves for the nouriſhment of man.

[3] *Oth.* by every word which proceedeth. The word ῥῆμα which is in the Greek, and *verbum* which is in the Latin, ſignify often in the Stile of the Septuagint (which St. Matthew has followed) *Thing*; and in the Hebrew of the 8. ch. Deut. Ver. 3. from whence this paſſage is taken, we neither read *Thing* nor word, but *All* only; and the ſenſe is, that man may live by every thing that God commands him to eat.

5. Then

5. Then the devil [4] taking him led him into the holy city, and ſetting him upon [5] the top of the temple,

*Pſ.* 90. 11. 6. Said unto him: If thou art the Son of God, throw thyſelf down: for it is written, that he hath commanded his Angels to take care of thee, and to bear thee up in their hands leſt thy foot daſh againſt any ſtone.

7. Jeſus anſwered unto him: It is alſo written, Thou ſhalt not tempt the Lord thy God.

8. The devil having again taken him, carried him up into an exceeding high mountain, from whence he ſhewed him all the kingdoms of the [6] earth, with the glory of them.

9. He ſaid unto him: All this will I give unto thee, if falling down thou wilt worſhip me.

*Deut.* 6. 13. 10. Jeſus anſwered unto him: Begon, Satan: for it is written; Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

11. Then the devil left him; and Angels came and miniſtred unto him.

*Mar.* 1. 14. 12. Now Jeſus, who heard that John was caſt into priſon, departed into Galilee;

*Luke* 4. 14. *John* 4. 43. 13. And having left the City of Nazareth, came and dwelt in Capernaum, a ſea-port town upon the borders of Zabulon and Naphtali.

14. That the words of the prophet Iſaiah might be fulfilled:

[4] Ver. 5. The word *aſſumpſit* in the Latin, which perfectly expreſſes the Greek παραλαμβάνει, indifferently ſignifies, to take any one in order to carry him, or to lead him. We have followed the latter ſenſe, becauſe St. Luke, ch. 4. ſays, that the devil led Jeſus. However, as in the Hebrew and in the Greek of the Septuagint, the words *leading* and *carrying* are uſed promiſcuouſly, it may be rendred, *carried him.*

[5] *L.* The ſmall wing. It was a ſort of battlement running round the roof of the temple, or rather the roof of one of the buildings of the temple. And theſe roofs were flat.

[6] Of the Roman empire, as ſome will have it.

15. The land of Zabulon and the land of Naphthali *Is.* 9. 1.
lying toward the ſea [7] beyond Jordan, the Galilee of [8]
nations,

16. This people, which dwelt in darkneſs, ſaw a great
light, and a light appeared unto them who dwelt [9] in a
region of a deadly ſhadow.

17. From that time Jeſus began to preach, and to ſay: *Mark* 1. 15.
Do penance, for the [1] kingdom of heaven is at hand.

18. Now Jeſus walking along the ſea of Galilee, ſaw *Mark* 1. 16.
two brethren, Simon called Peter, and Andrew his brother, *Luke* 5. 2.
who were caſting their nets into the ſea (for they were
fiſhers).

19. And he ſaid unto them: Follow me, and I will
make you fiſhers of men.

20. And ſtraightway leaving their nets they followed
him.

21. Jeſus being gone from thence a little farther, ſaw
other two brethren, James the ſon of Zebedee, and John
his brother, in their boat with Zebedee their father, who
were mending their nets; and he called them.

22. They alſo, leaving their nets and their father, fol-
lowed him.

[7] Ver. 15. The words *trans* in the Latin, and *πέραν* in the Greek, ſignify in general the *bank* of a river, whether on this ſide, or the other. In reſpect to Jeruſalem it was on this ſide; but in regard to the antient name which the Iſraelites gave it, when they entered that country, it muſt be called the ſide beyond Jordan.

[8] It was ſo called becauſe of the great concourſe of people that reſorted thither from all nations, and reſided there for the ſake of trade. The ſea here ſpoken of is the ſea of Galilee, *oth.* the ſea of Tiberias, alſo called the lake of Geneſareth. The word *ſea* is here retained, as well as in the Hebrew, tho' it be really no more than a lake.

[9] Ver. 16. *L.* in a region of a ſhadow of death: or, as it is in the Gr. and in ſome Latin copies, *in a region and ſhadow of death.* It is an Hebraiſm, and means a ſhadow ſo dark as to cauſe death: and under this compariſon is repreſented the profound ignorance of that people, when Chriſt came to enlighten them: at the ſame time there is alſo an alluſion to the ſituation of that country, which lay in a bottom.

[1] Ver. 17. The reign of the Meſſiah. See ch. 3. v. 2. This word is often found in the Goſpels in this ſenſe. V. ver. 23. of this ch.

23. Jeſus going about all Galilee, taught in their ſynagogues, preached the Goſpel of the kingdom, and healed all ſorts of diſeaſes and infirmities, which were among the people;

24. So that his fame being ſpread throughout all Syria, they brought unto him all the ſick that were afflicted and tormented with divers diſeaſes: the poſſeſſed, and lunatic, and paralitic; and he healed them.

*Mark* 3. 7. *Luke* 6. 17. 25. And a great croud of people followed him from Galilee, Decapolis, Jeruſalem, Judea, and from beyond [2] Jordan.

[2] Ver. 25. V. note on v. 15.

## CHAP. V.

1. JESUS ſeeing all thoſe people, went up into a mountain, where being ſat down, his diſciples came unto him.

2. Then [1] opening his mouth, he made them this diſcourſe for their inſtruction.

*Luke* 6. 20. 3. Bleſſed are the [2] poor of ſpirit, for theirs is the kingdom of heaven.

*Pſ.* 36. 11. 4. Bleſſed thoſe who are [3] meek, for they [4] ſhall poſſeſs the [5] earth.

[1] Ver. 2. The Hebrews often uſe this phraſe *to open the mouth*, inſtead of *to begin to ſpeak*.

[2] Ver. 3. The Gr. word ſignifies a real poverty; and Jeſus Chriſt added the word *ſpirit*, to ſhew that every one that is poor is not bleſſed, unleſs at the ſame time he be ſo in ſpirit and mind.

[3] Ver. 4. This beatitude is the 5th in the Gr. except in the antient MS. of Cambridge, which is agreeable to our Vulg.

[4] *i. e.* They who patiently bear and eaſily pardon injuries done them.

[5] The word *earth* in the Old Teſtament ſignifies the land which the Jews inhabited: but in the New, eternal life.

5. Bleſſed

5. Bleſſed thoſe that [6] weep, for they ſhall be comforted.

6. Bleſſed thoſe who [7] hunger and thirſt after juſtice, for they ſhall be filled.

7. Bleſſed thoſe who are merciful, for they ſhall obtain mercy.

8. Bleſſed thoſe who have a pure heart, for they ſhall ſee God.

9. Bleſſed thoſe who are [8] peace-makers, for they ſhall be called the children of God.

10. Bleſſed thoſe who ſuffer perſecution for juſtice, for the kingdom of heaven is theirs.

11. Ye ſhall be bleſſed, when for my ſake they ſhall revile you, and perſecute you, and ſay all manner of evil falſely againſt you.

12. Rejoice, and be exceeding glad, for great ſhall be your reward in heaven: for ſo perſecuted they the Prophets which were before you.

13. Ye are the ſalt of the earth: but if the ſalt [9] loſeth its ſavour, wherewith ſhall it be [1] ſalted? It is no longer good for any thing but to be caſt away, and trodden under the feet of men. *Mar.* 9.49. *Luk.* 14.34.

14. Ye are the light of the world: a city which is ſet upon an hill cannot be hid.

15. Neither do men light a lamp to be ſet under a buſhel, but on a [2] candleſtic, that it may give light to all that are in the houſe. *Mar.* 4.21. *Luke* 8.16. *and* 11.33.

[6] Ver. 5. *i. e.* Are in affliction. The ſpecies for the genus. *Weeping* alſo ſometimes ſignifies *doing penance* for our ſins, and weeping for them.

[7] *i. e.* according to the common notion of the fathers, ſuch as have an ardent deſire for juſtice. We may alſo, with Maldonatus, tranſlate it *hunger and thirſt* on account of *juſtice*; *i. e.* becauſe juſtice is not done them.

[8] Ver. 9. *i. e.* Who love peace and procure it.

[9] Ver. 13. *i. e.* becomes inſipid, loſes the virtue and poignancy it had before. It ſhould ſeem, however, that the author of the Vulg. had found μωρανθῃ in the Gr. as it is in ſome MSS.

[1] *i. e.* Will you be able to reſtore its former virtue?

[2] Ver. 15. The Jews ſet their lamps upon candleſtics.

16. Let your light in the ſame manner ſhine before men, that ſeeing your good works they may glorify your Father which is in heaven.

17. Think not that I am come to aboliſh the Law, or the Prophets: I am not come to aboliſh, but to [3] fulfil them.

18. For I ſay unto you, That ſo long as heaven and earth, ſhall endure, there ſhall not be any thing of the Law, which ſhall not be accompliſhed even to an iota or [4] point of a letter.

19. He therefore who ſhall break one of theſe leaſt commandments, and ſhall teach others to do the ſame thing, [5] ſhall be the leaſt in the kingdom of heaven: but he that ſhall obſerve and teach them, ſhall be great in the kingdom of heaven.

20. For I declare unto you, that [6] if ye are not more juſt than the Scribes and Phariſees, ye ſhall not enter into the kingdom of heaven.

*Ex.* 20.13. *Deut.* 5.17. 21. Ye have learnt that it hath been ſaid [7] by the antients; Thou ſhalt not kill: and whoſoever ſhall kill, ſhall deſerve to be puniſhed by the judgment.

22. But I ſay unto you, That whoſoever ſhall be angry [8] with his brother, ſhall deſerve to be puniſhed by

[3] Ver. 17. *i.e.* Do what they command, and explain them by ſhewing the true ſenſe of them.

[4] Ver. 18. This is the proper ſignification of the word *apex* in the Latin, and of κεραία in the Gr. according to the beſt Latin and Gr. Grammarians. St. Jerom uſes the word *apex* in this very ſenſe: the Syriac and Arabic verſions have a word of the ſame import.

[5] Ver. 19. *L.* ſhall be called. But we have already obſerved that very often, *to be called* ſignifies *to be*. The *leaſt* may likewiſe be tranſlated by a ſimple negative: *i.e. ſhall not be in the kingdom of heaven.*

[6] Ver. 20. *i.e.* If you do not better obſerve the Law and the Commandments of God.

[7] Ver. 28. *i.e.* By your fore-fathers, to whom Moſes delivered the Law. However, there are great difficulties concerning this word *antients*: which properly ſignifies ſuch as have lived before us.

[8] Ver. 22. The Gr. adds *without a cauſe*, and this reading is ſupported by the moſt antient of the Gr. Fathers, by the antient Vulg. which was before St. Jerom, and by the Syr. verſion. But St. Jerom left it out of his laſt edition, not thinking it was in the Original; and he is followed therein by St. Auſtin, who ſays expreſly, That it is not in the Gr. And indeed it is not in the antient MS. in the Vatican: and ſeems to have been added to the Gr. text, in order to ſoften the expreſſion, which ſeems abſolutely to forbid all anger.

the

the [9] judgment: that whoſoever ſhall ſay [1] Raca to his brother, ſhall deſerve to be puniſhed by the [2] council; and whoſoever ſhall call him fool, ſhall deſerve [3] hell fire.

23. Therefore if whilſt thou ſhalt bring thy gift before the altar, thou remembreſt that thy brother hath any thing againſt thee;

24. Leave there thy gift before the altar, and firſt go reconcile thyſelf with thy brother: thou ſhalt come after that and bring thy gift to the altar.

25. Agree with thine adverſary quickly, whilſt thou art in the way with him; leſt he deliver thee to the judge, and the judge deliver thee to the officer of juſtice, and thou be caſt into priſon. *Luke* 12. 58.

26. Verily I ſay unto thee, that thou ſhalt not come out thence, till thou haſt paid the utmoſt farthing.

27. Ye have heard that it hath been ſaid by the antients, Thou ſhalt not commit adultery: *Exod.* 20. 14.

28. But I ſay unto you, that whoſoever looketh on a woman with an eye of concupiſcence, hath already committed adultery in his heart.

29. If thy right eye be unto thee [4] an occaſion of offence, pull it out and caſt it far from thee: for it is *Matt.* 18. 9. *Mar.* 9. 46.

[9] *i. e.* The judges. The judgment ſpoken of here, and in the foregoing verſe, is the council of each town, conſiſting of twenty-three perſons.

[1] The Gr. interpreter of St. Matthew has preſerved this Syriac word, which was in the original, it being much uſed among the Jews, and is ſtill to be found in their antient books. It is a word of extreme reproach and contempt.

[2] This was the grand council of the Jews called the *Sanhedrim*, conſiſting of ſeventy-two perſons, and held only at Jeruſalem.

[3] *L.* of the Gehenna of fire, *i. e.* of death and condemnation to the greateſt torments. Our Saviour uſes this word (which in his time metaphorically ſignified the fire of hell) to expreſs a very great puniſhment. It was taken from *Gehinnon*, *i. e.* the valley of *Gehinnon*: In this valley, which was near Jeruſalem, was a place called *Topheth*, where ſome of the Jews ſacrificed their children to the idol *Moloc*, by making them paſs thro' the fire. King Joſias, to make this place odious, made a common ſhore of it, into which was thrown their filth and dead carcaſſes; for the burning of which the Jews tell us that a continual fire was kept up there; and as they had no word that ſignified *Hell*, they uſed that of *Gehenna*, or of Gehinnon, to ſignify a fire that is never to be extinguiſhed.

[4] Ver. 29. *i. e.* An occaſion of falling into ſin.

better

better for thee wholly to loſe one of thy members, than for thy whole body to be caſt into [5] Gehenna.

30. If thy right hand be unto thee an occaſion of offence, cut it off and caſt it far from thee: for it is better for thee wholly to loſe one of thy members, than for thy whole body to be caſt into Gehenna.

*Deut.* 24. 1. 31. It hath alſo been ſaid; Whoſoever ſhall put away his wife, let him give her a writing of divorce:

*Matt.*19.7 *Mar.*10.11 *Luk.*16.18 32. But I ſay unto you, that whoſoever putteth away his wife, except for the cauſe of adultery, maketh her fall into adultery; and that he that marrieth a divorced woman, becometh an adulterer.

33. Ye have moreover heard that it hath been ſaid by the antients; Thou ſhalt not forſwear thyſelf: but ſhall diſcharge thyſelf towards the Lord from what thou ſhalt have promiſed unto him upon oath:

34. But I ſay unto you; Swear not at all; neither by heaven, becauſe it is the throne of God:

35. Nor by the earth, becauſe it is his footſtool: nor by Jeruſalem, becauſe it is the city of the great King.

36. Neither ſwear thou by thy head, becauſe thou canſt not make black nor white one ſingle hair of it.

37. But content yourſelf with ſaying: This is, This is not: For whatever more is ſaid cometh of the evil *Spirit*.

*Ex.* 21.24. *Lev.* 24. 20. 38. Ye have heard that it hath been ſaid: Eye for eye; Tooth for tooth.

*Deut.* 19. 21. 39. But I ſay unto you not to reſiſt him who ill treateth thee: but if any one ſmite thee [6] on the right cheek, turn unto him the other alſo.

[5] See note (3) on Ver. 22. of this chapter.

[6] Ver. 39. *i. e.* Does you any injury, take it patiently. It is very common in Scripture to put the ſpecies for the genus; and probably this expreſſion (like many others which our Saviour uſes, and were grown into proverbs) was become common.

40. If

40. If any one will bring a ſuit againſt thee, and take thy [7] coat, let him take thy cloak alſo. *Luke* 6.29.

41. If any one compel thee to go a mile, go on two other miles with him.

42. Give to him that asketh of thee, and [8] diſguſt not him that would borrow of thee. *Deut.* 15.8.

43. You have heard that it hath been ſaid; Thou ſhalt love thy [9] neighbour, and hate thine enemy:

44. But I ſay unto you; Love your enemies; [1] do good to them that hate you, and pray for them that perſecute and calumniate you; *Luke* 6.27 *Rom.* 12. 20.

45. That ye may be the children of your Father who is in heaven, who maketh his ſun to riſe on the good and on the evil, and maketh it to rain on the juſt and on the unjuſt.

46. For if ye love them who love you, what reward will ye have? do not the very publicans the ſame thing?

47. And if ye ſalute your brethren only, what do ye *that is* extraordinary? do not the very heathens ſo alſo?

48. Be ye therefore perfect, as your heavenly Father is perfect.

[7] Ver. 40. *L.* we have kept in the word *Coat*, which ſignifies the under garment, as *Cloak* ſignifies the *upper*: But the ſenſe is general; If any one takes away one of your garments, give him the other alſo, rather than go to law; and this is one of thoſe proverbial ſayings, then ſo common among the Jews.

[8] Ver. 42. *L.* turn not from him diſdainfully.

[9] Ver. 43. By the word *neighbour*, ſome underſtand *friend*: and indeed St. Jerom has thus tranſlated it, ch. 19. v. 18. Levit. from whence this paſſage is taken; and yet the word is the ſame Hebrew word in that paſſage which St. Jerom elſewhere tranſlates by the word *neighbour*, and which ſeems to mean the Iſraelites alone at the time of Moſes's writing the law; for they are commanded to deſtroy the Canaanites, and never to have any correſpondence with the Ammonites. The Jews to this day think themſelves obliged by this law to deſtroy all ſuch as they think idolaters. But the law of the Goſpel requires us to love thoſe very idolaters, tho' we hate their idolatry.

[1] Ver. 44. The Gr. adds *bleſs them that curſe you*; but theſe words are not in a Gr. copy in M. Colbert's library.

CHAP.

## CHAP. VI.

1. TAKE heed that ye do not your [1] good works before men to be obſerved by them: otherwiſe you will have no recompence from your Father who is in heaven.

2. Therefore when thou giveſt alms, do not cauſe a trumpet to be ſounded before thee, as the hypocrites do in the aſſemblies, and in the ſtreets, that they may be reſpected by men: I ſay unto you, that they have received their reward.

3. But when thou giveſt alms, let not thy left hand know what thy right hand doeth.

4. That thine alms may be done in ſecret; and thy Father who ſeeth that which is hidden, ſhall reward [2] thee for it.

5. And when thou prayeſt, be not as the hypocrites who love to ſtand praying in the aſſemblies and at the corners of the ſtreets, that they may be ſeen of men. I ſay unto you, that they have received their reward.

6. But as for thee, when thou wouldeſt pray, enter into thy [3] chamber, and having ſhut the door, pray unto thy Father in this hidden place; and thy father, who ſeeth that which is moſt ſecret, ſhall reward thee.

7. Now in praying, [4] repeat not the ſame words often, as the heathens do; for they think they ſhall be heard for their many words.

[1] Ver. 1. *L.* your juſtice. The word *juſtice* which is in many Gr. copies, in Syr. ſignifies *alms*; and indeed *alms* is found in other Gr. copies. According to the ſtile of thoſe times, *alms* and *juſtice* were the ſame thing.

[2] Ver. 4. The common Gr. adds *in public*; that is, before the world. But this word is not in ſome of the antient Gr. MSS.

[3] Ver. 6. The Gr. word ſignifies a place for locking up any thing ſafe. So that Chriſt here directs us to lock ourſelves up to pray; whereas, on the contrary, the hypocritical Phariſees affected praying in the face of the world. But he does not hereby condemn ſuch public prayers as were made in the Synagogue, but only condemns hypocriſy.

[4] Ver. 7. *L.* talk not much. This is what the Grecians called *Battology*, conſiſting not ſo much in long prayers, as in long repetitions of the ſame words.

8. Imitate

8. Imitate not them: for your Father knoweth what you have need of, before ye ask it of him.

9. Thus therefore pray: Our Father which art in heaven, [5] hallowed be thy name.

10. Thy [6] kingdom come; [7] thy will be done in earth as in heaven.

11. Give us this day [8] our bread, which is above every ſubſtance.

12. And forgive us our treſpaſſes, as we forgive thoſe who have treſpaſſed againſt us.

13. And [9] ſuffer us not to be tempted; but deliver us from the [1] evil *Spirit.* [2] So be it.

14. For if ye forgive others their treſpaſſes, your heavenly Father alſo will forgive you yours. *Mat.*18.35 *Mar.*11.25

15. But if you forgive them not, neither will your heavenly Father forgive you yours. *Eccl.*28.34

[5] Ver. 9. *i. e.* may God be honoured and adored in all the earth, and not in Judea only.

[6] Ver. 10. In this place the word *kingdom* ſignifies the law of the Goſpel, which was to ſubject all nations to God by the miniſtry of Chriſt's Apoſtles; and this is what is, in the New Teſtament, called *the kingdom of heaven*, or *the kingdom of God*, which was to commence chiefly after the reſurrection of Chriſt. See 1 Ep. to the Corinth. ch. 15. v. 28.

[7] *i. e.* Whatſoever you will and command men who are on earth, let it be done in the ſame manner as your will is executed in heaven, by obeying your commands.

[8] Ver. 11. It is thus' it ought to be tranſlated, conformably to our Vulg. But this interpretation is rather theological than literal. In the antient Vulg. before St. Jerom's time, it was *quotidianum.* In reality our common food is here ſpoken of; for this is what the word *bread* ſignifies; and in an improved ſenſe the Fathers have underſtood it of the body of Chriſt in the Communion; but they confeſs the other explanation to be the literal one. St. Jerom himſelf, in his commentary on Ezekiel, has tranſlated the Gr. word by *Superventurum.*

[9] Ver. 13. Lead us not into temptation, *i. e.* as the antient Fathers have explained it, and as it was alſo read in ſome of the Latin Churches, *ne nos patiaris induci*, ſuffer us not to fall into any temptation that may be too ſtrong for us.

[1] This is the meaning of the word *malo* in the Latin, and of πονηρῦ in the Greek, the devil being in other places called *the tempter.*

[2] In the vulgar Greek and antient Syriac verſion there is this addition to our Lord's prayer, *For thine is the kingdom, the power, and the glory, for ever and ever.* But Origen and St. Gregory of Nyſſa did not find it in their Gr. copies, nor is it to be found in any antient Gr. MSS.

16. When ye faſt, look not ſad as hypocrites do: for they [3] disfigure their faces, that it may be ſeen that they faſt: I ſay unto you, that they have received their reward.

17. But when ye faſt, [4] perfume your head, and waſh your face.

18. That men may not ſee that ye faſt; but only your Father who does not appear: and your Father who ſees that which is moſt ſecret, ſhall reward you [5] for it.

19. Make not to yourſelves treaſures on earth, where ruſt and worms conſume every thing, and where thieves rifle and ſteal.

20. But make unto yourſelves treaſures in heaven, where are neither ruſt nor moth to conſume, and where thieves neither rifle nor ſteal.

*Luk.*12.34 21. For where your treaſure is, there is your heart alſo.

1 *Tim.*6.10 *Luk.*11.34 22. Your eye ſerves [6] as a lamp unto your body: if thine eye be [7] whole, thy whole body ſhall be enlightened.

23. But if thine eye be evil, all thy body ſhall be in darkneſs: if therefore what light thou haſt be darkneſs, how great ſhall be the darkneſs!

*Luk.*16.13 24. No man can ſerve two maſters. For either he [8] will hate the one, and love the other, or elſe he will hold to the one and deſpiſe the other. Ye cannot ſerve God and be a ſlave [9] to money.

[3] Ver. 16. They daubed over their faces with certain drugs, that they might look pale and disfigured, which is ſtill a common practice among beggars.

[4] Ver. 17. Chriſt, ſays St. Jerom, ſpeaks according to the cuſtom of Paleſtine, where, on feſtivals, they perfumed their heads; but the Jews never did on faſt-days.

[5] The vulgar Gr. adds *publicly*, or *before the whole world*; but in a great number of Gr. MSS. this addition is wanting. And ſome critics at Rome, who have given us the plan of a new edition of the Greek Teſtament, are of opinion' that word ought to be left out of all the Greek editions where it is to be found.

[6] Ver. 22. *i. e.* for a light.

[7] *L.* ſimple, *i. e.* without any ſpot, *oth.* if you have a good eye. By the eye the Hebrews ſometimes mean the mind.

[8] Ver. 24. *i. e.* love one leſs than the other. The Evangeliſts and Apoſtles ſometimes uſed the word *hate* in this ſenſe.

[9] It is in the Greek and Latin *Mammona*, which is a Chaldaic or Syriac word, ſignifying *money*, *riches*, *gain*; and is here ſpoken of as a Deity. And indeed this word is derived from a verb which ſignifies *to confide in*, mankind placing their whole confidence in their riches.

25. Wherefore

25. Wherefore I ſay unto you; Be not anxious for your life, what ye ſhall eat [1]; nor for your body, what ye ſhall put on: is not life more than meat, and the body more than raiment? 1 *Pet.* 5. 7. *Pſ.* 54. 23

26. Behold [2] the birds, they nether ſow, nor reap, nor gather any thing into the garner, but your heavenly Father feedeth them. Are ye not much better worth than they?

27. And which of you can [3] by thinking on it, add one cubit to his ſtature?

28. And why trouble ye yourſelves for raiment? Conſider the lilies of the field, how they grow: they toil not, neither do they ſpin.

29. And yet I ſay unto you, that even Solomon in all his glory, was not adorned ſo well as one of theſe lilies.

30. Now if God ſo adorns an herb of the field, which is to day, and to morrow will be caſt into the oven, how much more *will he cloath you*, O people of little faith?

31. Trouble not yourſelves therefore, ſaying; What ſhall we eat, or what ſhall we drink, or wherewith ſhall we be cloathed;

32. For all theſe things are what the Gentiles carefully ſeek: for your heavenly Father knows that ye have need of all theſe.

33. Seek therefore firſt the kingdom and [4] juſtice of God; and all theſe things ſhall be given you beſides.

34. Trouble not yourſelves for the morrow, for the morrow ſhall trouble itſelf for itſelf: for every day ſufficient is [5] its own trouble.

[1] Ver. 25. The Greek adds, *and what ye ſhall drink*. But this I could not find in a MS. of Mr. Colbert.

[2] Ver. 26. The birds of heaven, *i. e.* the birds of the air.

[3] Ver. 27. The Greek word μεριμνήσας, which the Vulg. expreſſes by *cogitans*, ſignifies *to think on any thing ſo as to diſquiet ourſelves*.

[4] Ver. 33. The juſtice of God is called the law and commandments which he orders us to obſerve, and which he has preſcribed.

[5] Ver. 34. This is what is meant by *malitia* in the Latin, and πονηρία in the Gr.

## CHAP. VII.

*Luk.* 6.37. *Rom.* 2.1. *Mat.* 7.24. 1. JUDGE [1] not, that ye be not judged.

2. For in the ſame manner that ye judge, ye ſhall be judged, and with the ſame [2] meaſure [1] ye ſhall have uſed, ye ſhall be meaſured.

3. And why ſeeſt thou the mote that is in thy brother's eye, and perceiveſt not the beam that is in thine *own* eye?

4. And how ſayeſt thou unto thy brother; Let me pull the mote out of thine eye, and thou haſt a beam in thine *own*?

5. *Thou* hypocrite, firſt pull the beam out of thine *own* eye, and after that thou ſhalt ſee how [3] thou ſhalt pull the mote out of thy brother's eye.

6. Give not that which is holy unto the dogs, and caſt not your pearls before ſwine; leſt they trample them under their feet, and turning *againſt you*, rend you.

*Mat.* 21.22. *Mar.* 11.24. *Luk.* 11.9. *Joh.* 14.13. *Jam.* 1.5. 7. Ask, and it ſhall be given unto you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.

8. For whoever asketh, receiveth; and whoſo ſeeketh, findeth; and to him that knocketh, it ſhall be opened.

9. And which is he among you, who will give a ſtone to his ſon, if he asketh of him bread?

10. Or who will give him a ſerpent, if he asketh of him a fiſh?

11. If all ye then, wicked as ye are, know *how* to give good things unto your children, how much more ſhall your Father, who is in heaven, give good things to ſuch as ask them of him?

[1] Ver. 1. The word ſignifying *to judge*, likewiſe ſignifies *to condemn*. In many editions before the correction of Sextus V. there was the following addition, *condemn not, that ye be not condemned*, which is taken from St. Luke.

[2] Ver. 2. This and the following expreſſions are proverbial ſayings that were in common uſe among the people.

[3] Ver. 5. *oth.* to pull out.

12. Do then unto others all that ye would' they ſhould do unto you : for this is the Law and the Prophets. *Luk.6.31. Tob.4.16.*

13. Enter in at the ſtraight gate ; for the gate of perdition is wide, and the way that leadeth to it is broad, and many there be who go in thereat. *Luk.13.24*

14. [4] How ſtraight is the gate of life, and how narrow is the way that leadeth thereto ! there are few that find it.

15. Beware of falſe Prophets, who come unto you covered [5] with the skins of ſheep, and are within devouring wolves.

16. Ye ſhall know them by their fruits. Do they gather grapes from thorns, and figs from thiſtles. *Luk. 6.44*

17. Thus every good tree beareth good fruit, and every evil tree beareth evil fruit.

18. A good tree cannot bear evil fruit, nor can an evil tree bear good.

19. Every tree which beareth not good fruit, is cut down and caſt into the fire.

20. Ye ſhall know them therefore by their fruits. *Mat.25.11*

21. They who ſay unto me ; Lord, Lord, ſhall not all enter into the kingdom of heaven ; but he ſhall enter therein, who doeth the will of my Father who is in heaven. *Luk. 6.46.*

22. Many ſhall ſay unto me in that day; Lord, Lord, have we not propheſied in thy name? have we not driven away devils in thy name? and have we not done many miracles in thy name ? *Act.19.13.*

23. Then will I openly ſay unto them ; I never [6] knew you : depart from me, ye that live in iniquity. *Pſ. 6. 9. Mat.25.41*

[4] Ver. 14. In the vulgar Gr. it is ὅτι, *for*; but the author of the Vulg. reads πῶς, *how* ; and this reading is in many Gr. copies, and confirmed by the antient Syr. and Arab. verſions.

[5] Ver. 15. It is thus' we ought to tranſlate *indumentis ovium*, the Prophets wearing thoſe skins.

[6] Ver. 23. I never owned you for my true diſciples : this word likewiſe ſometimes ſignifies *to approve* in the ſcripture.

24. Therefore

*Luk.*13.27 24. Therefore whoſoever heareth the words' I have juſt
*Luk.* 6.47 ſpoken, and putteth them in practiſe, is like unto a wiſe man, who hath built his houſe [7] upon ſtone.

*Rom.* 2.13 25. The rain deſcended, the rivers overflowed, the
*Jam.*1.25. winds blew, and beat upon that houſe: but it fell not; for it was founded upon ſtone.

26. But whoſo heareth the words' I have juſt ſpoken, and putteth them not in practiſe, is like unto a fool, who built his houſe upon the ſand.

27. The rain deſcended, the rivers overflowed, the winds blew, and beat againſt that houſe, which fell, and the fall thereof was great.

28. Jeſus having ended this diſcourſe, the people were aſtoniſhed at his doctrine.

*Mar.*1.22. 29. For he taught them as having authority, and not as
*Luk.*4.32. the Scribes [8] and Phariſees.

[7] Ver. 24. *i. e.* on ſtrong foundations of ſtone. The ſingular is here uſed for the plural, agreeable to the genius of the Hebrew tongue.

[8] Ver. 29. Theſe words are not in the Greek, but they are in the antient Syriac verſion.

## CHAP. VIII.

1. WHEN he was come down from the mountain a multitude of people followed him.

*Mar.*1.40. 2. Then a leper coming to him, worſhipped him; and
*Luk.*5.12. ſaid unto him: Lord, if thou wilt, thou canſt [1] heal me.

3. And Jeſus ſtretching forth his hand, touched him, ſaying; I will, be thou healed: and he was immediately healed of his leproſy.

*Lev.*14.2. 4. Jeſus ſaid unto him; See thou tell this to no man; but go ſhew thyſelf to the Prieſt, and make the offering that Moſes commanded, that it may ſerve as a teſtimony unto them.

[1] Ver. 2. The Gr. word καθαίσαι, ſignifies *to cleanſe* or *purify*: and indeed the leproſy mentioned in the Old Teſtament, (which was a ſort of itch) was a legal impurity.

5. Jeſus

5. Jeſus being entred into Capernaum, there [2] came unto him a Centurion, who made this prayer unto him:

6. Lord, I have my ſervant at home ſick of a palſie, wherewith he is grievouſly tormented.

7. Jeſus ſaid unto him, I will come, and heal him.

8. The Centurion anſwered; Lord, I am not worthy *Luke 7. 6.* that thou ſhouldeſt come unto me, but [3] command only with a word, and my ſervant ſhall be healed.

9. For I who depend on another, have ſoldiers under myſelf: and I ſay to one; Go, and he goeth: and to another; Come, and he cometh: and to my ſervant; Do that, and he doth it.

10. Jeſus hearing him talk thus, was in admiration, and ſaid to thoſe who followed him; I aſſure you that I have not found ſo great faith in Iſrael.

11. Now I ſay unto you, That many ſhall come from *Malac.* the [4] Eaſt, and from the Weſt, and [5] ſhall ſit down to [1. 11.] table with Abraham, Iſaac, and Jacob, in the kingdom of heaven.

12. But [6] the children of the kingdom [7] ſhall be caſt out into darkneſs: it is there that ſhall be weeping and gnaſhing of teeth.

[2] Ver. 5. Luk. ch. 7. v. 3. and 7. ſays, he ſent the elders of the Jews and others to Chriſt to prevail on him. There is nothing more common in the Scripture, than to aſcribe to one what was done by others.

[3] It is thus that we muſt tranſlate the Vulg. literally, which is agreeable to ſome Gr. copies, where it is λόγῳ. In the common Gr. it is *ſay one word only.*

[4] Ver. 11. *i. e.* From all parts of the earth.

[5] As the Jews imagined there would be great plenty of all things under the Meſſiah, his reign was repreſented by a ſolemn feaſt. Chriſt uſes ſuch figurative expreſſions as were then received. And indeed the notions of moſt part of the Jews, concerning the Meſſiah, were only carnal.

[6] Ver. 12. Hereby are meant the Jews, who are called *the children of the kingdom*, as being the natural ſubjects of that kingdom.

[7] It is an alluſion to a hall, for banquets, which being in the night, and the hall illuminated with lamps, the word *darkneſs* is added; whereby, as well as by their weeping and gnaſhing of teeth, is pointed out the ſad condition of the damned.

13. Jeſus ſaid unto the Centurion; Go, and be that done unto thee which thou haſt believed: and from that hour the ſervant was healed.

14. Jeſus being come into Peter's houſe, ſaw his mother-in-law, who was in bed, having a fever.

15. He touched her hand, and the fever left her: ſhe aroſe and miniſtred unto them.

*Mar.* 1.32. 16. Towards the evening they brought unto him many *that were* poſſeſſed: he drove away the evil ſpirits by his word, and healed all the ſick.

*Iſ.* 53.4. 17. That theſe words of the Prophet Iſaiah might be fulfilled: He hath taken upon him our infirmities, and born our ſickneſſes.

18. Now Jeſus ſeeing a multitude of people about him, gave commandment to go to the other ſide of the lake.

19. And a Scribe drawing near, ſaid unto him; Maſter, I will follow thee whitherſoever thou goeſt.

*Luke* 9.58. 20. Jeſus anſwered unto him; The foxes have holes, and the birds places to build their neſts in; but the Son of man hath not where to reſt his head.

21. Another, who was one of his diſciples, ſaid unto him: Lord, ſuffer me to go firſt and bury my father.

22. But Jeſus anſwered unto him; Follow me, and leave the dead to bury their dead.

*Mar.* 4.36. 23. Then going into a ſhip, he was followed by his diſciples:

*Luke* 8.22. 24. And at the ſame time the ſea was ſo very rough, that the waves covered the ſhip; but as for him, he ſlept.

25. Then his diſciples drew near unto him, and waking him, they ſaid unto him; Save us, Lord: we are going to periſh.

26. Jeſus

26. Jeſus anſwered unto them; Why are ye fearful, O ye of little faith? And then riſing, he [8] commanded the winds and the ſea: and there was a great calm.

27. So that every one, quite aſtoniſhed, ſaid; What man is this, whom the winds and the ſea obey?

28. When he was come to the other ſide, into the country of the [9] Geraſenes, there came unto him two *men* poſſeſſed, iſſuing out of the tombs; who were ſo furious, that no one dared to paſs that way: *Mark* 5. 1. *Luke* 8. 26.

29. And immediately they cried out; [1] What have we to do with thee, Jeſus, Son of God? Art thou come hither to torment us before the time?

30. Now there was [2] not far from them a great herd of ſwine that was feeding: *Mark* 5. 11. *Luke* 8. 32.

31. And the devils beſought him, and ſaid unto him: If thou caſt us out hence, [3] ſend us into the herd of ſwine.

32. He ſaid unto them; Go: and coming out, they went into the ſwine: and preſently the whole herd ran with violence down a precipice into the ſea, where they all died.

33. Now they who kept them fled, and went into the city to tell every thing, and what related to the poſſeſſed.

34. Immediately all the city went out to meet Jeſus, and as ſoon as they ſaw him, they beſought him to depart out of their country. *Mark* 5. 17. *Luke* 8. 37.

[8] In the *Gr.* it is ἐπετίμησε, which ſignifies *to command with threats*, as the author of the Vulgate alſo has tranſlated it in ſeveral other places. But Euthymius has obſerved, that here it only ſignifies *he commanded*, being the ſame as ἐπέταξε; which agrees with our Vulg.

[9] Ver. 28. *Gr.* Gergeſenes; *Syr.* Gadarenes; as it is in St. Mark and St. Luke. There are ſome geographical tables that make Gedara and Gergeſa, two neighbouring cities upon the lake of Geneſareth.

[1] Ver. 29. *i. e.* What reaſon have you to diſturb us, who have no buſineſs with you?

[2] Ver. 30. Gr. A good way off. But Beza, in his notes, prefers the reading of the Vulg. tho' he owns he could not find it in any of his Gr. MSS.

[3] Ver. 31. *i. e.* Suffer us to go, as the Gr. word imports.

## CHAP. IX.

1. THerefore entering [1] into the ſhip, he paſſed over to the other ſide of the lake, and came to his [2] own city.

2. Where they brought unto him a paralytic ſtretched out upon his bed. Jeſus ſeeing their faith, ſaid unto the paralitic; Be of good courage, my ſon; thy ſins are forgiven thee.

3. At the ſame time ſome of the ſcribes ſaid within themſelves: This man blaſphemeth.

4. But Jeſus, knowing their thoughts, ſaid unto them; Why have ye evil thoughts [3] in your mind?

5. Whether is eaſier [4] to ſay; Your ſins are forgiven unto you: or to ſay; Riſe, and walk?

6. Now that ye may know that the Son of man has on earth the power of forgiving ſins: Ariſe, ſaid he then to the paralytic, take up thy bed, and go to thine houſe.

7. The paralytic ariſing, departed to his houſe.

8. The people ſeeing this [5] were ſeized with fear, and glorified God who gave ſuch power unto men.

*Mar.* 2. 14. *Luk.* 5. 27. 9. And as Jeſus departed from thence, [6] he ſaw a man called Matthew, ſitting at the receipt of taxes, to whom he ſaid: Follow me. He aroſe and followed him.

[1] Ver. 1. *i. e.* Into the ſhip wherein he came to the country of the Gergaſenes.

[2] *i. e.* To Capernaum, whither he returned, having choſen that city for the place of his reſidence.

[3] Ver. 3. *L.* In your hearts.

[4] Ver. 5. *i. e.* to ſay, in executing the thing. It was then the common belief, that moſt diſeaſes were occaſioned by their ſins; which being ſuppoſed, they were equally eaſy.

[5] Ver. 8. In the common Gr. it is ἐθαύμασαν, *they admired*. But in ſome copies it is agreeably to the Vulg. ἐφοβήθη; and this reading is confirmed by the Syr. interpreter.

[6] Ver. 9. St. Matthew writes this of himſelf: which is not extraordinary; Cæſar in his Commentaries, and ſeveral others having done the ſame.

10. It

10. It came to paſs that Jeſus being at table in the houſe *of this man*, there came many publicans and [7] ſinners, who ſat down to table with Jeſus and his diſciples.

11. Which the Phariſees ſeeing, ſaid unto his diſciples; Why eateth your Maſter with the publicans and ſinners?

12. Jeſus hearing them, ſaid unto them; They who are well need not a phyſician; but they who are ſick.

13. Now go and learn what this meaneth. [8] I prefer mercy to ſacrifice. For [9] I am not come to call the juſt, but ſinners. [1] *Hoſea 6. 6. Matth. 12. 7. Mar. 2. 18. Luke 5. 33.*

14. Then the diſciples of John drew near unto him, and ſaid unto him; Why do we and the Phariſees faſt often, and why do thy diſciples [2] not faſt?

15. [3] They who accompany the Bridegroom, ſaid Jeſus unto them, can they [4] afflict themſelves whilſt the Bridegroom is with them? But a time ſhall come, when the Bridegroom ſhall be taken from them, and then they ſhall faſt.

[7] Ver. 10. The Jews called them *ſinners*, who led a ſcandalous and infamous life, in which number they ranked thoſe officers who received the taxes for the Romans, and all who were any wiſe concerned with them: ſuch taxes being, according to them, contrary to the liberty of God's people: wherefore they held no correſpondence with any ſuch.

[8] Ver. 13. *L. I will have mercy, and not ſacrifice:* but the negative particle οὐ is here put for the comparative μᾶλλον, which is very uſual among the Hebrews, and inſtances of it are to be met with in the Gr. writers. Thus too do we expreſs ourſelves in our tongue, it is not *that* I deſire, but *this*.

[9] *i. e.* I am come rather to ſinners than to the juſt. He here calls thoſe *juſt*, whom he before, ver. 12. calls, *whole, in health*, and thereby means perſons of a good life. It is in the ſame ſenſe that St. Luke, ch. 1. v. 6. gives the name of *juſt* to Zacharias and his wife Elizabeth.

[1] The common Gr. adds, *to repentance*, but this is neither in ſome of the Gr. MSS. nor the Syr. verſion.

[2] Ver. 14. *i. e.* faſt not ſo often as we: for nothing is here ſpoken of but certain private faſts, and not thoſe ordained by the Law.

[3] Ver. 15. *L.* The children of the Bridegroom, *i. e.* they who are admitted into the chamber of the bride as friends. *oth.* the children of the bridal chamber.

[4] *Afflicting ones ſelf*, in the ſtile of the Jews, is the ſame as *faſting*: they at ſuch times performing other penitential acts: which they term *afflicting ones ſelf*.

16. They put not a piece of new ſtuff upon an old garment, becauſe it teareth away what there yet remains good of the garment, and is itſelf torn beſides.

17. Neither do they put new wine into old [5] skins, otherwiſe the skins burſt, the wine runneth out, and the skins are no longer good for any thing: but they put new wine into new skins: thus they preſerve both.

*Mark* 5.22. *Luke* 8.41. 18. While he ſpake in this manner, a [6] ruler of a ſynagogue drew near unto him, and worſhipping, ſaid unto him: Lord, my daughter is juſt [7] dead: but come and [8] lay thy hands upon her, and thou ſhalt bring her to life again.

*Mark* 5.25. *Luke* 8.43. 19. Jeſus went: and as he followed him with his diſciples;

20. A woman who had for twelve years an iſſue of blood, drew unto him behind, and touched [9] the ſtring of the hem of his garment:

21. For ſhe ſaid within herſelf; If I only touch his garment, I ſhall be healed.

22. But Jeſus turning back, and ſeeing her, ſaid unto her; Daughter, have good courage; thy faith hath made thee whole: and from that moment the woman was healed.

23. Being come to the ruler of the ſynagogue's houſe, and ſeeing the [1] muſicians, with a croud of people making a great noiſe; he ſaid unto them:

[5] Ver. 17. We have retained the word *skins*, which means thoſe of goats, wherein wine was uſually kept in that country, inſtead of casks; and they are ſtill uſed for the carriage of wines from the Canaries, and in ſome other parts, for new-made wines.

[6] Ver. 18. It was the head of the ſynagogue of Capernaum.

[7] He thought her ſo, having left her for dead.

[8] Impoſition of hands was a ceremony accompanying prayer, and was the ſign of ſome authority.

[9] Ver. 20. *L. the fringe of his garment*: by the word *fringe* we are to underſtand a ſort of ſtrings hanging like tufts on the edge of the Jewiſh garments. This garment or mantle had four corners, or *wings* as they called them, and at the extremity of each corner hung one of theſe ſtrings. V. ch. 15. Numb. and ch. 22. Deuter. where they are mentioned.

[1] Ver. 23. This was a funeral ceremony practiſed as well among the Jews, as Heathens.

24. With-

t

24. Withdraw; for the young maiden is not dead, but ſleepeth: and they laughed at him.

25. When the people were put forth, he went in, and having taken the young maiden by the hand, ſhe aroſe:

26. The fame whereof ſpread about all the country.

27. And as Jeſus departed thence, two blind *men* followed him crying, and ſaying; Jeſus, [2] Son of David, have mercy on us.

28. And being come to the houſe, the two blind *men* drew near unto him: and Jeſus ſaid unto them; Believe ye that I am able to do unto you what ye ask? Yea, Lord, anſwered they.

29. Then he touched their eyes, ſaying; Be it done unto you according to your faith:

30. And [3] their eyes were opened. Jeſus ſeverely threatning them, ſaid unto them: Take care that no one whoſoever know any thing of it.

31. But they, departing, publiſhed throughout that country who he was.

32. They were no ſooner gone, than they preſented unto him a dumb man poſſeſſed with a devil: and this devil being caſt out, the dumb *man* ſpake. *Matth.* 12. 22. *Luk.* 11. 14.

33. And the people, quite aſtoniſhed, ſaid; No ſuch thing was ever ſeen among the Iſraelites.

34. But the Phariſees ſaid; He caſteth out devils by the prince of the devils.

35. Jeſus going through all the cities and villages, taught in their ſynagogues, preached the goſpel of the kingdom, and healed all ſorts of diſeaſes and infirmities. [4]

[2] Ver. 27. They called him ſo, thinking him the Meſſiah from the miracles which he wrought.

[3] Ver. 30. *i. e.* they ſaw.

[4] Ver. 35. The common Gr. adds, *among the people*: but this addition is not in ſome of the Gr. copies, nor in the Syr. verſion.

36. And ſeeing the multitude of people, he had compaſſion on them, becauſe they were quite fatigued, and [5] lying up and down; being like ſheep that have no ſhepherd.

*Luke* 10.1. 37. Then he ſaid unto his diſciples; The harveſt is indeed great; but there are few labourers:

38. Pray ye therefore the Lord of the harveſt, to ſend labourers to his harveſt.

[5] Ver. 36. *Orh.* diſperſed. I have given the ſenſe of the Vulg. in the text of my verſion, which is not very different from the expreſſion of the Original.

## CHAP. X.

*Mark* 3.13. *Luke* 6.13. *and* 9. 1. HAving aſſembled his twelve diſciples, he gave them power to caſt out unclean ſpirits, and to cure all ſorts of diſeaſes and infirmities.

2. Now theſe are the names of the twelve [1] Apoſtles. The firſt Simon, whom they call Peter; then Andrew his brother.

3. James, ſon of Zebedee, and John his brother, Philip, and Bartholomew; Thomas and Matthew the publican; James, ſon of Alpheus and Thaddeus.

4. Simon the [2] Canaanite, and Judas Iſcariot, who betrayed Jeſus.

5. Jeſus ſent forth theſe twelve, commanding them the following things: Go not to ſeek the Gentiles, and go not into the cities of the Samaritans:

[1] Ver. 2. *i. e. Envoys* or Meſſengers: this name was in uſe among the Jews: their paraphraſts, and the Septuagint too uſe it. Thoſe twelve Apoſtles are as it were the twelve patriarchs of the New Teſtament, who are, after Chriſt, the foundation of it.

[2] Ver. 4. In moſt of the Gr. copies it is Καναναῖος. The author of the Vulg. muſt have read Καναναῖος, as it is in ſome MSS. which however muſt be diſtinguiſhed from Χαναναῖος, *Chananean.* For if Καναναῖος means the name of a place, it is the town of Cana in Galilee, but St. Luke has rendered it by ζηλωτής, which ſignifies *zealous.* And indeed it is the ſignification of the Syr. word made Greek, Καναναῖος, or Καννανῖος. Probably he might be ſo called from a ſect named *Zealots.*

6. But

6. But rather go to the ſheep of the houſe of Iſrael who are loſt : *Mar.* 6. 7.

7. And as ye go, preach that the kingdom of heaven is at hand : *Luk.* 9. 1.

8. Reſtore health to the ſick, [3] raiſe the dead, heal the lepers, caſt out devils : ye have received freely, give freely. *Acts* 13. 46

9. Carry neither gold, nor ſilver, nor other money in your girdles ; [4]

10. Nor ſcrip for a journey, nor two ſuits of cloaths, nor ſhoes, nor ſtaff. For the workman is worthy of his maintenance.

11. Into whatever city, or into whatever village ye ſhall enter, inform yourſelves who there is worthy to receive you, and dwell in his houſe until ye go thence.

12. Now at entring the houſe, ſalute it, [5] ſaying ; Peace be unto this houſe.

13. And if that houſe be worthy, your peace ſhall come upon it ; but if it be not worthy, your peace ſhall return unto you.

14. And whenſoever any one ſhall not receive you, nor hear your words : going out of that houſe, or city, ſhake the duſt off your feet.

[3] Ver. 8. Theſe words are wanting in a great number of Gr. copies ; and it ſeems as if St. Jerom too had not found them in his beſt Gr. MSS. for he takes no notice of them in his commentary on this paſſage, where he gives us the other parts of this text ; however, they are retained in our Vulg. where they are only tranſpoſed ; but this very tranſpoſition is in the antient Gr. Cambridge MS. which often agrees with the Vulg. uſed before St. Jerom's time.

[4] Ver. 9. *i. e. purſes.* Money was then carried in the girdle, where the purſe was put. Chriſt means that they ſhould not in their journies load themſelves with any thing, nor even with money for their expences, becauſe God would provide them with every thing. He mentions a ſcrip, ſhoes, &c. becauſe they were the common proviſion of travellers. And this injunction was to extend to all their other travels for preaching the goſpel.

[5] Ver. 12. Theſe words are not in the common Gr. nor in ſome Latin editions neither ; but we meet with them in ſeveral Gr. copies. By the word *peace*, the Hebrews intended all manner of proſperity.

15. I aſſure you that Sodom and Gomorrah ſhall be treated with leſs rigour at the day of Judgment, than that city.

*Luke* 10.3. 16. Behold I ſend you forth as ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and ſimple as doves.

17. But beware of men; for they will deliver you to the judges, and they will cauſe you to be ſcourged in their ſynagogues.

18. Ye ſhall be brought before governors and before kings for my ſake, to be a teſtimony both unto them, and to the Gentiles.

19. Now when they ſhall deliver you up, [6] take no thought how you ſhall ſpeak, nor what you ſhall ſpeak; for what you are to ſpeak ſhall be inſpired into you in the inſtant.

20. For it [7] is not ye that ſpeak, but it is the Spirit of your Father who ſpeaketh in you.

21. Now the brother ſhall deliver up his brother unto death, and the father his ſon, and children ſhall riſe up againſt their father, and their mother, and cauſe them to be put to death.

22. All the world ſhall hate you [8] for my name's ſake; but he that ſhall perſevere unto the [9] end ſhall be ſaved.

23. Therefore when they ſhall perſecute you in one city, [1] fly into another: I aſſure you that ye ſhall not have gone thro' all the cities of Iſrael, till the Son of man be come.

[6] Ver. 19. The Gr. word μεριμνήσητε ſignifies be not in pain, be not anxious about an anſwer; ſo that Chriſt does not wholly forbid them conſidering what they ſhould anſwer, but only all fear of mind and diffidence, aſſuring them that God would aſſiſt them.

[7] Ver. 20. See the note on ch. 9. v. 13. concerning the negative particle, which is often uſed comparatively. The ſenſe is, It ſhall not be you who ſhall ſpeak, ſo much as the Spirit of God which ſhall direct you in all your actions.

[8] Ver. 22. *oth.* on my account. The word *name* is often taken for *the perſon.*

[9] Shall remain conſtant and ſteady under their afflictions, and bear them patiently.

[1]. Ver. 23. *i. e.* go and preach the Goſpel in another: deſert not your miſſion on this account.

24. A diſciple

24. A diſciple is not above his maſter, nor a ſlave above his lord. *Luk.* 6. 40. *Joh.* 13. 16 *and* 15. 20.

25. It is enough for the diſciple to be as his maſter, and for the ſlave to be as his lord: If they have called the father of the family [2] Beelzebub, how much more ſhall they give that name to all thoſe of his houſe?

26. Therefore fear them not; for there is nothing hidden that ſhall not be revealed, and nothing ſecret that ſhall not be known. *Mar.* 4. 22. *Luk.* 8. 17. *and* 12. 2.

27. Say in broad day *light* what I ſay to you in darkneſs, and preach from the [3] houſe-tops what I ſay to you in the ear.

28. Fear not thoſe who kill the body, and cannot kill the ſoul: But rather fear him who can [4] deſtroy both body and ſoul, by throwing them into [5] Gehenna.

29. Do they not give two ſparrows for a penny? and yet not a ſingle one [6] periſheth on the ground without the command of your Father.

30. Nay the hairs of your head are all numbred. *Act.* 27. 34.

31. Therefore fear not, ye are of more value than many ſparrows together. 2 *Kings* 14. 11.

32. Whoſoever therefore [7] ſhall confeſs me before men, him will I, in like manner, confeſs before my Father who is in heaven. *Mar.* 8. 38. *Luk.* 9. 26. *and* 12. 8.

33. And whoſoever ſhall renounce me before men, him will I, in the ſame manner, renounce before my Father who is in heaven. 2 *Tim.* 2. 12

[2] Ver. 25. It is thus *Beelzebub* is written in our tongue. In the common Gr. it is *Beelzebul*; but ſome antient MSS. and the Syr. verſion, confirm the reading of our antient Latin edition.

[3] Ver. 27. In that country the roofs of the houſes were built flat in the form of a terras. St. Jerom, in his letter to Sunia and Fretella, gives a deſcription of them.

[4] Ver. 28. The word *deſtroy* is not here to be taken ſtrictly; nothing but puniſhment being here ſpoken of.

[5] *i. e. Hell.* In the antient Cambr. copy it is εἰς γέενναν, as in the Vulg. *in gehennam*, with an accuſative.

[6] Ver. 29. *L.* falls.

[7] Ver. 32. *i. e.* ſhall acknowledge with heart and mouth that I am the Meſſiah.

*Luk.*12.51 *Mich.*7.6. 34. Think not that I am come to bring peace on earth: I am not come to bring peace on earth, but [8] war.

35. For I am come to ſow diviſion between father and ſon; between mother and daughter; between mother-in-law and daughter-in-law.

36. And men ſhall have all thoſe of their own family for enemies.

*Luk.*14.26 37. He that loveth his father or his mother more than me, [9] is not worthy of me; and he that loveth his ſon or his daughter more than me, is not worthy of me.

*Mat.*16.24 38. He that [1] taketh not up his croſs, and followeth me not, is not worthy of me.

*Mar.*8.35. *Luk.*14.26 *and* 9.24. *and* 17.33. *Joh.*12.25 39. He that would preſerve his life ſhall loſe it, and he that will loſe his life for me ſhall preſerve it.

40. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me.

41. He that receiveth a Prophet, as a Prophet, ſhall receive the reward of [2] a Prophet; and he that receiveth a juſt man, as juſt, ſhall receive the reward of a juſt *man*.

42. And whoſoever ſhall give a cup of cold water only to one of the leaſt of theſe to drink, as to my diſciples, I aſſure you' he ſhall not loſe his reward.

[8] Ver. 34. Not that Chriſt is the cauſe of war and diſſenſions, but the occaſion only. The Scripture attributes them to him, as if he came with that intent, tho' it relates no more than what has happened; and this way of expreſſion is very common in the ſacred writings.

[9] Ver. 37. *i. e.* deſerves not to be my diſciple.

[1] Ver. 38. *i. e.* carries not, as it is in the Syr. and Arab. the ſame Hebrew word ſignifies both *taking up*, and *carrying*. Doubtleſs Chriſt alludes to thoſe who were condemned to be crucified, who were obliged to carry their own croſs to the place of execution.

[2] Ver. 41. *i. e.* due to a Prophet.

CHAP.

## CHAP. XI.

1. AFTER that Jeſus had made an end of giving theſe precepts to his twelve diſciples, he departed thence to go teach and preach in [1] their cities.

2. Now John having in priſon heard of the actions of Jeſus Chriſt, ſent unto him two of his diſciples to ask him; *Luk.* 7. 18.

3. Art thou he that ſhould come, or are we to look for another?

4. Jeſus anſwered unto them; Go and relate unto John that which ye have heard and ſeen:

5. The blind ſee: the lame walk: the lepers have no more leproſy: the deaf hear: the dead ariſe: the Goſpel is preached unto the poor.

6. Bleſſed is he [2] who ſhall not be offended on account of me.

7. When they were gone, Jeſus ſaid unto the people, ſpeaking of John; What went ye into the wilderneſs to ſee? [3] a reed ſhaken by the wind? *Luk.* 7. 24.

8. But what went ye to ſee? a man effeminately dreſſed: It is in the houſe of kings that ſuch who dreſs effeminately are.

9. But what went ye to ſee? a Prophet: Yea, I ſay unto you, and more than a Prophet;

10. For it is of him that it is written: [4] I will ſend before you an angel, who ſhall prepare the way. *Malac.* 3. 1. *Mar.* 1. 2.

[1] Ver. 1. According to ſome, in the cities of his diſciples, who were moſt of them of Galilee; but as the Hebrews ſometimes uſe a relative without a preceding ſubſtantive, it ſeems more probable, that it ſhould be tranſlated as if there was *Judæorum*, in the cities of the Jews.

[2] Ver. 6. *i. e.* to whom I ſhall not be a ſubject or occaſion of falling. *Oth.* who ſhall not fall on account of me: this is metaphorical.

[3] Ver. 7. This is a proverbial way of ſpeaking, as when we ſay, *You did not go for nothing.*

[4] Ver. 10. *L.* behold I ſend.

Luk. 7.27. 11. I aſſure you, that among ſuch as are born of women, none hath been greater than John the Baptiſt: But the leaſt [5] of the kingdom of heaven, is greater than he.

12. From the time of John the Baptiſt until now, the kingdom of heaven ſuffereth [6] violence, and the violent take it by force.

13. For all the Prophets and the law propheſied until John.

Malac. 4.5. 14. And if ye will receive *that which I ſay unto you*, it is Elias himſelf who is to come.

15. [7] Let him that hath ears to hear, hear.

16. Now to what ſhall I compare this people? [8] they are like unto children ſitting in a public place, who cry out to their companions:

17. And ſay unto them; We have ſung unto you ſongs, and ye have not danced: we have lamented, and ye have not wept.

18. For John came neither [9] eating nor drinking, and they ſay he hath a devil.

19. The Son of man came, who eateth and drinketh, and they ſay; He is a man who loveth good cheer, and is a drinker: he is a friend of publicans and ſinners: and [1] wiſdom hath been juſtified by her children.

[5] Ver. 11. *i. e.* of the Meſſiah's reign. For our Saviour here oppoſes the new law to the old; and the Jews themſelves are agreed upon the great benefits that the law of God ſhall receive under the Meſſiah; ſo that they who ſhall live under this reign, ſhall poſſeſs particular endowments unknown to them who lived under the old law.

[6] Ver. 12. This is a compariſon taken from towns attacked on all ſides in order to be ſtormed; it was then the ſame as to the Goſpel, which was received by great numbers.

[7] Ver. 15. *i. e.* that is willing to learn.

[8] Ver. 16. The ſenſe is, that the Jews acted in regard to Jeſus Chriſt as it happens when children, &c. In this expreſſion there is ſomething wanting to complete the ſence; for it was not the Jews, but Chriſt and John who cried out, to whom the Jews made no anſwer, as they ought to have done.

[9] Ver. 18. *i. e.* leading a penitent and auſtere life.

[1] Ver. 19. *i. e.* the wiſe counſel of God, his conduct has been approved as juſt and praiſe-worthy, by true lovers of wiſdom. The particle *and* is not here conjunctive, but disjunctive; ſo that it muſt be taken for *but*, which is a frequent cuſtom among the Hebrews. However, it is to be obſerved that the word *to juſtify* in the Gr. ſignifies likewiſe *to condemn*, and may be tranſlated *has been condemned*, by ſuch as call themſelves wiſe.



20. Then

20. Then he began to upbraid thoſe cities where he had wrought many miracles, that they had not done penance.

21. Woe unto you Corozain; woe unto you Bethſaida: For [2] if the miracles that have been wrought in you, had been done in Tyre and Sidon, they would long ago have done penance [3] in ſackcloth and aſhes.

22. Alſo I ſay unto you, that Tyre and Sidon ſhall be treated leſs ſeverely than you, at the day of judgment.

23. And thou Capernaum, exalteſt thou thyſelf unto heaven? [4] Thou ſhalt deſcend into hell. For if the miracles which have been wrought in thee had been done in Sodom, it [5] would be ſtill ſtanding unto this day.

24. Alſo I ſay unto you, that Sodom ſhall be treated leſs ſeverely than you, at the day of judgment.

25. Then Jeſus ſaid; [6] I praiſe thee, O Father, Lord of heaven and earth, for that [7] thou haſt hidden theſe things from the wiſe and learned, and haſt revealed them unto children.

[2] Ver. 21. This expreſſion only means the wicked life of the inhabitants of theſe cities, by the compariſon made between them, and the inhabitants of Tyre and Sidon.

[3] *i. e.* putting on ſackcloth and throwing aſhes upon themſelves, which were external ſigns of a great repentance.

[4] Ver. 23. *i. e.* thou ſhalt not be exalted unto heaven, but deſcend, &c. This interpretation is agreeable to ſome of the antient MSS. inſtead of which the common Gr. reads, *who haſt exalted thyſelf unto heaven, thou ſhalt be brought down unto hell:* this is an hyperbolical expreſſion.

[5] It is in the Vulg. according to the exact grammatical ſenſe *perhaps would be ſtanding.* But the Latin word *forſitan*, in regard to the Gr. text, ſhould rather be tranſlated by *doubtleſs*, than by *perhaps*, it being here an *expletive*, as the grammarians call it; however, this expreſſion muſt not be taken in a ſtrict literal ſenſe, it being a way of ſpeaking which denotes no more than the extreme wickedneſs of the Jews; ſuch as this in our own language, when we would exaggerate the ſtupidity of any one, who cannot comprehend what is ſaid to him; *Were I to ſay it to a horſe, he would underſtand me.*

[6] Ver. 25. This is what we are to underſtand by the word *confiteor*, which, in the Hebrew, often ſignifies to give praiſe.

[7] S. Chryſoſtom very pertinently obſerves, that Chriſt does not praiſe God for hiding thoſe things from the wiſe, but for revealing them to the ſimple; it is a pretty common expreſſion with the Hebrews.

*Joh.* 6.46. 26. Yea, O Father, for ſuch was thy pleaſure.
*and* 7. 28.
*and* 8. 19. 27. All things have been put into my hands by my Fa-
*and* 10.15. ther, and no one knoweth the Son, but the Father, and none knoweth the Father, but the Son, and he to whom the Son ſhall have been willing to reveal him.

28. Ye that labour and are heavy laden, come ye all unto me, and I will eaſe you.

29. [8] Take my yoke upon you, and learn of me, for I am meek and humble in heart, and ye ſhall find reſt for your ſouls.

*Joh.* 5. 3. 30. For my yoke is eaſy, and my burthen is light.

[8] Ver. 29. *i. e.* ſubmit yourſelves to the laws which I give you.

## CHAP. XII.

1. AT that time as Jeſus was walking by the corn on the ſabbath day, his diſciples, who were an hungry, began [1] to pull ſome of the ears, and eat them.

*Mar.*2.23. 2. The Phariſees who ſaw it, ſaid unto him; Behold thy
*Luk.* 6. 1. diſciples do that which is not lawful to do on the ſabbath day.

3. He anſwered unto them; Have ye not read what David did, when he, and they that were with him, were an hungry?

*Num.*28.9. 4. How he entred into the houſe of God, and eat the loaves, [2] which were before *the Lord*, of which it was not lawful to eat, neither for him, nor for them that were with him, but for the Prieſts only?

[1] Ver. 1. The Rabbi's have reduced ſuch things as are forbidden to be done on the ſabbath day, to a determined number of articles, amongſt which is that of *reaping*. Now they pretend that pulling of ears is a ſort of reaping.

[2] Ver. 4. This is the meaning of the Gr. word προθέσεως, and the Latin *propoſitionis*, and not *propoſition*, which is quite another thing in our tongue; for *proponere* here ſignifies, as well in the Latin, as in the Gr. *to ſet before any one*. This was twelve loaves placed every ſabbath day on the table of the ſanctuary, which the Hebrews called *ſhew-bread*, they being expoſed *before the face of God*. The Seventy, who are followed by the Evangeliſts, ſometimes call them *loaves of propoſition*, *i. e.* ſet in the preſence of God: the loaves here ſpoken of, were in the houſe of the High Prieſt.

5. Or

5. Or have ye not read in the law, that the prieſts [3] violate the ſabbath in the temple on the ſabbath days, without being blameable?

6. Now I ſay unto you, that there is here [4] one greater than the temple.

7. But if ye know what is meant; I prefer mercy to ſacrifice; ye would not have condemned innocent perſons: *Hoſea 6. 6. Mat. 9. 13.*

8. For the [5] Son of man is maſter [6] even of the ſabbath.

9. Departing from thence, he came to their ſynagogue.

10. At the ſame time came a man whoſe hand was withered; and to have an opportunity of accuſing Jeſus, they asked him; whether it was lawful to work cures on ſabbath days.

11. He anſwered unto them; Who is he amongſt you, who having but one ſingle ſheep, if it happen to fall into a ditch on the ſabbath day, [7] will not take and liſt it *out?*

12. Of how much greater value is a man than a ſheep? It is therefore lawful to do good on the ſabbath day.

13. Then he ſaid to this man; Stretch out your hand: he ſtretched it out, and it became whole like the other.

[3] Ver. 5. This expreſſion is imperfect, *i. e.* do things that would break the ſabbath, did they not relate to the worſhip of God, ſuch as ſlaying beaſts for ſacrifice, taking off their skin, &c.

[4] Ver. 6. In ſome Gr. MSS. it is *ſomething greater.*

[5] Ver. 8. Oth. *man*: Hebraiſm. This ſeems not to be meant of Chriſt in particular, but of man in general too: and in this ſenſe it is ſaid in St. Matth. ch. 2. v. 28. *that the ſabbath was made for man. i. e.* that it was appointed for his convenience.

[6] The word *even* is not in ſome Gr. copies.

[7] Ver. 11. What was then lawful is now forbidden expreſly in the Jewiſh canon law; ſo that the Rabbi's, who have in all ages taken a pleaſure in refining upon their own laws, are grown more rigid than in Chriſt's time. Indeed they ſay that when ſuch an accident happens, they may go down into the ditch and put ſomething under the animal, as if it were to raiſe him, and if he can then get out of himſelf, it is not breaking the ſabbath. But it is very improbable that Chriſt had ſuch kind of ſubtilties or new refinements of the Rabbi's in view.

14. Now

14. Now the Phariſees going out, deliberated together againſt him, how they might deſtroy him.

15. Which Jeſus knowing, he withdrew from thence; and many following him, he cured them all.

16. And [8] commanded them not to make it known.

17. That the word of the prophet Iſaiah might be fulfilled:

*Iſa.* 42. 1. 18. Behold my ſervant whom I have choſen, [9] my beloved in whom I am well pleaſed: I will cauſe my Spirit to reſt upon him, and he ſhall [1] preach the judgment to nations.

19. He ſhall not ſtrive nor cry aloud, nor ſhall they hear his voice [2] in the publick places.

20. A bruiſed reed ſhall he not break, nor ſhall he quench a match that ſtill ſmoaketh, [3] until he make the judgment victorious.

21. And [4] the nations ſhall put their truſt in him.

22. Then they brought unto him one poſſeſſed *with a devil, who was* blind and dumb, and he healed him, inſomuch that he ſpoke and ſaw.

23. All the people, who were quite aſtoniſhed at it, ſaid; Is not this [5] the Son of David?

24. But the Phariſees hearing this, ſaid; This man doth not caſt out devils, but [6] by Beelzebub the prince of the devils.

[8] Ver. 16. The Gr. ſignifies *to command with threats.* V. ch. 8. v. 26.

[9] Ver. 18. *Oth.* my only Son.

[1] *i.e.* the law of the Goſpel, which he ſhall, by his Apoſtles, preach to all nations.

[2] Ver. 19. He ſhall ſpeak ſo ſoftly as not to be heard in the ſtreets; this is a proverbial way of ſpeaking, as well as what follows, to denote the great mildneſs and patience of Chriſt in all his actions.

[3] Ver. 20. *i. e.* until after my long patience the juſtice of my cauſe ſhall be known, and be victorious by the promulgation of the Goſpel throughout the whole earth.

[4] Ver. 21. *i.e.* the Gentiles ſhall receive the Goſpel, and place their whole confidence in it.

[5] Ver. 23. *i.e.* the Meſſiah.

[6] Ver. 24. thro' art magic, by invoking the prince of the devils. In the common Gr. it is Beelzebul as before. This accuſation from the Jews is to be found in the early writings of their doctors, who being convinced of Chriſt's miracles, anſwered that he had learnt the ſecrets of a refined magic in Egypt. Celſus caſt the ſame reproach on the primitive Chriſtians, though an Epicurean Philoſopher, and conſequently who ſhould have denied that there was any ſuch thing as magic.

25. Jeſus

25. Jeſus knowing their thoughts, ſaid unto them; Every kingdom where there is diviſion, deſtroyeth itſelf, and every city or houſe, where there is diviſion, cannot ſtand.

26. If ſatan caſt out ſatan, there is diviſion with him, how then ſhall his kingdom ſtand?

27. And if I caſt out devils through Beelzebub, through whom [7] do your children caſt them out? Wherefore they themſelves ſhall be your judges.

28. But if I caſt out devils by the Spirit of God, the [8] kingdom of God muſt be come unto you.

29. And how can any one enter into a ſtrong man's houſe, and rob *him* of what he hath, if he bind him not firſt? It is then that he ſhall rob the houſe.

30. He that is not with me, is againſt me, and he that gathereth not with me, ſcattereth.

31. Wherefore I ſay unto you, [9] That all ſin, and all blaſphemy ſhall be forgiven unto men; but the blaſphemy againſt the Spirit ſhall not be forgiven:

32. And whoſoever ſhall have ſaid any thing againſt the Son of man, it ſhall be forgiven unto him; but he that ſhall have ſaid any thing againſt the Holy Ghoſt, it ſhall not be forgiven unto him, neither in this world, nor in [1] the other.

33. Either ſay that the tree is good, and its fruit alſo; or ſay that the tree is bad and its fruit alſo: For by the fruit one knoweth the tree.

[7] Ver. 27. *i.e.* the Jews, who too had exorciſts of their own, and certain forms of prayer for caſting out devils.

[8] Ver. 28. *i.e.* the time of the Meſſiah.

[9] Ver. 31. The whole connexion ſhews that what is here called *ſin* or *blaſphemy* againſt the Holy Ghoſt, is nothing more than maliciouſly and wittingly to fight againſt truths which we know come from God, and of which we are convinced: this was the caſe of the Phariſees, who aſcribed thoſe miracles, which they knew in their conſcience came from God, to devils.

[1] Ver. 32. This is what the Jews in their writings call *olam habba, the world to come.* For they openly acknowledged, in Chriſt's time, another life after this; and had therefore invented new terms, in order to oppoſe the Sadducees.

*Luke 6.45.* 34. Generation of vipers, how can ye, being evil, ſay good things? For out of the abundance of the heart words come.

35. The good man draweth good things from a good [2] ſource; and the wicked man draweth wicked from a bad ſource.

36. Now I ſay unto you, That men ſhall at the day of judgment give an account of all the [3] idle words' they ſhall have ſpoken.

37. For it is your words that ſhall juſtify you, and it ſhall be your words that ſhall condemn you.

*Matt. 16.4. Luk. 11.29* 38. Then ſome of the Scribes and Phariſees ſaid unto him: Maſter, we deſire to ſee a miracle from thee.

39. He anſwered unto them; This wicked and unbelieving generation requires a miracle, and they ſhall have no other than that of the prophet Jonas.

*Jon. 2. 1.* 40. For, as Jonas was three days and three nights in the belly of the great fiſh, ſo the Son of man ſhall be three days and three nights in the boſom of the earth.

*Jon. 2. 1.* 41. The Ninevites [5] ſhall riſe in judgment with theſe people, and ſhall [6] condemn them, becauſe, hearing Jonas preach, they did penance; and behold here more than Jonas.

42. The queen of the South ſhall riſe in the day of judgment with theſe people, and ſhall condemn them, becauſe ſhe came [7] from the utmoſt parts of the earth to hear

[2] Ver. 35. *L.* treaſure.

[3] Ver. 36. Chriſt calls idle, not only all uſeleſs, but all unjuſt and ſlanderous words: and that ſuch are here meant, the connexion of the diſcourſe plainly ſhews. St. Chryſoſtom, Theophylact, and Euthymius confirm this interpretation, which is pretty conformable to the ſtyle of the Hebrews.

[4] Ver. 39. *L.* adulterous, *i. e.* committing adulteries, which indeed is the proper ſignification of the Gr. word μοιχαλὶς, but it is better, with St. Chryſoſtom, to underſtand it of their infidelity, or incredulity.

[5] Ver. 41. This expreſſion is taken from the cuſtom of witneſſes riſing off their ſeats to give evidence.

[6] Shall cauſe them to be condemned before the judge.

[7] Ver. 42. The Hebrews thus expreſs a very diſtant country.

the

the [8] wiſe diſcourſes of Solomon; and behold more than Solomon.

43. When the unclean ſpirit is gone out of a man, he goeth through dry places, ſeeking [9] reſt; and he findeth none.

44. Then he ſaith; I will return unto my houſe, from whence I came: and returning thither, he findeth it empty, ſwept, and garniſhed.

45. At the ſame time he goeth, and taketh with him [1] ſeven other ſpirits more wicked than himſelf, and entering therein, they dwell there; and the laſt ſtate of that man becometh worſe than the firſt. The ſame thing ſhall happen unto this wicked generation. 2 *Pet.* 2. 20.

46. Whilſt he was ſtill ſpeaking unto the people, his mother and his brethren, who were without, deſired to ſpeak unto him: *Mar.* 3. 31. *Luke* 8. 19.

47. And one ſaid unto him, Thy mother and thy brethren are without, who ſeek thee.

48. But he anſwered unto him who had told him it; Who is my mother, and who are my brethren?

49. And ſtretching forth his hand to his diſciples; Behold, ſaid he, my mother, and my brethren:

50. For whoſoever ſhall do the will of my Father, who is in heaven, is my brother, my ſiſter, and my mother.

[8] *L.* the wiſdom.

[9] Ver. 43. A convenient place of reſidence.

[1] Ver. 45. *i. e. ſeveral,* or *many.* The Hebrews uſe that number in this ſenſe.

## CHAP. XIII.

*Mar.* 4. 1. 1. THE ſame day Jeſus going out of the houſe, went and ſat by the ſea ſide:

*Luke* 8. 4. 2. But there gathered about him ſo great a number of people, that he went into a ſhip, where he ſat down, and all the multitude ſtayed on the ſhore.

3. He then diſcourſed unto them of many things, making uſe of [1] parables. The ſower, ſaid he, went forth to ſow;

4. And in ſowing, part of the ſeed fell by the way ſide; the birds came who did eat it:

5. Another part fell upon ſtony places; where the grain, which had but little earth, ſoon ſprang up, becauſe the earth had no depth;

6. But when the ſun was riſen, that which had budded forth, was burnt up by it, and withered for want of root:

7. Another part fell among thorns, and it was choaked up by the thorns which ſprung up:

8. Another part fell in good ground, and produced corn: of thoſe ears, one brought an hundred, the other ſixty, and others thirty fold.

9. He that hath ears to hear, let him hear.

10. His diſciples drawing near, ſaid unto him; Why uſeſt thou parables in ſpeaking unto them?

11. It is, anſwered he, becauſe it is [2] given unto you to know the myſteries of the kingdom of heaven, and that unto them it is not given to know them.

[1] Ver. 3. It was the cuſtom of the Syrians, as St. Jerom obſerves, and eſpecially thoſe of Paleſtine, to mix parables in their diſcourſe, the more eaſily to imprint what they ſaid on the minds of their hearers. Seneca too has obſerved, in one of his epiſtles, that this ſtyle was much in uſe among the antients.

[2] Ver. 11. *i. e.* God has given unto you.

12. For

12. For [3] they ſhall give unto him that hath, and he ſhall be in abundance; but as for him that hath hath nothing, they ſhall take away even that which he hath.

13. Therefore I uſe the parables in ſpeaking unto them, [4] becauſe ſeeing they ſee not, and hearing they hear not, neither do they underſtand. *Iſaiah* 6.9. *Mark* 4.12. *Luke* 8.10. *John* 12.40. *Act.* 28.26. *Rom.* 11.8.

14. So that this Propheſy of Iſaiah is fulfilled in them: [5] Ye ſhall hear indeed, but ſhall not underſtand; and ye ſhall look, but ye ſhall not ſee.

15. For [6] the mind of this people is grown heavy, they have turned the deaf ear, and have ſhut their eyes; for fear of ſeeing with their eyes, or hearing with their ears; and for fear of underſtanding with their mind, and ſhould be converted, and I ſhould heal them.

16. But as for you, your eyes are happy, becauſe they ſee; and your ears *are* happy, becauſe they hear.

17. For I aſſure you, that many Prophets and juſt men have deſired to ſee what ye ſee, and have not ſeen it; and to hear what ye have heard, and have not heard it.

18. Hear ye therefore the parable of the ſower.

19. When a man heareth the [7] word of the kingdom, and underſtandeth it not, the evil *ſpirit* cometh and carrieth away that which had been ſown in his heart. [8] This is he who hath received the ſeed by the way-ſide.

[3] Ver. 12. This is a proverbial expreſſion then common; ſo that thoſe words are not to be taken too ſtrictly, as it often happens in other ſuch like expreſſions which are ſcattered quite through the New Teſtament.

[4] Ver. 13. Refuſing to believe in the evident miracles which Jeſus Chriſt had wrought before their eyes: he puniſhed them by their incredulity, by not ſpeaking to them as he ſpoke to the Apoſtles.

[5] Ver. 14. *L.* hearing ye ſhall hear, and ſeeing ye ſhall ſee: theſe expreſſions are very common among the Hebrews, and likewiſe uſed by the Greeks and Latins.

[6] Ver. 15. The prophet Iſaiah, who is very eloquent, by theſe metaphors expreſſes their ſtupidity and blindneſs. It is literally *the heart*, but this is often uſed in Scripture for *the mind*.

[7] Ver. 19. *i. e.* the Goſpel.

[8] This, as well as the other expreſſions that follow, are important: for it is not ſaid that a man receives the ſeed, but the earth. We muſt attend to the parable, where man repreſents the different ſorts of ground above ſpoken of.

20. He that hath received it in ſtony places, is he that heareth the word and immediately receiveth it with joy;

21. But having no root, he laſteth but for a while, and when an affliction and perſecution cometh, upon account of the word, he is immediately [9] offended.

22. He that receiveth the ſeed among thorns, is he that heareth the word; but anxiety for the things of this world, and [1] deceitful riches, choak the word, which becometh unfruitful.

23. But he that hath received the ſeed into the good ground, is he who heareth the word, and underſtandeth it; and which beareth corn bringing an hundred ears, for one, ſixty for another, and thirty for another.

*Mar.* 4.26. 24. Another parable propoſed he unto them, ſaying: [2] The kingdom of heaven is like unto a man who had ſown good ſeed in his field;

25. But whilſt they ſlept, the enemy came, who ſowed tares among the wheat, and went his way:

26. Now the blade being budded and ſhot up into ear, at the ſame time alſo appeared the tares:

27. And the ſervants of the maſter of the family came and ſaid unto him; Lord! didſt thou not ſow good ſeed in thy field? Whence comes it then that there are tares?

28. He anſwered unto them; An enemy hath done this. Wilt thou, ſaid his ſervants unto him, that we go and gather them up?

29. No, anſwered he; leſt in gathering the tares, ye pull up the wheat alſo.

30. Let them both grow together until the harveſt: and at the time of the harveſt, I will ſay unto the reapers; Firſt gather the tares, and make bundles of them to burn; but gather the wheat, in order to be carried into my barn.

[9] Ver. 21. *i. e.* afflictions immediately cauſe him to fall off, and he renounces the faith.

[1] 22. *L.* the deceitfulneſs of riches, *i. e.* deceitful riches which ſeduce mankind.

[2] Ver. 24. *i. e.* of the Goſpel, as has been already obſerved.

31. Another

31. Another parable likewiſe propoſed he unto them; The kingdom of heaven is like unto a grain of muſtard-ſeed, which a man took and ſet in his field. *Mar.*4.31. *Luk.*13.19

32. This ſeed is indeed the [3] ſmalleſt of all ſeeds; but when it cometh to grow up, it is bigger than other herbs, and becometh a tree, ſo that the birds come and perch upon its branches.

33. He again added this parable; The kingdom of heaven is like unto leaven, which a woman having taken, put it into [4] three meaſures of meal to leaven all the dough. *Luk.*13.21

34. All theſe parables ſpoke Jeſus unto the people, nor ſpoke unto them without parable.

35. [5] To the end that theſe words of the Prophet might be accompliſhed; I will open my mouth [6] in parables: I will publiſh things which have been kept ſecret from the creation of the world. *Pſ.*77. 2.

36. Then Jeſus having ſent away the people, went into his houſe, and his diſciples drawing near unto him, ſaid unto him; Explain unto us the parable of the tares which are in the field.

37. He ſaid unto them; He that ſoweth the good ſeed is the Son of man.

[3] Ver. 32. It is a common proverb among the Jews, ſpeaking of any thing extremely ſmall, to ſay, *that is a grain of muſtard ſeed*; tho' there are ſmaller ſeeds than this. Chriſt made uſe of a proverb received among the people.

[4] Ver. 33. Theſe three meaſures, which are both in the Gr. and Latin called *ſata*, from a Hebrew word, make up a particular meaſure called *epha*, which was very common, and held as much meal as was the ordinary load of one man.

[5] Ver. 35. *To the end that* is not here a cauſal particle, in the opinion of the moſt learned Greek commentators, no more than in many other paſſages.

[6] The word *parables* here ſignifies figurative obſcure expreſſions; whereas in the pſalm from whence it is taken, it ſignifies diſcourſes written in the form of ſentences, in a conciſe, elegant ſtile; ſo that it is a bare application of the words of this pſalm made by Chriſt. This was much in vogue among the Jewiſh doctors, who uſed ſuch applications in their inſtructions to the people.

38. The

38. The field is the world; the good ſeed are [7] the children of the kingdom; and the tares are [8] the children of the wicked *ſpirit*;

39. The enemy that ſowed them is the devil; the harveſt is the end of the world; the reapers are the angels.

40. Therefore as the tares are gathered and burnt in the fire: ſo ſhall it be with them at the end of the world:

41. The Son of man ſhall ſend his angels, who ſhall carry out of his kingdom all the [9] ſcandalous, and the wicked.

42. And they ſhall throw them into the fire of the furnace. It is there that ſhall be weeping and gnaſhing of teeth.

43. Then ſhall the juſt ſhine forth as the ſun in the kingdom of their Father. He that hath ears to hear, let him hear.

44. The kingdom of heaven is like unto a treaſure hidden in a field: a man who hath found it hideth it; and for joy thereof, he goeth and ſelleth all that he poſſeſſeth, and buyeth this field.

45. Again, the kingdom of heaven is like unto a merchant who ſeeketh goodly pearls;

46. And who having found one of great price, goeth and ſelleth all that he hath, and buyeth it.

47. The kingdom of heaven is alſo like unto a [1] net caſt into the ſea, and wherein all ſorts of [2] fiſhes are taken.

[7] Ver. 38. *i. e.* they for whom the kingdom is deſigned. Hereby Chriſt intends thoſe mentioned in the 23d verſe.

[8] *i. e.* the wicked, who are termed children of the devil, as imitating him in their wicked actions.

[9] Ver. 41. *L.* offences; *i. e.* all ſuch as are authors of offence, whether by their lives, or by ſpreading falſe doctrines, and creating of ſchiſms.

[1] Ver. 47. This is the term ſtill uſed by our fiſhermen to expreſs large nets.

[2] The word *fiſhes* is not in the Gr. but is added by the tranſlator to make the ſenſe complete; however, it may be tranſlated according to the Gr. *who taketh of all ſorts*. And indeed in ſome ways of fiſhing, as that of *dragging*, for inſtance, the nets which go to the bottom of the water, bring up all manner of things.

48. When

48. When it is full, the fiſhermen draw it up; and being upon the ſhore, they lay aſide the good in their veſſels, and throw [3] the bad away.

49. So ſhall it be at the end of the world: the Angels ſhall come and ſeparate the wicked from the juſt.

50. And they ſhall caſt them into the fire of the furnace. It is there that there ſhall be weeping and gnaſhing of teeth.

51. Have ye underſtood all theſe things? Yea, ſaid they unto him.

52. He added; It is for this that every Scribe, inſtructed [4] concerning the kingdom of heaven, is like unto a father of a family, who bringeth out of his [5] treaſure things new and old.

53. After Jeſus had ended theſe words, he departed from thence,

54. And being come into his own country, he taught them in [6] their ſynagogues; ſo that being quite aſtoniſhed at it, they ſaid; Whence hath this man this wiſdom, and this power of working miracles? *Mar. 6. 2. Luk. 4. 16 to 22. Joh. 6. 42.*

55. Is he not the [7] Carpenter's ſon? Is not his mother called Mary? and [8] his brethren James, [9] Joſeph, Simon, and Jude?

[3] Ver. 48. *i. e.* ſmall fiſh, which are neither ſaleable, nor eatable. In this ſenſe the author of the Vulg. has very properly tranſlated it *malos*: *i.e. viles, & nullius pretii*, inconſiderable, and of no value.

[4] Ver. 52. *L.* in the kingdom. And indeed it is in the Cambr. MSS. ἐν τῇ βασιλείᾳ; tho' in the other Gr. MSS. it is εἰς τὴν βασιλείαν, which the Syr. has rendred by *for the kingdom*, which ſenſe is clearer; but however, the particles εἰς and ἐν are often uſed promiſcuouſly in Scripture.

[5] The word *treaſure* in the Scripture is a general word for all places where any thing is put in order for keeping, whether corn, wine, &c.

[6] Ver. 54. Gr. in their Synagogue, in the ſingular number. Probably becauſe Nazareth, being a ſmall town, had but one ſynagogue. Yet in one Gr. MS. it is in the plural, as well as in the Vulg.

[7] Ver. 55. The word in the Gr. and Latin ſignifies *a workman* in general; but the common opinion is, that Joſeph was a carpenter.

[8] *i. e.* couſins, or kinſmen; for this the word *brother* frequently ſignifies in Hebrew. The ſame is to be ſaid of the word *ſiſters*.

[9] Gr. Joſes. And yet in one antient Gr. MS. it is Joſeph.

56. And his ſiſters, are they not all with us; whence then hath he all theſe things?

57. And he was unto them an occaſion of offence. But Jeſus ſaid unto them; A Prophet is not without honour, ſave in his country, and his own houſe.

58. He wrought not many miracles in that place, becauſe of their unbelief.

## CHAP. XIV.

*Mar.* 6.14. *Luk.* 9. 7. *Mar.* 6.17. *Luk.* 3.19.

1. AT this time [1] Herod [2] the tetrarch heard that which was publiſhed of Jeſus.

2. And he ſaid unto thoſe of his houſe; It is John the Baptiſt: [3] he is riſen from the dead, and therefore hath he this power of working miracles.

3. For Herod having cauſed John to be ſeized, had ordered him to be bound and caſt into priſon, for the ſake of Herodias, his brother's wife: [4]

4. For John ſaid unto him; It is not lawful for thee to keep her.

*Mat.* 21.26

5. Herod, who would have put him to death, was afraid of the people, who looked upon John as a Prophet.

6. But on Herod's birth-day, Herodias's daughter [5] danced before all the company, and pleaſed Herod;

7. So that he promiſed her upon oath to grant her whatſoever ſhe ſhould ask of him:

[1] Ver. 1. This was Antipas, Son of Herod the great.

[2] He was tetrarch of Galilee, which is a title ſignifying, according to the import of the word, the governor of a fourth part of any ſtate; at leaſt this is the origin of the word; but it was afterwards extended or reſtrained, not being always ſtrictly taken.

[3] Ver. 2. Herod, who followed the opinions of the Sadducees, who denied the reſurrection, ſaid this rather according to the notion that was ſpread among the people, than according to his own.

[4] Ver. 3. The Gr. adds *Philip*, which is likewiſe in ſome of the Latin copies; but this is not in the antient Cambr. MS.

[5] Ver. 6. Dancing was uſed by the Jews on their days of rejoicing.

8. But

8. But ſhe, who had been inſtructed by her mother, ſaid; Give me here in a baſon the head of John the Baptiſt.

9. The king was ſorry for it; but upon account of his oath, and of thoſe that were at table with him, he commanded that it ſhould be given unto her:

10. He therefore ſent to have John's head cut off in the priſon,

11. And it was brought in a baſon, and given to the maiden, who carried it to her mother.

12. His diſciples came afterwards and took the body; and having buried it, they went and told Jeſus *what had happened.*

13. Jeſus having learnt theſe things went into a ſhip, *Luke* 9.10. and departed into a deſart place apart; and the people coming to the knowledge thereof, went out of their cities, and followed him by land.

14. As ſoon as he was landed, he ſaw a great multitude of people, on whom he had compaſſion, and he healed their ſick.

15. Towards the evening his diſciples drew near unto *Mar.* 6.35. him, and ſaid unto him; This is a deſart place, and the hour is already paſt: ſend back the people, that they may go into the villages, and buy wherewith to eat.

16. But Jeſus ſaid unto them; There is no occaſion for them to go: Do ye yourſelves give them wherewith to eat.

17. They anſwered unto him; We have here but five *Joh.* 4. 9. loaves and two fiſhes.

18. Bring me them here, ſaid he unto them;

19. And having commanded the people to ſit down upon the graſs, he took the five loaves and the two fiſhes, and looking towards heaven, he [6] bleſſed them: then having broken the loaves, he gave them to his diſciples, who diſtributed them among the people.

[6] Ver. 19. *i.e.* he pronounced over the loaves the prayer called *beraca* or *benediction.* We to this day find prayers of this kind in the Jewiſh rituals.

20. All did eat of them, and were ſatisfied, and they carried away twelve baskets of the fragments which remained.

*Mar.6.45.* *Joh.6.16.* 21. Now they who had eaten were to the number [7] of five thouſand men, not reckoning the women and children.

22. Straightway Jeſus conſtrained his diſciples to get into the ſhip, and to go before him unto the other ſide, while he ſent the people away.

*John 6.15.* 23. After that he had ſent them away, he went alone up into a mountain to pray; and as [8] the night drew on, he remained there alone.

24. Now the ſhip that was in the midſt of the ſea, was toſſed by the waves, becauſe the wind was contrary:

25. But at the [9] fourth watch of the night, he went unto them, walking on the ſea:

26. And ſeeing him walking on the water, they were troubled, and ſaid; It is a ſpirit; and they cried out for fear.

27. But immediately Jeſus ſpeaking, ſaid unto them; Be of good courage; it is I, be not afraid:

28. Peter taking the word, ſaid; Lord, if it be thou, bid me come unto thee upon the water.

29. Come, ſaid Jeſus unto him: and Peter going down from the ſhip, walked on the water to go unto Jeſus.

30. But ſeeing the wind high, he was afraid; and as he ſunk into the water, he cried out; Lord, ſave me.

31. And immediately Jeſus ſtretching forth his hand unto him, caught him, and ſaid unto him; O man of little faith, why didſt thou doubt?

[7] Ver. 21. Gr. of about five thouſand.

[8] Ver. 23. It is literally *evening being come*; *i. e.* a ſecond evening; for the Jews reckoned two, founded on the texts of the law of Moſes. The firſt, according to the Rabbi's, began at three, and the ſecond at ſun-ſet. The firſt of theſe ſeems to be meant v. 15. and the ſecond here. It muſt, however, be obſerved, that the Jews by the word *evening* ſometimes mean the night; and in this ſenſe it is ſeveral times underſtood in the 1ſt ch. Gen.

[9] Ver. 25. *i. e.* very early in the morning. The fourth watch was properly the morning watch; for the Jews reckoned but three in the night; and had borrowed this fourth from the Romans.

32. They

32. They were no ſooner got into the ſhip, than the wind ceaſed.

33. They who were in it came unto him, and worſhipped him, ſaying; Of a truth thou art the Son of God.

34. Then having paſſed over the lake, they came unto the land of Geneſareth. *Mar.6.53.*

35. The inhabitants of the place who knew him, ſent into all the country, and brought unto him all the ſick,

36. Deſiring him that they might only touch [1] the ſtrings at the hem of his garment; and all thoſe who touched them were healed.

[1] Ver. 36. See ch. 9. v. 20. what we have already obſerved concerning theſe ſtrings, which are likewiſe called *fringes*, being ravelled at the end like a fringe.

## CHAP. XV.

1. THEN ſome of the Scribes and Phariſees who came from Jeruſalem, drew near to Jeſus, and ſaid unto him; *Mat.7.1.* *Mar.7.5.*

2. Why do thy diſciples trangreſs [1] the tradition of the Elders? For they waſh not their hands when they are going to eat.

3. He anſwered unto them; Why do you yourſelves tranſgreſs the commandment of God, on account of [2] your traditions: For God hath ſaid;

4. Honour thy father and mother, and whoſoever ſhall curſe his father or mother, let him be puniſhed with death. *Ex.20.12.*

[1] Ver. 2. Theſe traditions were gloſſes or explanations of the law, or elſe conſtitutions made by the doctors, here called *Elders*. Theſe are what they term by another name, *the oral law*, as it came from their doctors by tradition, having never been written, as the law of Moſes was. All the Jews, except a few ſectaries, called Caraites, have no leſs veneration for theſe traditions, than for the law of Moſes.

[2] Ver. 3. Tho' Chriſt approved many of the Jewiſh traditions, having openly declared for the Phariſees againſt the Sadducees, yet he did not approve them all, there being ſome of them contrary to the word of God.

5. But

5. But ye ſay; Whoſoever ſhall ſay unto his father or mother, [3] May every offering I make be profitable unto thee, *ſatisfieth the commandment.*

6. And he hath no need to honour his father and mother: and ye make the commandment of God of none effect on account of your tradition.

7. Ye hypocrites; well hath Iſaiah [4] propheſied of you, when he ſaid;

*If.* 29. 13. *Mar.* 7. 6. 8. This people [5] honoureth me with their lips; but their heart is eſtranged from me:

9. Now it is in vain that they ſerve me, whilſt they teach things which are only commanded by men.

10. Having then called the people, he ſaid unto them; Hear, and underſtand alſo:

11. It is not what enters the mouth, that defileth man; but what cometh out of the mouth, it is that which defileth him.

12. Then his diſciples drew near unto him, and ſaid unto him; Knoweſt thou that the Phariſees having heard what thou haſt juſt ſaid, are offended at it?

*John* 15. 2. 13. But he anſwered unto them; [6] Every plant which hath not been planted by my heavenly Father, ſhall be torn up.

*Luke* 6. 13. 14. Let them alone: they are blind, leading the blind. Now if a blind man be the guide of another blind man, they both fall into a ditch.

15. Peter taking the word, ſaid unto him; Explain unto us this parable.

16. And Jeſus anſwered unto him; Are ye alſo, ye, without underſtanding?

[3] Ver. 5. There are different ſenſes given to this paſſage, which is now very obſcure, tho' very clear in Chriſt's time. This obſcurity ariſes from its being a ſentence cited by halves, it being then very common; ſo that to make ſenſe of it, there was a neceſſity to complete it.

[4] Ver. 7. This is an application made by Chriſt of Iſaiah's words.

[5] Ver. 8. The Gr. adds, *draweth nigh unto me with their mouth*; but theſe words are not in the antient Cambr. MS. nor the Syr. verſion.

[6] Ver. 13. Chriſt applies this to their pretended traditions, which were not from God.

17. Conceive

17. Conceive ye not that [7] whatſoever entereth in at the mouth, goeth down into the belly, and is afterwards diſcharged in the privy:

18. But that which cometh out at the mouth, proceedeth from the [8] heart; and it is that which defileth man.

19. For it is from the heart that proceed evil thoughts, murthers, adulteries, fornications, thefts, falſe evidence, blaſphemies.

20. Theſe are the things which defile man; but to eat without waſhing the hands, this defileth him not.

21. Jeſus going from thence, withdrew towards Tyre and Sidon. *Mar.*7.24.

22. At the ſame time a [9] Canaanite woman, who came from thoſe parts, crying out, ſaid unto him; O Lord, [1] thou Son of David, have pity on me! my daughter is grievouſly tormented with a devil.

23. But he anſwered not one word unto her; his diſciples drew near unto him, and beſeeching him, ſaid unto him; Send her away, for ſhe crieth after us.

24. He anſwered unto them; I am not ſent but unto the ſheep of the houſe [2] of Iſrael, who are loſt. *Mat.* 10.6. *John* 10.3.

25. But ſhe drew near, and worſhipping ſaid unto him; O Lord, help me.

26. He anſwered unto her; It is not juſt to take the bread from the children to caſt it [3] to dogs:

[7] Ver. 17. The word *whatſoever* in the Hebrew very often ſignifies no more than the greateſt part: and thus muſt not be here underſtood in a ſtrict ſenſe.

[8] Ver. 18. *Oth.* the mind.

[9] Ver. 22. The Hebrews called the inhabitants of Tyre and Sydon, *Canaanites*, becauſe of their deſcent from thoſe antient Canaanites whom the Iſraelites did not drive out.

[1] Though a heathen, ſhe ſtyles Jeſus Chriſt ſo, becauſe they who applied to him gave him that name, thereby acknowledging him the Meſſiah of the Jews.

[2] Ver. 24. The promiſe of the Meſſiah was made to Abraham, for the benefit of his poſterity, and in reality Chriſt addreſſed himſelf to the Jews only.

[3] Ver. 26. This was the name beſtowed on the Heathens by the Jews; ſo that Chriſt only uſed an expreſſion then in vogue.

27. And

27. And ſhe replied; It is true, Lord; [4] and yet the dogs eat the crumbs that fall from the table of their maſters.

28. Then Jeſus ſaid unto her; Woman, thy faith is great, be that which thou deſireſt done: and her daughter was healed from the very hour.

29. Jeſus being gone from thence, came near unto the ſea of Galilee, and going up into a mountain, ſat down there.

30. A great number of people came thither to ſeek him, having with them the dumb, the blind, the lame, the [5] maimed, and many other *ſick perſons*, whom they ſat at Jeſus's feet, and he healed them;

31. So that the multitude were quite aſtoniſhed to ſee, that the dumb ſpake; [6] that the lame walked; that the blind ſaw; and they gave glory unto the God of Iſrael.

*Mar.* 8. 1. 32. Now Jeſus having called his diſciples, he ſaid unto them; I have compaſſion on theſe people, becauſe for three days they have been continually with me, and they have nothing to eat: I will not ſend them away till they have eaten; for fear their ſtrength ſhould fail them in the way.

33. His diſciples ſaid unto him; Whence ſhould we have ſo much bread in a deſart, to ſatisfy ſuch a multitude?

34. But Jeſus asked them; How many loaves have ye? Seven, ſaid they unto him, and a few ſmall fiſhes.

[4] Ver. 27. The woman here by this anſwer means, that ſhe was not in the number of ſuch, who, as children, had a right to the bread of the family; but that this was no reaſon why ſhe ſhould not eat the crumbs which fell under the table, as the little dogs did in their maſter's houſe.

[5] Ver. 30. St. Jerom has obſerved that the word *debilis* in the Latin here ſignifies *one-handed*, as does the Gr. word κυλλοὺς. And indeed *debilis* cannot be otherwiſe tranſlated, ch. 18. v. 8.

[6] Ver. 31. The Gr. adds, *the maimed healed.*

35. He

35. He therefore commanded all the people to ſit down on the ground.

36. Then he took the ſeven loaves, and the fiſhes, and [7] giving thanks, he broke them, and gave them to his diſciples, who diſtributed them among the people.

37. All eat of them and were filled; and they took up ſeven baskets full of pieces that remained.

38. Now they who did eat were to the number of four thouſand men, without reckoning the ſmall children, and women.

39. Having then ſent away the people, he went into a ſhip, and ſailed towards [8] Magedan.

[7] Ver. 36. *i.e.* ſaying the prayer called *the Thankſgiving*, or *Praiſe*, in order to bleſs the loaves and fiſhes.

[8] Ver. 39. In moſt of the Gr. copies it is *Magdala*, of which mention is made in the Talmud; but it is *Magedan* in ſome of the Gr. copies, in which number is the Cambr. MS.

## CHAP. XVI.

1. THE Phariſees and the Sadducees came unto him [1] to try him, deſiring them to let them ſee ſome miracle in the heaven. *Mar.* 8. 1.

2. But [2] he made them this anſwer; At night, ye ſay, It will be fair weather, for the sky is red; *Luk.* 12. 54.

3. And in the morning, There will be a ſtorm to day, for the sky is lowring and red.

4. Ye know then how to judge of what is ſeen in [3] the sky, but cannot diſcern the ſigns of the times. This wicked and faithleſs nation requires a miracle, and ſhall have no *Mat.* 12. 39.

[1] Ver. 1. L. to tempt him, *i.e.* ſeeking ſome occaſion to ſpeak ill of him, by putting queſtions, in order to ſurprize him.

[2] Ver. 2. St. Jerom has obſerved, that what follows to the word *generatio* is not in moſt of the copies: doubtleſs meaning Origen's copies, who indeed has them not in his commentaries on this paſſage: but at preſent they appear in all the Gr. copies.

[3] Ver. 4. *i.e.* *in the air*, as it is in the Cambr. MS.

other, than that of the prophet Jonas: then leaving them, he went away.

5. His diſciples, who were gone to the other ſide of the lake, had forgotten to take loaves.

*Mar.*8.15. *Luk.* 12.1. 6. He ſaid unto them; Beware of the [4] leaven of the Phariſees and of the Sadducees.

7. And they were thoughtful, and ſaid within themſelves; We have taken no loaves.

8. Which Jeſus knowing, he ſaid unto them; People of little faith, why ſay ye within yourſelves, that ye have no bread?

9. Do ye not yet underſtand? Do ye not remember the five loaves diſtributed among five thouſand perſons, and how many baskets there remained unto you?

10. Nor the ſeven loaves diſtributed among four thouſand perſons, and how many baskets there remained unto you?

11. How! conceive ye not that I ſpoke not unto you of bread, when I ſaid unto you; Beware of the leaven of the Phariſees and Sadducees?

12. Then they underſtood that he had not ſpoken to them of the leaven which is put into bread, but of the doctrine of the Phariſees and Sadducees, of which they ought to beware.

13. Then came Jeſus into the coaſts of Cæſarea Philippi, where he asked his diſciples; Whom ſay they [5] that the Son of man is?

14. They anſwered unto him; Some ſay' he is John the Baptiſt; others Elias; others [6] Jeremiah, or ſome of the Prophets.

[4] Ver. 6. This is a metaphorical expreſſion uſed by the Jews in an ill ſenſe.

[5] Ver. 13. The common Gr. adds *μὶ*, *I*, *i.e. Whom ſay they that I the Son of man am*? But this pronoun joined to the words *Son of man*, is ſomewhat harſh. And indeed St. Jerom found it in none of his Gr. copies, nor Beza in any of his Gr. MSS.

[6] Ver. 14. The Jews ſeem to have believed that Jeremiah ſhould be one of the forerunners of the Meſſiah, or rather this expreſſion only ſhews that Chriſt was one of the antient Prophets, at the head of whom was Jeremiah according to an antient diviſion of the Prophecies: ſome of the Jews fancy, that the ſoul, or at leaſt the moſt ſubtle part of the ſoul of a dead man, might paſs into the ſoul of one alive. This I ſay according to their philoſophy.

15. And

15. And ye, replied Jeſus, whom ſay ye that I am?

16. Simon Peter anſwering, ſaid; Thou art Chriſt the Son of the living God. *Joh. 6. 70.*

17. Jeſus anſwered unto him; Bleſſed art thou, Simon, Son of [7] Jona, for neither fleſh nor blood hath revealed it unto thee, but my Father who is in heaven.

18. And, I ſay unto thee, that thou art [8] Peter, and upon this [9] rock will I build my Church, againſt which the gates of [1] hell ſhall not prevail.

19. And I will give unto thee the [2] keys of the kingdom of heaven; whatſoever thou ſhalt [3] bind on earth, ſhall likewiſe be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall alſo be looſed in heaven. *Joh. 20. 23*

20. At the ſame time he forbad his diſciples to tell any one whatſoever, that he was Jeſus the Chriſt.

21. From that time Jeſus began to diſcover unto them, that he muſt go to Jeruſalem, where he ſhould ſuffer much from the Elders, Scribes, and Chief Prieſts; and that he ſhould be put to death, and riſe the third day.

[7] Ver. 17. *i. e. of John*, for *Jona* is a Chaldee or Syriac word abridged from *Johanna*, according to the practice of thoſe times; and thus *Barjona* in St. Matthew, does not ſignify the *ſon of a dove*, but *ſon of John*.

[8] Ver. 18. Jeſus Chriſt had given him that name from the beginning of his vocation.

[9] Both in the Gr. and Lat. there are two different names, the firſt of which is Πέτρος, *Petrus*, in the maſculine, becauſe *Petra* (ſignifying a ſtone) being a feminine, could not be ſaid of a man according to general cuſtom; and it is for this reaſon that the interpreter of St. Matthew has uſed the word Πέτρος in the maſculine, whereas there is no ſuch diſtinction in the Syr. word *cepha*, which Chriſt uſed. Beſides the conjunction καὶ, *&*, and the demonſtrative pronoun *hanc*, ſhew, that by the words *on this rock*, &c. Chriſt intends *Peter* himſelf. As if we ſhould ſay I call thee *Oak*, *and on this Oak*; nobody elſe could be ſpoken of than him, thus metaphorically called *Oak*.

[1] *i. e.* of death. We meet with an expreſſion of the ſame kind in Iſaiah, ch. 38. v. 10. where king Hezekias ſays, *Vadam ad portas inferi*: which means that the Church ſhall always remain.

[2] Ver. 19. The word *Key* is a metaphorical word ſignifying *Power*: and in this ſenſe is it ſaid Rev. ch. 1. v. 18. that Chriſt *hath the keys of hell and death*. It ſhews St. Peter's great power under the new Law.

[3] There is nothing ſo common in the Jewiſh writings, as the words *binding* and *looſing*, to expreſs any thing lawful or unlawful. Thus Chriſt gives St. Peter all power under the new Law of declaring what was ſin, and what was not, and of abſolving it. The reſt of the Apoſtles had likewiſe the ſame power of the keys. But St. Peter, as their head, enjoyed it in a more eminent manner.

22. Then Peter [4] taking him, began to [5] rebuke him, and ſaid unto him; God forbid, Lord; this ſhall not happen unto thee.

*Mar.* 8.33. 23. Jeſus turned, and ſaid unto Peter; Begone out of my preſence, [6] ſatan, thou art an offence unto me, becauſe thou ſavoureſt not that which cometh from God, but that which cometh [7] from men.

*Mat.*10.38 *Luke* 9.23. *and* 14.27. 24. Then Jeſus ſaid unto his diſciples; If any one will follow me, let him deny himſelf; let him take up his croſs, and follow me:

*Luk.*17.33 *Joh.*12.25 25. For he that would ſave his life ſhall loſe it, and he that ſhall have loſt it for my ſake, ſhall find it again.

26. And what profiteth it a man to gain the whole world, if he loſe himſelf? Or what ſhall a man give in exchange for himſelf?

27. For the Son of man muſt come with his Angels, and the glory of his father, and then he ſhall reward every one according to his works.

28. I declare unto you, that ſome of thoſe who are here ſhall not die, till they ſee the Son of man come [8] in his reign.

[4] Ver. 22. The Gr. word προσλαβόμενος ſeems to mean, *taking him aſide*, or *embracing him*. But this compound verb is ſometimes the ſame thing as the ſimple λαμβάνειν, *to take*; and it is the ſame as to the Latin verb *aſſumens*. This ſenſe agrees better with the reſt of the paſſage, as well as with our way of ſpeaking.

[5] Theſe were the reproaches of a friend, or of one who loved his maſter.

[6] Ver. 23. *Satan* ſignifies *adverſary*. Chriſt gives him this name, becauſe, under a pretence of friendſhip and zeal, Peter declared himſelf his enemy, by diſſuading him from death.

[7] St. Peter, like the reſt of the Jews, thought the Meſſiah's reign, was to be a reign of pleaſures, and not of ſufferings.

[8] Ver. 28. Chriſt expreſſes himſelf thus in regard to the notions of the Jews concerning the temporal reign of the Meſſiah. His reign began after his reſurrection and aſcenſion into heaven, for then the Goſpel was preached to all the nations of the earth.

CHAP.

## CHAP. XVII.

1. SIX days after, Jeſus took Peter, James, and John his brother, and carried them up into a high mountain, in a by-place.

2. And [1] he was transfigured in their preſence: his face became ſhining as the ſun, and his raiment white as [2] the ſnow. *Mar. 9. 1.* *Luk. 9. 28.*

3. And at the ſame time appeared unto them Moſes and Elias, who talked with him.

4. Peter beginning, ſaid unto Jeſus; Lord, it is good for us that we remain here: if thou wilt, let us make here three tabernacles; one for thee, one for Moſes, and one for Elias.

5. While he was yet ſpeaking, a bright cloud came and covered them, and there came out of the cloud a voice, which ſaid; This is my [3] beloved Son, in whom I am well pleaſed; [4] hear ye him.

6. At this voice his diſciples fell with their faces to the ground, and were ſeized with great fear.

7. But Jeſus drew near, and touching them, ſaid unto them; Ariſe, and be not afraid.

8. Then lifting up their eyes, they ſaw none but Jeſus only.

9. And coming down from the mountain, Jeſus gave them this commandment; Speak not unto any one concerning what ye have ſeen, until the Son of man be raiſed.

[1] Ver. 2. *i. e.* his outward figure was changed.

[2] Gr. the light: but ſome of the Gr. copies agree with the Vulg.

[3] Ver. 5. *Oth.* only Son.

[4] *i.e.* neither Moſes nor the Prophets are now to be hearkened unto; but rather my only Son, who is come to give the antient Law its perfection.

10. His

10. His diſciples asked him; Why then do the Scribes ſay, [5] that Elias muſt firſt come?

11. Jeſus anſwered unto them; Elias [6] muſt indeed come, and [7] ſhall reſtore all things.

*Matt.* 11. 14. *and* 14. 10. 12. But I ſay unto you, [8] that Elias is already come, and they know him not; but have done unto him whatſoever they liſted: ſo likewiſe ſhall they make the Son of man ſuffer.

13. Then the diſciples underſtood that it was of John the Baptiſt that he had ſpoken unto them.

14. Jeſus turning towards the people, a man came and threw himſelf on his knees before him, and ſaid unto him; Lord, have mercy on my ſon, who is lunatic, and very bad; for he often falls into the fire, and often into the water.

15. I have brought him to thy diſciples, who have not been able to heal him.

*Mar.* 9. 16. *Luke* 9. 38. 16. Jeſus anſwered; [9] O faithleſs and perverſe generation, how long ſhall I be with you? How long ſhall I ſuffer you? Bring him hither unto me.

17. And Jeſus having ſeverely threatened the devil, the devil departed out of him, and the child was healed from that very hour.

18. Then came the diſciples unto Jeſus in private, and ſaid unto him; Why could not we caſt him out?

*Luk.* 17. 6. 19. Jeſus anſwered unto them; It is becauſe of your [1] incredulity, for I aſſure you, that were your faith as a

[5] Ver. 10. The Jewiſh writings are full of this notion, that Elias was to come before the Meſſiah, and inſtruct them in all things. Wherefore in great difficulties which they were not able to reſolve, they were uſed to ſay, *Elias will come.*

[6] Ver. 11. *L.* comes, *i. e.* ſhall come. Chriſt approves the Sentiments of the Jewiſh doctors, concerning the coming of Elias.

[7] *i.e.* he ſhall put every thing into the exact order as it ought to be.

[8] Ver. 12. John, ſays Photius, was not Elias by name, but in the reſemblance of his actions.

[9] Ver. 16. This is rather directed to the father of the lunatic, and the Jews, than to the Apoſtles. Juſt ſuch another expreſſion we meet with in Deuter. ch. 32. v. 20.

[1] Ver. 19. *i.e. of little faith.* In this caſe we find in one of M. Gilbert's MSS. ὀλιγοπιστίαν, inſtead of ἀπιστίαν, which is in the common Gr.

grain

grain of muſtard-ſeed, ye ſhould ſay [2] unto this mountain, Remove hence to yonder place, and it ſhould remove; and nothing ſhould be impoſſible unto you.

20. But this ſort of devil is not driven out but by [3] faſting and prayer.

21. While they were in Galilee, Jeſus ſaid unto them; The Son of man is to be delivered into the hands of men. *Mar.* 9.30. *Luk.* 9.44. *Mat.* 20.18

22. Who ſhall put him to death, and the third day he ſhall riſe again: they were exceeding ſorry at it.

23. Being come to Capernaum, the receivers [4] of the two drachms came and ſaid unto Peter; Doth not your maſter pay the two drachms?

24. Yea, ſaid he: and being come into the houſe, Jeſus prevented him, and ſaid unto him; Simon, how ſeemeth it unto thee? Of whom do the kings of the earth take tributes or taxes? Of their children or ſtrangers?

25. Of ſtrangers, anſwered Simon: The children, ſaid Jeſus, are then free?

26. But not to offend theſe people, go to the ſea; caſt *in* thy [5] line, and the firſt that ſhall be taken, draw it up, and open its mouth; thou ſhalt there find [6] a piece of four drachms, which thou ſhalt take, and thou ſhalt give it unto them for me and for thee.

[2] This is a way of ſpeaking then uſed, to expreſs, Nothing ſhall be impoſſible to you.

[3] Ver. 20. *i. e.* by prayers accompanied with faſting.

[4] Ver. 23. This was probably what the Jews paid yearly for the temple: the drachm was in value about 7 *d.* of our money. However, St. Jerom was of opinion, that it was the Poll-money which had been laid upon all Judea, when it became tributary to Auguſtus.

[5] Ver. 26. *L.* hook. To catch fiſh, a hook with a bait to it is put upon the line.

[6] *L.* a *ſtatera*, which both in Gr. and Lat. is the ſame as the Hebrew *ſheckle*.

CHAP.

## CHAP. XVIII.

*Mark* 9. 33. *Luk.* 9. 46. 1. AT [1] this time the diſciples drew near unto Jeſus, and ſaid unto him; Who is the greateſt [2] in the kingdom of heaven?

2. Jeſus having called a little child, placed him in the midſt of them;

*Matth.* 19. 14. 3. And ſaid unto them; I declare unto you, that, [3] if ye be not converted, and become as children, ye ſhall not enter into the kingdom of heaven.

4. Whoſoever therefore [4] ſhall make himſelf as little as this child, ſhall be the greateſt in the kingdom of heaven.

5. And he receiveth me, who ſhall receive [5] a child like this, in my name.

*Mar.* 9. 41. *Luke* 17. 2. 6. But if any one offend one only of theſe [6] little ones who believe in me, it were better for him that a [7] mill-ſtone were hung about his neck, and he were thrown into the bottom of the ſea.

7. Woe unto the world becauſe of offences; ſome [8] muſt needs happen: but woe unto him by whom the offence cometh.

*Mat.* 5. 30. *Mark* 9. 42, 43. 8. But if thine hand or thy foot be unto thee an occaſion of offence, cut it off, and caſt it far from thee; it is better for thee that thou enter into life having but one hand or one

[1] Ver. 1. *i. e.* about this time.

[2] *i. e.* in thy kingdom. They believed with the Jews, that the reign of the Meſſiah was to be ſplendid and glorious.

[3] *i. e.* if ye do not baniſh from your mind thoſe ambitious thoughts which ye entertain of poſſeſſing the higheſt rank in my kingdom.

[4] Ver. 4. whoſe thoughts ſhall be free from all ambition.

[5] Ver. 5. This is a ſhort expreſſion, to ſignify a man ſimple and humble, like a child.

[6] Ver. 6. *i. e.* one ſingle one of the leaſt of the faithful.

[7] *L.* turned by an aſs, which is to ſhew that it was a large one, for there were ſmall hand-mills, wherein were ſmall mill-ſtones. This is an hyperbole to expreſs any large ſtone.

[8] Ver. 7. *i. e.* As the world goes, wicked as it is, it cannot be otherwiſe but that offences muſt happen.

foot,

foot, than to be caſt into eternal fire having two hands, or two feet.

9. And if thine eye be unto thee an occaſion of offence, pull it out, and caſt it far from thee; it is better for thee that thou enter into life with one eye, than to be caſt into the [9] fire of gehenna having two eyes.

10. Beware how ye deſpiſe one only of theſe little ones: For I ſay unto you, that [1] their Angels *which are* in heaven, continually [2] behold the face of my Father who is in heaven. *Pſ.* 33. 8.

11. For the Son of man is come to ſave that which was loſt. *Luk.*19.10.

12. How ſeemeth it unto you? if a man have an hundred ſheep, and one of them go aſtray, [3] leaveth he not the ninety-nine upon the mountains to go ſeek that which is ſtrayed?

13. And if he find it, I aſſure you that he hath more joy from that, than from the ninety-nine, which went not aſtray.

14. Thus it is not your heavenly Father's will, that one of theſe little ones ſhould be loſt.

15. But if thy brother hath ſinned againſt thee, [4] go and reprove him, without there being any other witneſs than thyſelf; if he hear thee, thou ſhalt have gained him. *Lev.*19.17 *Luke* 17.3.

[9] Ver. 9. *L.* the gehenna of the fire. Chriſt here calls that *gehenna*, which he has called *eternal fire* in the foregoing verſe, whence we may collect the ſenſe of the word *gehenna* in the New Teſtament.

[1] Ver. 10. The Jews have a notion, that every man has his guardian Angel, which Chriſt here confirms, by ſaying that God takes care of the ſmalleſt, in giving them an Angel for their guard.

[2] The Jews have different claſſes of Angels.

[3] Ver. 12. We may here apply a maxim often repeated by S. Chryſoſtom in his commentaries, viz. that in parables and ſimilitudes, every word is not to be inſiſted upon; but an eye muſt be had upon the end of the parable or ſimilitude. Chriſt would ſhew, that God takes not leſs care of ſinners than of the juſt; his care extending to the whole flock, like that of a good ſhepherd. No myſtery is intended by the number ninety-nine, it is an expreſſion ſtill to be met with in the Jewiſh writings.

[4] Ver. 15. The law of Moſes in ch. 19. v. 17. of Levit. has a like ordinance, of which the intent was to remove all hatred between private perſons.

*Deu.19.15* 16. But if he hear thee not, take with thee one or two perſons, that all may be ſure on the word of two or three witneſſes.

17. But if he hear thee not, acquaint [5] the Church with it, and if he hear not the Church, let him be unto thee as [6] an heathen and a publican.

18. I declare unto you, that whatſoever ye ſhall bind on earth, ſhall alſo be bound in heaven; and that whatever ye ſhall looſe on earth, ſhall be looſed alſo in heaven.

19. Moreover I ſay unto you, that if [7] two of you agree together on earth, my Father who is in heaven ſhall grant unto them whatſoever they ſhall ask:

20. For where there are two or three aſſembled in my name, there am I with them.

*Luke17.4.* 21. Then Peter drew near unto him, and ſaid unto him; Lord, when my brother ſhall have ſinned againſt me, how often ſhall I forgive him? unto ſeven times?

22. Jeſus anſwered unto him; I ſay not to thee unto ſeven times, but unto ſeventy times ſeven times.

23. Wherefore the kingdom of heaven is like unto a king who would account with his ſervants;

24. And when he began to account with them, there came before him one who owed unto him ten thouſand talents:

25. But as he had not wherewith to pay, he commanded that he ſhould be ſold with his wife and children, that he might be paid.

26. The ſervant caſting himſelf on the earth, beſought him, and ſaid unto him; Have patience, and I will pay thee the whole ſum:

[5] Ver. 17. This is taken from the practice of the Synagogue, then, and ſtill ſubſiſting among the Jews. Chriſt orders his diſciples to do the ſame in their aſſemblies, which he, or rather they who tranſlated theſe words, have called *church*.

[6] *i.e.* you are to break off all communication with him, and no longer look on him as your brother, but as an heathen who is not of your ſociety.

[7] Ver. 19. *i.e.* God is ſo great a lover of peace and concord among private perſons, that tho' ye were no more than two or three, thus living in good underſtanding and ſociety, he will grant you whatever ye ſhall ask.

27. Then

27. Then the maſter pitying that ſervant, let him go, and forgave him the debt.

28. But that ſervant being gone, met one of thoſe that ſerved with him, who owed him an hundred [8] pence; and having laid hands on him, took him by the throat, ſaying unto him; Pay me what thou oweſt me.

29. He falling at his feet, beſeeching ſaid unto him; Have patience, and I will pay thee the whole ſum:

30. But not hearing him, he went in order to cauſe him to be put into priſon, until he ſhould pay what he owed unto him.

31. Now the other ſervants ſeeing it, were ſorely grieved at it, and related unto their maſter all that had paſſed.

32. Then his maſter cauſed him to come before him, and ſaid unto him; O thou wicked ſervant, I have forgiven thee all that thou owedſt unto me, becauſe thou deſiredſt it of me:

33. Shouldſt not thou alſo then have compaſſion on thy fellow ſervant, as I had on thee?

34. And his maſter being in wrath, put him [9] into the hands of the executioners of juſtice, until he ſhould pay all that he owed unto him.

35. My Father who is in heaven ſhall treat you in the ſame manner, if every one of you forgive not his [1] brother from the bottom of his heart.

[8] Ver. 28. This was a very moderate ſum; for the ordinary value of the penny was no more than an equivalent for a common day's labour. The penny in ſilver was very different from what is now called ſo; and was valued at about ſeven pence of our money.

[9] Ver. 34. *i. e.* into priſon, there to be whipped, and ſuffer ſuch other puniſhment, as was then inflicted on thoſe who did not pay their debts. This is the ſenſe of the word *tortoribus*.

[1] Ver. 35. The common Gr. copies add *his faults*. But theſe words are not in the Cambr. MS. nor in another in the library of M. Colbert.

## CHAP. XIX.

1. WHEN Jeſus had ended theſe diſcourſes, he departed out of Galilee, and went into the coaſts of Judea, [1] beyond Jordan.

2. He was followed thither by a multitude of people, and he healed the ſick of that place.

3. The Phariſees alſo came to meet him, [2] in order to ſurprize him, asking him; Is it lawful for a man to put away his wife for any cauſe whatever?

4. He anſwered unto them; Have ye not read, that he who made man at the beginning, made one male, and the other female, and that he ſaid;

*Gen.* 2.24. 5. For this cauſe a man [3] ought to leave his father, and
*1 Cor.* 6.16. his mother, to cleave to his wife; ſo that the two ſhall
*Eph.* 5. 31. make [4] but one fleſh?

6. Wherefore they are no more two, but one only fleſh: Let not man then ſeparate what God hath joined.

*Deut.* 24.1 7. Why then, ſaid they, [5] hath Moſes commanded to put away a wife, giving her a writing of divorce?

8. He anſwered unto them; It was becauſe of the hardneſs of your heart, that Moſes permitted you to divorce your wives; for it was not ſo at the beginning.

*Mat.* 5. 32. 9. But I ſay unto you, that whoſoever divorces his
*Mar.* 10.11 wife, the caſe of adultery excepted, and marries another,
*Luk.* 16.18 becomes an adulterer: and that he who marries a divorced woman, becomes an adulterer likewiſe.

[1] Ver. 1. V. ch. 4. v. 15. of St. Matthew.

[2] Ver. 3. *L.* tempting him, and ſaying.

[3] Ver. 5. *L.* ſhall leave his father, and ſhall cleave.

[4] *i. e.* one only perſon. The Hebrews often underſtand the whole man by the word *fleſh*.

[5] Ver. 7. *i. e.* has he commanded not to divorce a woman, without, at the ſame time, giving her a writing of divorce? For Moſes did not injoin divorce, but only allowed it; the word command muſt not be always ſtrictly taken, it ſometimes ſignifying no more than a bare permiſſion, or toleration, and it is thus that Chriſt here underſtands it.

10. His

10. His diſciples ſaid unto him; If the caſe of a man be ſuch as to his wife, it is not good to marry.

11. He ſaid unto them; All [6] underſtand not this, but they only to whom it has been given. [7]

12. For there are [8] Eunuchs who came ſo into the world, there are ſome who have been [9] made ſo by men, and there are ſome who have made themſelves [1] Eunuchs for the kingdom of heaven: Let him that can, comprehend this.

13. [2] Then they brought unto him young children, that he might lay his hands on them, and pray *for them*: and the diſciples [3] rebuked thoſe that brought them. *Mar.*10.13 *Luk.*18.15

14. But Jeſus ſaid; Suffer theſe little children, and hinder them not to come unto me; for the kingdom of heaven belongeth to ſuch as are like unto them: *Mat.*18.1.

15. And after he had [4] laid his hands upon them, he departed from thence.

16. And at the ſame time a young man drew near unto him, and ſaid unto him; Good maſter, what good muſt I do to have eternal life?

17. Jeſus anſwered unto him; [5] Wherefore asketh thou me, what good thou muſt do? There is none but God who is good: if thou wilt enter into life, keep the commandments.

[6] Ver. 11. *oth.* are not able to do it.

[7] *i. e.* to underſtand it; *oth.* on whom God has beſtowed the gift of continence.

[8] Ver. 12. *i. e.* men born impotent, and unfit for marriage.

[9] This is ſtill practiſed at the Grand Seignior's court.

[1] Theſe words are not here to be ſtrictly taken, where they ſignify ſuch as upon a ſteady and conſtant reſolution entirely renounce marriage, as if they were Eunuchs, or impotent; and God by his grace aſſiſts them to live in their Celibacy.

[2] Ver. 13. This word *then* in the Evangeliſt does not conſtantly mean that the thing happened at that time, but is only the connexion of the diſcourſe, and not of facts.

[3] *i. e.* hindred them, thinking it an employment below their maſter.

[4] Ver. 15. Impoſition of hands (which was then much uſed among the Jews) being always accompanied with prayer, there was no neceſſity for the Evangeliſt to mention prayer.

[5] Ver. 17. In the common Gr. it is, *why calleſt thou me good?* But the reading of the Vulg. is confirmed by ſeveral antient Gr. copies, and even by Origen in his commentary on this place, wherein he expreſly ſays, that the other reading is St. Mark's and St. Luke's. St. Jerom therefore, according to his uſual way, here preferred Origen's copies to the Gr. ones.

18. Which?

18. Which? ſaid he. Jeſus anſwered; Thou ſhalt do no murther; Thou ſhalt not commit adultery; Thou ſhalt not ſteal; Thou ſhalt not bear falſe witneſs:

19. Honour thy father, and thy mother; and, Love thy neighbour as thyſelf.

20. The young man ſaid; I have kept all theſe commandments [6] from my infancy; what elſe is wanting unto me?

21. Jeſus anſwered unto him; If thou wilt be perfect, [7] ſell what thou haſt, and give it unto the poor, and thou ſhalt have a treaſure in heaven, then come and follow me.

22. The young man having heard theſe words, went away very ſorrowful: for he had great poſſeſſions.

23. Now Jeſus ſaid unto his diſciples; I aſſure you that it is hard for a rich man to enter into the kingdom of heaven.

24. Again I ſay unto you; [8] It is eaſier for a camel to go thro' the eye of a needle, than for a rich man to enter into the kingdom of heaven.

25. Which his diſciples having heard, they were exceedingly amazed, and ſaid; Who then may be ſaved?

26. Jeſus looking at them, ſaid unto them; This is [9] impoſſible with men, but every thing is poſſible with God.

27. Then Peter beginning the diſcourſe, ſaid unto him; We have all of us quitted every thing, and have followed thee; what then ſhall be our reward?

[6] V. 20. *i. e.* ever ſince I had the uſe of reaſon. This word is not in ſeveral antient Latin copies, as Luke of Bruges has obſerved, nor could I find it in a Gr. MS. of M. Colbert.

[7] Ver. 21. Chriſt gave him this advice, in order that he might attach himſelf wholly to him, and become one of his diſciples, who had in the ſame manner quitted all their poſſeſſions.

[8] Ver. 24. This proverb, which was then common among the Jews, when they would expreſs an impoſſibility, is ſtill to be found in their antient writings.

[9] Ver. 26. The word *impoſſible* in common converſation, as well as in the Scripture, means no more than ſomething very difficult.

28. Jeſus anſwered unto him; I aſſure you that at the time of [1] regeneration, when the Son of man ſhall be ſeated on the [2] throne of his majeſty, ye alſo ſhall be ſeated, ye that have followed me, upon twelve thrones, judging the twelve [3] tribes of Iſrael.

29. And whoſoever ſhall, for my ſake, have forſaken his houſe, or his brethren, or his ſiſters, or his father, or his mother, or his wife, or his children, or his lands, ſhall receive an hundred fold, and ſhall poſſeſs eternal life. *Mat.*20.16 *Mar.*10.31 *Luk.* 13.30

30. Now [4] many who are the firſt ſhall be laſt, and *many who are* the laſt ſhall be firſt.

[1] Ver. 28. By *regeneration* moſt of the antient commentators underſtand *the reſurrection*, believing the laſt judgment is here ſpoken of. It may be likewiſe ſaid, that Chriſt ſpeaks of his own reign. The Jews agree that at the Meſſiah's coming, all things ſhall be renewed, and that the law ſhall receive a new perfection; and this is the perfection brought into the world by Chriſt, by the publication of the Goſpel.

[2] Chriſt being the Meſſiah, ſpeaks of himſelf as of a king ſeated on a throne; he likewiſe diſtributes thrones to his Apoſtles, as his aſſiſtants, who were to be as it were princes in his kingdom: theſe expreſſions are drawn from the carnal notions of the Jews concerning the Meſſiah's reign.

[3] By the twelve tribes are meant the whole nation of the Jews, for whom chiefly the Meſſiah came. In this whole diſcourſe Chriſt ſeems to have had in view theſe words of ch. 7. v. 9. Dan. *adſpiciebam donec throni poſiti ſunt.*

[4] Ver. 30. By this ſentence then common among the Jews, Chriſt inſinuates, that they, who boaſted to be God's only people, ſhould hold the loweſt rank under the new law.

## CHAP XX.

1. THE [1] kingdom of heaven is like unto the father of a family, who went out early, to hire labourers for his vineyard.

2. Having agreed with theſe labourers to give to each a [2] penny a day, he ſent them into his vineyard.

[1] Ver. 1. In the Gr. it is *For the kingdom*: ſo that the cauſal particle *for* connects theſe words with the preceding. It is the ſame in ſome Latin MSS.

[2] Ver. 2. This penny, as we have already obſerved, was worth about 7 *d.* of our money.

3. He

3. He again went out about the [3] third hour of the day, and ſeeing others who were in the market without doing any thing,

4. He ſaid unto them; Go ye alſo into my vineyard, I will give you that which is reaſonable;

5. And they went. He went out again about the ſixth hour, and about the ninth, and did the ſame thing.

6. He went out alſo about the eleventh hour, and found others who were there [4] to whom he ſaid; Why are ye here all the day without doing any thing?

7. It is, ſaid they, becauſe nobody hath hired us. He anſwered unto them; Go ye alſo into my vineyard? [5]

8. Now at night the maſter of the vineyard ſaid unto his ſteward; Call the labourers, and give them their due, beginning from the laſt unto the firſt.

9. They therefore who came at the eleventh hour, drawing nigh, received each a penny.

10. And they who came firſt alſo, drawing nigh, imagined' they were going to receive more: but they alſo received no more than each his penny:

11. And receiving it they murmured againſt the maſter of the family.

12. Thoſe, ſaid they, who are the laſt, have laboured but one hour, and thou haſt given them as much as unto us, who have born the burthen of the day, and [6] of the heat:

13. But he anſwered unto one of them; Friend, I do thee no wrong; Didſt thou not agree with me for a penny *a day?*

[3] Ver. 3. The Jews reckoned twelve hours to the day, and began the firſt at ſun-riſe, the laſt at ſun-ſet, and the ſixth was their noon: ſo that theſe hours were unequal, according to the inequality of the days.

[4] Ver. 6. The Gr. adds, *without doing any thing*: but theſe words are not in the antient Cambr. MS.

[5] Ver. 7. The Gr. adds, *and ye ſhall receive what ſhall be reaſonable*; which words are not in the Cambr. MS.

[6] Ver. 12. Gr. and the heat.

14. Take

14. Take what belongeth unto thee, and go thy way: as for me, I will give this laſt as much as thee:

15. Is it not lawful for me to do what I will [7]? Oughteſt [8] thou to have an evil eye, becauſe I am good?

16. Thus [9] the laſt ſhall be firſt, and the firſt ſhall be laſt. For [1] there be many called, but few choſen. *Mat.*19.30 *Mar.*10.31 *Luke*13.30

17. Jeſus going to Jeruſalem took his diſciples aſide [2], and ſaid unto them; *Mar.*10.32 *Luke*18.31

18. Behold, we go up to Jeruſalem, and the Son of man ſhall be betrayed unto the Princes of the Prieſts, and to the Scribes, who ſhall condemn him to death,

19. And ſhall deliver him to the Gentiles to be expoſed to mockery, and to be ſcourged, and crucified; and the third day he ſhall riſe again.

20. Then [3] the mother of the ſons of Zebedee drew near unto him with them, and worſhipped him, in order to ask a certain thing of him.

21. He ſaid unto her, What wilt thou? She anſwered; Order that my two ſons here may ſit, one at thy right, and the other at thy left, when thou ſhalt be in thy kingdom.

[7] Ver. 15. The Gr. adds, *with my own.*

[8] *i. e.* Ought ye to be envious? *To have an evil eye*, ſignified in the Hebrew language, *to be envious.*

[9] Ver. 16. *i. e.* God equally loves all that are his, and that obſerve his commandments, without making any diſtinction in the time when they were called. St. Chryſoſtom here obſerves, that we ſhould not lay too great a ſtreſs upon all the words of the parable; but only conſider the deſign of it, and inſiſt on them ſingly which contribute to this deſign.

[1] It is probable that Chriſt here makes uſe of a ſentence which was then common, and as he has applied it to different paſſages, it muſt be ſo explained, as to have a regard to what he propoſed to himſelf in each of thoſe paſſages.

[2] Ver. 17. The Gr. adds, *in the way.*

[3] Ver. 20. While they were on the road, or, as St. Jerom will have it, hearing Chriſt ſay he ſhould riſe again, ſhe thought he was to begin his reign immediately after; and ſhe had no other idea of the reign of the Meſſiah, than what the reſt of the Jews then had, and ſtill have.

22. But Jeſus anſwered unto them; Ye know not what ye ask. [4] Can ye drink the cup which I am to drink [5]? We can, ſaid they unto him.

23. Ye ſhall, indeed, replied he unto them, drink my cup [6]: but it is not mine to grant unto [7] you to ſit at my right or at my left: that is for them for whom my Father has deſigned it:

24. Which the other ten having heard, they were enraged againſt the two brethren.

*Mar.*10.42 *Luke*22.25 25. And Jeſus having called them, ſaid unto them: Ye know that the Princes of the nations [8] exerciſe dominion over them, and that the great men command them with authority.

26. It muſt not be ſo among you; but whoſoever would be greateſt among you, let him be your ſervant;

27. And he that would be firſt among you, let him be your ſlave:

28. In the ſame manner as the Son of man came not to be ſerved, but to ſerve, and to give his life for the [9] redemption of [1] many.

[4] Ver. 22. This is a metaphorical expreſſion then in uſe among the Jews, which has obtained in our tongue alſo; for we, in the ſame ſenſe, ſay, *to drink the cup.*

[5] The common Gr. adds, *and to be baptiſed with the baptiſm wherewith I am to be baptiſed:* but theſe words are not in ſome of the antient Gr. copies.

[6] Ver. 23. The Gr. adds, *and ye ſhall be baptiſed with the baptiſm wherewith I ſhall be baptiſed:* but they are not found in ſome antient Gr. copies. The word *baptiſm* too is a metaphorical expreſſion, ſignifying *affliction.*

[7] The word *you* is not in the Gr.: according to which reading we may tranſlate the paſſage thus; *it is not mine to grant it, except to ſuch, &c.* the Gr. particle rendered *but* in the Scripture, often ſignifies *except, unleſs.*

[8] Ver. 25. Many of the learned are of opinion, that it ought to be tranſlated, *command with violence, i. e.* tyrannically, becauſe it is in the Gr. κατακυριευουσι, which is a compound verb: but the author of the Vulg. gives it the ſame ſenſe as the ſimple verb κυριευουσι, which is in Luke, ch. 22. v. 25. having tranſlated it *dominantur* in theſe two places.

[9] Ver. 28. The Gr. word ſignifies *the price of the redemption:* which proves that Chriſt has ſatisfied and completely paid for us.

[1] *i. e.* all: for this is what this word often ſignifies in the Scripture.

29. When

29. When they went out of Jericho, he was followed by a great multitude of people : *Mar.*10.46 *Luk.*18.35

30. Then two blind men, who were by the way-ſide, having heard ſay that Jeſus paſſed, began to cry ; O Lord, thou Son of David, have mercy on us !

31. The people rebuked them, to make them hold their peace, but they cried the more ; O Lord, thou Son of David, have mercy upon us :

32. So that Jeſus ſtopping, called them, and ſaid unto them ; What do ye deſire that I ſhould do unto you ?

33. Lord, cried they, that thou wouldeſt make us ſee.

34. Jeſus having compaſſion upon them, touched their eyes, and they immediately ſaw, and followed him.

## CHAP. XXI.

1. WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, near unto the mount of Olives, Jeſus ſent two of his diſciples, *Mar.*11.1. *Luk.*19.29

2. And ſaid unto them ; Go into the village which is over-againſt you, ſtraightway ye ſhall find [1] a ſhe aſs tied, and her colt with her ; looſe them, and bring them unto me :

3. If any one ſay any thing unto you ; ſay, that the Lord hath need of them, and they will preſently let them go.

4. Now all this was done, that the words of the Prophet might be fulfilled : *Iſ.*62.11.

[1] Ver. 2. The reſt of the Evangeliſts mention the colt only.

*Zach.* 9. 9. 5. Say [2] unto the daughter of Sion; Behold thy King,
*Joh.* 12. 15 who cometh unto thee full of meekneſs, ſitting upon a [3] ſhe aſs, and upon an aſs's colt.

6. The diſciples went and did as Jeſus had commanded them.

7. They brought the ſhe aſs and her colt; they covered them with their cloaths, and ſat him thereon.

8. A great multitude of people ſpread their garments in the way, others cut down branches from the trees, and ſtrewed them in the way.

*Pſ.* 117. 26. 9. Now they who went before him, as well as they
*Mar.* 11. 10 who followed after him, all of them cried, [4] Hoſanna to
*Luke* 19. 38 the Son of David; Bleſſed be he who cometh in the name of the Lord; [5] Hoſanna in the higheſt of the heavens.

10. And when he was come into Jeruſalem, all the city was moved, ſaying; Who is this?

11. The people ſaid; It is the Prophet Jeſus, who is of Nazareth in Galilee.

*John* 2. 14. 12. Jeſus went [6] into the temple of God, from whence he drove out all thoſe who bought and ſold therein: he

[2] Ver. 5. *i. e.* to the city of Jeruſalem. The Hebrews ſo called it from the mountain of that name within the city, on which ſtood a fortreſs. They often give the name of daughter to their cities.

[3] According to the other Evangeliſts, he mounted the colt only: and indeed it is very improbable that Chriſt ſhould mount them both for the ſmall diſtance he was to go. But it is uſual enough in the Scripture to put *two*, or even *ſeveral*, inſtead of one; which may be proved by many inſtances. We ſhall apply this rule to v. 7. where St. Matthew ſpeaks as if Chriſt mounted both; but the Syr. Interpreter, who has tranſlated it rather according to the ſenſe, than to the words ſtrictly taken, ſays in the 7. v. that they covered the colt with their cloaths, and that Jeſus mounted him.

[4] Ver. 9. *Hoſanna*, in the Hebrew, ſignifies *ſave, I beſeech thee*. This word we meet with Pſ. 118. v. 25. According to the Hebrews, it is an exclamation of joy made by the people, in honour of the Meſſiah; they prayed for all ſort of proſperity upon the Meſſiah whom God had ſent them, which is more clearly expreſſed by the words which follow; *bleſſed be, &c.*

[5] *Oth.* O God, who dwelleſt in the higheſt heavens.

[6] Ver. 12. *i. e.* in the inward part of the temple, otherwiſe the porch, which was full of ſhops, where all things neceſſary for ſacrificing were ſold: it was like a market, eſpecially at the time of Eaſter.

alſo

alſo overturned the tables of the changers, and the ſeats of thoſe who ſold pigeons :

13. And ſaid unto them ; My houſe ſhall be called a houſe of prayer, and ye have made of it a den of thieves. *Iſ.* 56. 7. *Jer.* 7. 11.

14. The blind and the lame came unto him in the temple, and he healed them. *Luke* 19. 46

15. Now the Princes of the Prieſts, and the Scribes ſeeing the miracles which he had juſt wrought, and that the children cried in the temple, Hoſanna to the Son of David, they were ſore diſpleaſed :

16. And ſaid unto him ; Heareſt thou not what theſe ſay ? Yea, anſwered Jeſus unto them : Have ye never read, Thou haſt drawn praiſe out of the mouth of infants, and of thoſe who are at the breaſt ? *Pſ.* 8. 3.

17. And having left them, he went out of the city, and went to lie at Bethany.

18. In the morning returning to the city, he was an hungry ;

19. And ſeeing a fig-tree in the way, he drew near unto it ; but finding nothing but leaves [7] upon it, he ſaid unto it ; Mayſt thou never bear fruit ; and in the inſtant the fig-tree withered. *Mar.* 11. 13

20. His diſciples, who were greatly aſtoniſhed at what they ſaw, ſaid ; How ! is this fig-tree withered in an inſtant ? *Mar.* 11. 20

21. Jeſus ſaid unto them ; I aſſure you, if ye have a faith that is not wavering, not only ſhall ye do what I have juſt done to the fig-tree ; but even if ye ſay unto this mountain ; Remove from hence, and caſt thyſelf into the ſea, that ſhould be done.

[7] Ver. 19. Chriſt knew very well that this fig-tree had nothing but leaves on it. But his deſign was to inſtruct his diſciples by this action, in the ſame manner as he did by parables. He endeavoured to make his inſtructions more clear and ſenſible by external things, which ſtrike the imagination : this was practiſed by the antient Prophets.

*Mat.* 7. 7. *Mar.* 11. 24. 1 *John* 3. 22. 22. And ye ſhall obtain whatever ye ſhall ask with faith by prayer.

*Luk.* 20. 2. 23. Being come to the Temple, the Princes of the Prieſts, and the Elders of the people drew near unto him whilſt he was teaching, and ſaid unto him; By what authority doeſt thou theſe things, and who hath given thee this authority?

24. Jeſus anſwered unto them; I alſo have a demand to make; and if ye anſwer me, I will likewiſe tell you by what authority I do theſe things.

25. Whence came the baptiſm of John? [8] from God, or from men? But they reaſoned thus within themſelves: If we anſwer, It came from God, he will ſay unto us; Why then believed ye not in it.

*Mat.* 14. 5. 26. If we ſay, It came from men, we have the people to fear; for all held John for a Prophet.

27. Therefore they anſwered unto Jeſus; We know nothing about it. Neither do I, ſaid he unto them, tell ye by what authority I do that which I do.

28. But what think ye of this? A man had two ſons, and addreſſing himſelf to the firſt, he ſaid unto him; Son, go work to day in my vineyard.

29. I will not, anſwered he; but afterwards repenting, he went thither.

30. Then addreſſing himſelf to the other, he ſaid the ſame thing unto him: and this anſwered; I go, Lord, and he went not.

31. Whether of the two did the will of his father? [9] The firſt, ſaid they. And Jeſus ſaid unto them; I aſſure

[8] Ver. 25. *L.* from heaven; which word is by the Hebrews often uſed inſtead of God.

[9] Ver. 31. In the antient Latin verſion in uſe before St. Jerom, it was *noviſſimus*, *the laſt*, inſtead of *primus*; and this reading ſtill remains in ſeveral of the antient Latin fathers, and in ſome Latin MSS. of St. Matthew's Goſpel. It is in the Cambr. MS. ἔσχατος, *the laſt*; but St. Jerom rejects it, as not being found in the true copies.

you,

you, that publicans and harlots [1] ſhall go into the kingdom of heaven before you.

32. For John came unto you [2] in the way of juſtice, and ye believed him not: but the publicans and harlots believed him: and ye, who ſaw this, [3] repented not afterwards, that ye might believe him.

33. Hear this other parable: A father of a family planted a vine, which he hedged in; he cauſed a wine-preſs to be made, and built a tower therein: then having let it to husbandmen, he went and took a journey. *Mark* 12. 1. *Luk.* 20. 9. *Iſaiah* 5. 1. *Jer.* 2. 21.

34. The time of the vintage coming on, he ſent his ſervants to the husbandmen, to receive the fruits of the vineyard.

35. But the husbandmen ſeizing upon them, beat one, killed another, and ſtoned another.

36. He again ſent other ſervants in greater number than the firſt; and they did the ſame unto them.

37. Laſtly he ſent unto them his ſon, ſaying; They will reverence my ſon.

38. But the husbandmen ſeeing the ſon, ſaid among themſelves; Behold the heir, come; let us kill him, and we ſhall have his inheritance.

39. Then ſeizing upon him, [4] they threw him out of the vineyard, and killed him.

40. Therefore when the maſter of the vineyard ſhall come, what will he do unto theſe husbandmen?

41. They anſwered unto him; He will make thoſe wretches periſh miſerably, and will let his vineyard unto-

[1] In the Gr. text it is *go before*. It is likewiſe *præcedunt* in the preſent tenſe in ſeveral Latin copies; and the Lovain divines have obſerved this reading in their edition: the ſenſe is, *walk before you*; *i. e.* ſhew you the way.

[2] Ver. 32. *i. e.* by the way of juſtice, which was penance, which he had taught and practiſed.

[3] It is the contrary in the Cambr. MS. *ye repented afterwards*. It is likewiſe in the tranſlation ſubjoined to that MS. *pœnituiſtis poſtea*, without the negative particle. But this reading is evidently falſe, as well as infinite others in that MS. which has been purpoſely altered.

[4] Ver. 39. By a tranſpoſition of the words, it is in the antient Cambr. MS. *they killed him, and threw him out of the vineyard*, as St. Mark has it.

other

other husbandmen, who ſhall render unto him the fruit in the ſeaſon.

*Pſ.*117.22. 42. Jeſus ſaid unto them; Have ye never read in the Scriptures, [5] The ſtone which the builders rejected, is that which has been put in the [6] point of the angle: this was done by the Lord, and we ſee it with wonder?

43. Wherefore I ſay unto you, that [7] the kingdom of God ſhall be taken from you, and that it ſhall be given unto a nation which ſhall bring forth the fruits thereof.

44. He that ſhall fall on [8] this ſtone ſhall be broken; and he on whom it ſhall fall, ſhall be cruſhed to pieces by it.

45. The Princes of the Prieſts and the Phariſees having heard his parables, ſaw plainly that he ſpoke of them.

46. And ſeeking to lay hands on him, they feared the people, for they took him for a Prophet.

[5] Ver. 42. Theſe words are taken out of the 118th Pſ. according to the Hebrew, in which is the word *hoſanna*. The Jewiſh doctors applied it to the Meſſiah, wherefore Chriſt very properly makes uſe of it againſt the Jews.

[6] Thoſe ſtones which are placed in the angles of a building, are the moſt ſolid, and ſtrong. Chriſt therefore uſes this metaphorical expreſſion, to ſhew them that they are in an error to reject him, being no more than one of the refuſe-ſtones; for therein chiefly lies the metaphor.

[7] Ver. 43. *i.e.* the light of the Goſpel, of which the Jews were to be deprived, and the Gentiles come into their room.

This at once ſhews the deſtruction of the ſynagogue, and of all Judaiſm.

[8] Ver. 44. Chriſt continues the metaphor. They who fall upon a ſtone only hurt themſelves, whereas they on whom a ſtone falls are cruſhed to pieces; ſo they who have ſtumbled, *i. e.* reſiſted Chriſt during his life, ſhall not be puniſhed ſo much as they who ſhall oppoſe him after his death, notwithſtanding all the miracles which ſhall be wrought to eſtabliſh the evangelical law; which ſeems to point out the entire deſtruction of the city of Jeruſalem, and the diſperſion of the Jews all over the earth.

CHAP.

## CHAP. XXII.

1. JESUS ſtill continuing to ſpeak, made uſe of parables, and ſaid unto them;

2. The kingdom of heaven is like unto a king, who *Luk.*14.16 made his ſon's [1] marriage.

3. He ſent his ſervants to call [2] them who had been in- *Rev.*19.9. vited to the marriage; but they would not come.

4. He again ſent other ſervants, unto whom he ſaid; Say unto thoſe who have been invited, that I have prepared my feaſt; that my oxen, and the other beaſts which I have fattened, are killed; that every thing is ready; and that they come unto the marriage.

5. But they making light of it, one went to his farm, and the other to his traffic;

6. The others ſeized upon his ſervants, whom, having abuſed, they killed.

7. The king having heard it, grew angry, and ſending his troops, deſtroyed thoſe murtherers, and burnt their city.

8. Then he ſaid unto his ſervants; Every thing is ready for the marriage: but they who were invited, [3] were not worthy of it.

9. Go ye therefore into the highways, and invite [4] all whom ye ſhall find, to the marriage.

10. His ſervants going into the highways, gathered together all ſuch as they found, good and bad: ſo that all the places of the feaſt were filled.

[1] Ver. 2. *i. e.* the wedding feaſt. As the Jews expected all ſort of proſperity under the Meſſiah, his reign is here repreſented by a feaſt.

[2] Ver. 3. The Jews had been invited by the Prophets, who had informed them of the Meſſiah's coming; and lately by St. John.

[3] Ver. 8. The Jews were inexcuſable, in that Chriſt applied himſelf to them firſt, and they refuſed to receive him, notwithſtanding the many miracles he wrought before their eyes.

[4] Ver. 8. God calls the whole world in general to the grace and benefits of the Goſpel.

11. Now the king went in to ſee thoſe who were at table, and there ſaw a man, who had not on [5] his wedding garment.

12. He ſaid unto him; Friend, how cameſt thou in here, not having on thy wedding garment? And the man ſaid not one ſingle word.

13. Then the king ſaid unto his ſervants; Bind him hand and foot, [6] and caſt him out into darkneſs; it is there that ſhall be weeping and gnaſhing of teeth:

14. For [7] there are many called, but few choſen.

*Mar.*12.13 15. Then went the Phariſees, and took counſel together to ſurprize him in his words.

*Luk.*20.20 16. Therefore they ſend this queſtion to him by their diſciples, and by [8] the Herodians: Maſter, we know that thou art true, and that thou faithfully teacheſt the way of God, without conſidering any one, becauſe thou haſt not regard to the quality of perſons.

17. Tell us how this ſeemeth unto thee; Is it lawful, or not, to pay the [9] tribute unto Cæſar?

18. But Jeſus, knowing their malice, ſaid unto them; Ye hypocrites, why endeavour ye to ſurprize me?

[5] Ver. 11. It is cuſtomary for men going to any extraordinary ceremony to put on their beſt cloaths, and appear as clean as poſſible. By this wedding garment are intended good works, which are to accompany their being called.

[6] Ver. 13. Vide before ch. 8. v. 12.

[7] Ver. 14. *oth.* many are called, but few are choſen. For tho' the Gr. word κλητὸι anſwers to the Latin *vocati*, and ſeems, according to the opinion of grammarians, to be a noun, yet it is ſometimes found uſed as a participle.

[8] Ver. 16. Concerning theſe Herodians opinions are very different. St. Jerom, in his dialogue againſt the Luciferians, ſays, that they who had acknowledged Herod for the Meſſiah, were ſo called; but in his commentary upon this paſſage, he treats this opinion as ridiculous, and believes that the Phariſees had, by way of deriſion, given that name to Herod's ſoldiers, who paid tribute to the Romans. The Syr. interpreter tranſlates it *Herod's domeſtics*, *i. e.* thoſe of his court. It ſeems probable, that it was a name given to the partiſans of Herod, who were for continuing the government in his family, there being great conteſts among the Jews about it. The leader of this party was Manahem, mentioned Acts ch. 3. who was a great ſtickler for the opinion of the Sadducees.

[9] Ver. 17. *L.* the rate. This is a Latin word, which has paſſed into the Gr. tongue, and ſignifies a tax paid in money to the Romans. The Syr. interpreter has tranſlated it according to the ſenſe, the *poll-tax*.

19. Shew

19. Shew me the piece of money that is paid for the tribute. And they preſented unto him [1] a penny.

20. Jeſus ſaid unto them; Whoſe is this figure, and inſcription?

21. They ſaid unto him, Cæſar's. Then he anſwered unto them; Render therefore unto Cæſar that which is Cæſar's, and to God that which is God's.

22. They admired his anſwer, and leaving him there, went away.

23. The ſame day the Sadducees, who deny the reſurrection, came unto him, and propoſed this queſtion unto him;

24. Maſter, Moſes ſaid, If any one die without leaving [2] children, let his brother marry the widow, and raiſe up children to his brother: *Mar.12.19* *Luk.20.28*

25. Now there were among us ſeven brethren, the firſt of which, who had married a wife, died without children, and left his wife to his brother: *Deut.25.5*

26. It was the ſame as to the ſecond, and third, unto the ſeventh:

27. The wife alſo died after them all.

28. Therefore whoſe wife of the ſeven ſhall ſhe be at the time of the reſurrection; for all of them married her?

29. Jeſus anſwered unto them; Ye do err, not knowing the Scriptures, nor the power of God.

30. For at the time of the reſurrection, men ſhall not take wives, nor women husbands; but they ſhall be as the Angels of God are in heaven.

31. And as for the reſurrection of the dead, have ye not read theſe words which God hath ſaid unto you;

[1] Ver. 19. *i.e.* a Roman penny, which was ſilver.

[2] Ver. 24. *L.* Sons, and in the Hebrew of ch. 25. v. 5. Deut. it is *ben*, which ſignifies *filium*; but in the Gr. of St. Matth. it is in this place τέκνα, *children*; and indeed the word *ben* is ſometimes taken in this ſenſe, including as well males as females; and St. Jerom has in the Vulg. ch. 25 Deut. tranſlated it *abſque liberis*, *without children*.

*Exod.* 3. 6. 32. I am the God of Abraham, the God of Iſaac, and the God of Jacob? Now [3] he is not the God of the dead, but of the living.

33. The people who heard his anſwer, admired his doctrine.

34. Now the Phariſees having heard that he had put the Sadducees to ſilence, aſſembled together;

*Mar.* 12. 28 *Luk.* 10. 25 35. And one of them, who was a [4] doctor of the law, put this queſtion to him, to try him:

36. Maſter, which is the greateſt commandment of the law?

*Deut.* 6. 5. 37. Jeſus anſwered unto him; Thou ſhalt love the Lord thy God with [5] all thy heart, with all thy ſoul, and with all thy mind.

38. This is [6] the greateſt, and firſt commandment.

*Lev.* 19. 18 39. There is a ſecond like unto it; Thou ſhalt love thy neighbour as thyſelf.

*Mar.* 12. 31 40. All the Law and the Prophets are included in theſe two commandments.

41. Now the Phariſees being met together, Jeſus propoſed this queſtion unto them:

42. What think ye of Chriſt? whoſe Son is he? David's, anſwered they unto him.

[3] Ver. 32. Gr. God is not God, &c. but in the antient Cambr. MS. and in the Syr. verſion, as well as in the Vulg. it is without the repetition of the word *God*.

[4] Ver. 35. The Gr. is νομικὸς, which the Syr. has rendred by *learned in the law*, *i. e.* an expounder of the law, which was the name of an office, by St. Mark very properly rendred *Scribe*; for theſe Scribes were by their office expounders of the law; whereas the word Phariſee is the name of a ſect, nor was every Phariſee a Scribe, or Interpreter of the law.

[5] Ver. 37. All theſe words together ſignify no more than, You ſhall love God ſincerely from the bottom of your heart, and preferably to every thing elſe: the Hebrews often uſe ſeveral ſynonymous terms, which all expreſs one thing only.

[6] Ver. 38. Gr. the firſt and great commandment; but theſe words are not in the Cambr. MS. and in the Syr. verſion ſtand in the ſame order as in the Vulg. where, according to the true ſenſe, it is *very great* inſtead *of great*; we are likewiſe in v. 36. to underſtand *very great* by *magnum*, which is a very uſual Hebraiſm.

43. And he ſaid unto them; How then doth David, *Pſ.* 109 1. [7] being inſpired, call him *his* Lord, ſaying; *Luk.*20.41

44. The Lord ſaid unto my Lord; [8] Sit thou on my right, until I make thine enemies thy footſtool.

45. If then David call him *his* Lord, how is he [9] his ſon?

46. None could anſwer one word unto him, neither from that day durſt any man queſtion him any more.

[7] Ver. 43. *L.* in ſpirit. In the 30 v. ch. 2. of the Acts of the Apoſtles David is called a Prophet; and tho' the Jews do not rank him among the Prophets, yet they own that he writ true real propheſies.

[8] Ver. 44. This is a metaphorical expreſſion, taken from the cuſtom of kings ſetting the preſumptive heir of their crown, or the firſt prince after themſelves, at their right hand.

[9] Ver. 45. Chriſt does not deny the Meſſiah to be the true ſon of David, *i. e.* of his family; but his aim is to convince the Phariſees, that he was ſomething more, and that therefore they were not to confine themſelves to the carnal thoughts which they had of the Meſſiah.

## CHAP. XXIII.

1. THEN Jeſus ſpeaking to the people, and to his diſciples, ſaid unto them;

2. The Scribes and Phariſees are [1] ſeated in Moſes's chair,

3. Therefore obſerve and do whatſoever they [2] bid you: but do not as they do; for they ſay, and do not.

4. For they bind heavy burthens, and which cannot be *Luk.*11.46 born, and they put them on the ſhoulders of others; and *Acts* 15. yet they will not touch them with a finger.

[1] Ver. 2. *i. e.* read and expound the law of Moſes unto the people. Chriſt uſes the word *chair*, becauſe the Jewiſh doctors taught ſitting.

[2] Ver. 3. The Gr. adds *to obſerve*, which is not in the Cambr. MS.

5. They

*Deut.* 6.8. *and* 22.12. *Num.* 15. 38. 5. They do all their actions to be ſeen of men; for they wear their [3] phylacteries broader than others, and the [4] ſtrings of their cloaks longer.

*Mar.* 12.38 6. They love the firſt places at feaſts, and the firſt ſeats in the ſynagogues;

*Luk.* 11.43 *and* 20. 46 7. To be ſaluted in the publick places, and to be called maſters.

*Ja.* 3. 1. 8. But as for you, take not the name of maſters, for ye have only one maſter [5], and ye are all brethren.

*Mal.* 1. 6. 9. Call none on earth your father; for ye have but one father, who is in heaven.

10. Take not the name of maſter, for ye have but one only maſter, who is the Chriſt.

11. He that is the greateſt among you, let him be your ſervant.

12. Now he that ſhall exalt himſelf ſhall be abaſed; and he that ſhall abaſe himſelf ſhall be exalted.

13. Woe unto ye Scribes and Phariſees, hypocrites, becauſe ye ſhut the kingdom of heaven againſt men; for ye neither enter in yourſelves, nor ſuffer ſuch as offer themſelves to go in.

14. Woe unto ye Scribes and Phariſees, hypocrites, for ye devour widows houſes, [6] by making long prayers: ye ſhall be more ſeverely puniſhed for it.

[3] Ver. 5. We have retained the word *Phylacteries*, which ſignifies the ſame thing in the Gr. as *Conſervatoria* in barbarous Latin, theſe Phylacteries being deſigned to keep four ſentences of the law written on parchment, and wrapped up in a ſkin of black calf in a four-ſquare form, and this little ſquare is in the middle of two thongs to which it is faſtened. When the Jews go to their prayers, they bind their head round with theſe thongs, ſo that the ſquare in the middle of them comes directly over the middle of the forehead, hanging a ſmall matter over the riſing of the noſe. Theſe are the Phylacteries for the head. They alſo tie Phylacteries of the ſame kind round the bending of the left arm. The Phariſees, in order to appear men of a ſtricter life, affected wearing them broader and longer than the reſt of the Jews.

[4] For theſe ſtrings or fringes, ſee what has been ſaid above on v. 20. ch. 9. of St. Matthew.

[5] Ver. 8. The Gr. adds *the Chriſt*, but this is not in ſome of the antient Gr. MSS.

[6] Ver. 14. Gr. under pretence of making long prayers. This whole verſe is neither in the Gr. nor Latin of the Cambr. MS. Origen, Euſebius, and St. Jerom had it not in their Gr. copies, nor is it to be found in many Latin MSS. In five Gr. MSS. of M. Colbert I found it tranſpoſed.

15. Woe

15. Woe unto you Scribes and Phariſees, hypocrites, becauſe ye encompaſs ſea and land to make a [7] proſelyte; and when ye have made him, ye make him [8] two-fold more worthy of Gehenna than ye are.

16. Woe unto you blind guides, who ſay; To ſwear by the temple, it is nothing; but a man is bound by his oath, when he ſweareth by [9] the gold of the temple.

17. Fools, and blind as ye are! For whether is greater, the gold, or the temple which ſanctifieth the gold?

18. And to ſwear by the altar it is nothing; but a man is bound by his oath, when he ſweareth by the offering which is upon the altar.

19. [1] Blind that ye are! which ought to be valued, the offering, or the altar which ſanctifieth the offering?

20. He then that ſweareth by the altar, ſweareth not only by the altar, but alſo by every thing thereon:

21. He that ſweareth by the temple, ſweareth not only by the temple, but alſo by him that dwelleth therein:

22. And he that ſweareth by heaven, ſweareth by God's throne, and by him who ſitteth thereon.

23. Woe unto you Scribes and Phariſees, hypocrites, *Luk.*11.42. who pay the tythe of mint, [2] and aniſe, and cummin, and omit what is moſt important in the law, juſtice and mercy, and [3] faith: theſe things ought to be obſerved, and thoſe not omitted.

24. Ye blind guides, who ſtrain what ye drink, that ye may not ſwallow a fly, and who ſwallow a camel.

[7] Ver. 15. A convert to Judaiſm was called a *proſelyte*. The Phariſees boaſted of the number of their proſelytes, without concerning themſelves about the reality of their converſion.

[8] *i. e.* twice as wicked as yourſelves.

[9] Ver. 16. By the *corban*, which was the offering, or the money put into the treaſury, or poor's box.

[1] Ver. 19. Fools and blind; but the word fools is neither in ſome of the Gr. MSS. nor in the Vulg.

[2] Ver. 23. The Jewiſh doctors had very much refined upon the payment of tythes, both as to quantity and quality: tho' theſe ſmall tythes here mentioned were invented by the Rabbies, Chriſt does not condemn them.

[3] *i. e.* according to ſome, ſincerity, and an upright conſcience in all our actions.

25. Woe unto you Scribes and Phariſees, hypocrites, for ye clean the outſide of the cup and diſh, and ye are within full of [4] rapine and uncleanneſs.

26. Thou blind Phariſee, firſt clean the inſide of the cup and of the diſh, that the outſide alſo may become clean.

27. Woe unto you Scribes and Phariſees, hypocrites; becauſe ye are like unto whited ſepulchres, which without appear beautiful unto men; but which within are full of dead mens bones, and of all ſorts of uncleanneſs.

28. Even ſo without ye appear juſt unto men; but within ye are full of hypocriſy and iniquity.

29. Woe unto you Scribes and Phariſees, hypocrites, [5] who build the tombs of the Prophets, and adorn the monuments of the juſt;

30. And who ſay; If we had been in the time of our fathers, we would not have joined with them to ſhed the blood of the Prophets.

31. Thereby give ye this teſtimony of yourſelves, that ye are the children of thoſe who ſlew the Prophets.

32. Fill ye up then the meaſure of your fathers.

*Mat.* 3. 7. 33. Ye ſerpents, ye generation of vipers, how will ye avoid being condemned to Gehenna?

34. I go therefore to ſend unto you, [6] Prophets, Wiſe men, and Scribes; ye ſhall cauſe ſome of them to die and to be crucified; and ſome ye ſhall cauſe to be whipped in your ſynagogues, and ſhall purſue from city to city;

[4] Ver. 25. Gr. they are full, as it likewiſe is in ſome Lat. copies; which would relate to the cup, and the diſh, *i. e.* what is eaten and drank out of them proceeds from rapine and injuſtice. For in a great number of Gr. copies we read *injuſtice* inſtead of uncleanneſs. Probably the ſentence is imperfect, and their veſſels, as well as the Phariſees, are here ſpoken of.

[5] Ver. 29. Gr. becauſe. The divines of Lovain have likewiſe made uſe of the word *quia* in their edition.

[6] Ver. 34. Chriſt makes uſe of expreſſions well underſtood by all the Jews: theſe three names ſignify the Doctors of the new law: For the word *Prophet*, as well as that of *Scribe*, is taken for an Interpreter of the ſcripture, and the Jews beſtowed the name of *Hacam*, which ſignifies a *Wiſe man*, upon their Rabbi's or Doctors.

35. That

35. That all the innocent blood that hath been ſhed upon the earth, may fall upon you; from the blood of the juſt Abel, unto the blood of Zacharias, ſon of [7] Barachias, whom ye ſlew between the temple and the altar. 2 *Chron.* 24. 22.

36. I aſſure you, that all this ſhall fall upon the people of theſe days.

37. [8] O Jeruſalem, Jeruſalem! that putteſt the Prophets to death, and who ſtoneſt them who are ſent unto thee, [9] how often would I have gathered thy children together, as an hen gathereth her chickens under her wings, and ye would not? *Luk.* 13. 34.

38. [1] Behold your houſe ſhall remain deſolate.

39. For I ſay unto you; Ye ſhall not ſee me henceforth, until ye [2] ſay; Bleſſed be he who cometh in the name of the Lord.

[7] Ver. 35. In 2 Chron. chap. 20. he is called *Jehoida*, as Jerom aſſures us he had read it in the Chaldee or Syr. Goſpel of the Nazarenes, which has made ſome Critics imagine, that here was ſome error: but as it is Barachias in all the Gr. copies and antient verſions, it is probable that this Jehoida was likewiſe called Barachias, and that the Nazarenes who have corrected and altered their copy of St. Matthew's Goſpel in ſeveral places, have corrected it here from the book of Chronicles.

[8] Ver. 37. What is here ſaid of Jeruſalem muſt be underſtood in general of all the Jews.

[9] God complains in the ſame manner of the Jews in the 65. ch. v. 12. of Iſaiah, where he reproaches them with his having called upon them, and their not anſwering, and with doing what he had forbidden them. Many other inſtances of the ſame kind are to be met with in the Old Teſtament.

[1] Ver. 38. The word *behold*, ſo frequent in the Evangeliſts, has ſeveral ſignifications: it ſometimes ſhews ſomething great and extraordinary, and ſometimes too, that which is near. By the word *houſe* the Jews uſually underſtood the temple, but it may be extended to all Jeruſalem.

[2] Ver. 39. *i. e.* until ye ſhall acknowledge me for your Meſſiah, by confeſſing that I am truly he who came in the name of God.

## CHAP. XXIV.

*Mar.*13.1. *Luk.*21.5. *Luke*19.44. 1. THEN Jeſus going out of the temple, as he went, his diſciples drew near unto him to ſhew him the buildings of it.

2. But he ſaid unto them; [1] See ye all this? I aſſure ye, that there ſhall not remain one ſtone upon another: all ſhall be thrown down.

3. Being afterwards ſat down upon the mountain of Olives, his diſciples came and ſaid unto him in private; Tell us when ſhall this happen? and what ſign ſhall there be of thy coming, and of the end of the world?

4. Jeſus anſwered unto them; Take care that ye be not ſeduced.

5. For [2] many ſhall come under my name, ſaying; I am the Chriſt: and ſhall ſeduce many.

6. Now ye ſhall hear of [3] wars and rumours of wars: take care, be not troubled; for this muſt happen; but ſtill this ſhall not be [4] the end:

7. For nation ſhall be ſeen to riſe againſt nation, and kingdom againſt kingdom; and there ſhall be peſtilences, famines, and earthquakes in divers places.

8. All this ſhall be the beginning of ſorows.

*Joh.*15.20. *and*16.2. *Mat.*10.16 *Luke*21.12. 9. Then [5] ye ſhall be delivered up to perſecution, and put to death: and ye ſhall be hated of all nations for my name's ſake.

[1] Ver. 2. In the common Gr. it is, *ſee ye not?* but the negative is not in ſeveral Gr. MSS. nor in the Vulg.

[2] Ver. 5. Hereby Chriſt informs them that after him ſhould come many falſe Meſſiahs.

[3] Ver. 6. Theſe were the wars which happened to the Jews before the deſtruction of Jeruſalem, of which Joſephus treats.

[4] *i.e.* this is not yet the end of thoſe evils which the Jews were to ſuffer before the total deſtruction of their city.

[5] Ver. 9. All theſe afflictions happened to the Apoſtles and other Diſciples of Chriſt, before Jeruſalem was deſtroyed, as appears from the Acts of the Apoſtles, and from Eccleſiaſtical Hiſtory.

10. Then

10. Then ſhall many be offended; they ſhall betray each other, and ſhall hate each other.

11. There ſhall come many falſe Prophets, who ſhall ſeduce many.

12. And becauſe iniquity ſhall be very great, the charity of many ſhall cool.

13. But he [6] that ſhall perſevere unto the end ſhall be ſaved.

14. And [7] this Goſpel of the kingdom ſhall be preached throughout the earth, for a teſtimony unto all nations, and then [8] the end ſhall come. *Mar.*13.14

15. Therefore, when ye ſhall ſee [9] the abomination full of deſolation, which was ſpoken of by the Prophet Daniel, in the holy place (whoſo readeth let him underſtand): *Luke*21.20 *Dan.*9.27.

16. Then let them, who are in Judea, flee unto the mountains;

17. And let not him who ſhall be on the top of the roof come down, to take any thing out of his houſe:

18. And let not him who ſhall be in the fields, return to carry away his coat [1].

[6] Ver. 13. *i. e.* who ſhall remain conſtant and ſteady under all theſe perſecutions, without betraying his faith: this is, in the Revelations, ch. 14. v. 12. called *the patience of the Saints.*

[7] Ver. 14. The law of Moſes was known but in a very ſmall part of the earth. But Chriſt foretold to his diſciples that the Goſpel ſhould be preached to the greateſt part of the world, before the deſtruction of Jeruſalem.

[8] *i. e.* the total ruin of Jeruſalem, which however many underſtand of the end of the world.

[9] Ver. 15. *L.* the abomination of deſolation. If we compare theſe words with thoſe of St. Luke, ch. 21. v. 20. nothing can be hereby underſtood, but the abominable armies of the Romans in Jeruſalem, which was the holy place, on account of the temple being there. Theſe armies are called *an abomination*, becauſe they were all compoſed of heathens, and *deſolation* is added, as they were to ravage and lay waſte all the country. The word *ſtantem* which is in the Latin in conformity to the Gr. does not mean to be upright, to be erect, as ſome have taken it, imagining that a ſtatue (ſtanding upright in the temple) was underſtood; no, it often in the Hebrew ſignifies *to be*; wherefore I have not expreſſed it in my tranſlation, becauſe it does not at all contribute to the ſenſe.

[1] Ver. 18. Gr. his cloaths. However, in many of the Gr. copies, and in the Syr. it is *his coat*, *i. e.* his cloak, in order to flee away. The Vulg. uſes the word *tunic*, which generally ſignifies the under-garment.

19. Woe unto the women who are with child, and to thoſe who ſhall then have children at the breaſt.

20. Now beſeech God that your flight may not happen in the winter, nor on the [2] ſabbath day.

21. For the affliction ſhall be great, and ſuch as there has not yet been the like from the beginning of the world to this time, nor ever ſhall be.

22. And if the number of thoſe days were not ſhortened, none would be ſaved: but [3] it ſhall be ſhortened for the ſake of the elect.

*Mar.*13.21 *Luk.*17.23. 23. Then if they ſay unto you; The Chriſt is here, or he is there; believe nothing of it.

24. For there ſhall ariſe falſe Chriſts, and falſe Prophets, who ſhall perform things ſo wonderful and prodigious, that the elect themſelves, if that can be, ſhall be ſeduced by them.

25. Now I have cautioned you about them before.

26. Therefore if they ſay unto you; Behold him in the deſart; go not thither: Behold him in the moſt ſecret place of the houſe; believe nothing of it:

27. For the coming of the Son of man ſhall be as the lightening that cometh from the Eaſt, and ſheweth itſelf even unto the Weſt.

*Luke*17.37 *Mar.*13.24 *Luke*21.25 28. [4] Where-ever the carcaſe be, there will the eagles be gathered together.

[2] Ver. 20. Chriſt ſpeaks according to the practices and ceremonies of the Jews, who could not go from their cities and ſuburbs on ſabbath days above two miles.

[3] Ver. 22. *i. e.* according to St. Chryſoſtom, the time of the ſiege of Jeruſalem, and of that war ſo fatal to the Jews, was ſhortened, that the faithful might not be involved in the ſame deſtruction.

[4] Ver. 28. This is a proverbial way of ſpeaking, to denote that the faithful ſhould be joined with Chriſt as eagles, &c. However, it is the opinion of ſome, that by theſe eagles and dead bodies the Roman ſoldiers are pointed out, who threw themſelves into Jeruſalem, as eagles fall upon a dead carcaſe.

29. But

29. But immediately after theſe days of affliction, [5] the ſun ſhall be darkened, and the moon ſhall not ſhine, the ſtars [6] ſhall alſo fall from heaven, and that which ſhall be ſtrongeſt in heaven ſhall be ſhaken.

30. Then ſhall appear [7] the ſign of the Son of man in heaven; then ſhall all the tribes of the earth mourn, and ſhall ſee the Son of man come in the clouds, with great power and majeſty:

31. He ſhall ſend his Angels with a trumpet of a ſtrong ſound, and ſhall gather together his elect from the four corners of the world, from one end of heaven to the other.

32. Now let the example of the fig-tree be an inſtruction unto you: when its branches are tender, and it putteth forth its leaves, ye know that the ſummer is near.

33. So when ye ſhall ſee all theſe things, know that *the Son of man* is near and at the door.

34. I aſſure you, that this [8] generation ſhall not paſs till all this happen.

35. Heaven and earth ſhall paſs; but my words ſhall not paſs. *Mar.* 13.31.

36. Now of that day and hour no man hath knowledge, no not the Angels which are in heaven; [9] but the Father only. *Luke* 17.26.

[5] Ver. 29. Theſe are proverbial expreſſions, often employed by the Prophets, when they would ſet forth extraordinary afflictions, and great changes in a ſtate. However, it is to be believed, that ſome of theſe circumſtances ſhall happen at the laſt coming of the Son of God.

[6] *i. e.* they ſhall appear to fall when they ſhall ceaſe to ſhine.

[7] Ver. 30. Many are of opinion that this ſign will be the croſs. Chriſt's diſciples had enquired the ſign of his coming.

[8] Ver. 34. By the word *generation* is meant thoſe who were then living, and Chriſt thereby ſhews that the deſtruction of Jeruſalem, and the ſigns that were to precede it, were not far off.

[9] Ver. 36. The antient Cambr. MS. adds, *nor the Son.* St. Chryſoſtom alſo has thoſe words in his commentary on St. Matthew: but St. Jerom, who had found it in ſeveral Lat. copies, aſſures us, that it was neither in Origen's nor Pierius's Gr. copies; wherefore he omitted it in his Lat. edition. And indeed it is probable that this addition was taken from St. Mark, where it is found, without one various leſſon upon it. And indeed I am of opinion, that St. Chryſoſtom himſelf inſerted it in his commentary on St. Matthew, purely becauſe he found it in St. Mark, on whom he has given us no commentary. For Euthymius, who made an abridgement of it, found this addition in St. Mark only.

37. That

Gen. 7. 7. 37. That which happened in the time of Noah, ſhall alſo happen at the coming of the Son of man.

38. For as before the deluge, men were eating and drinking, marrying, and giving their children in marriage, until the day that Noah entered into the ark,

39. And reflected not, until the deluge came, which carried them all away; ſo likewiſe ſhall it be at the coming of the Son of man.

40. Then of two men, who ſhall be in the field, the one ſhall be taken, and the other ſhall be left.

41. Of two women who ſhall be grinding at a mill, the one ſhall be taken, and the other ſhall be left [1].

42. Watch therefore; for ye know not at what hour your Lord will come.

Mar. 13. 32 Luke 12. 39 43. Now know ye, that if the father of the family knew the hour when the thief was to come, he would not fail to watch, and would not ſuffer his houſe to be broken open.

44. Wherefore be ye alſo ready: for the Son of man ſhall come at an hour when ye think not.

45. Who is the faithful and wiſe ſervant, whom his maſter hath ſet over his ſervants, to give them meat in due ſeaſon?

Rev. 15. 16 46. Happy is that ſervant, whom his maſter coming ſhall find him ſo doing.

47. I aſſure you that he ſhall give him the management of all his goods:

48. But if it be a wicked ſervant, who ſhall ſay within himſelf; My maſter will not come ſo ſoon;

49. And ſhall begin to beat the other ſervants, to eat and drink with drunkards;

50. His maſter ſhall come in a day when he expecteth him not, and in an hour that he knoweth not:

[1] Ver. 41. In ſeveral Lat. copies and Gr. MSS. too, after this verſe we find the following; *Of two who ſhall be in a bed, one ſhall be taken, and the other left.* But it is an addition taken from St. Luke, and is not in the Syr. verſion.

51. [2] He ſhall turn him out of his office, and appoint him his portion with the [3] hypocrites; [4] there ſhall be weeping and gnaſhing of teeth.

[2] Ver. 51. In Gr. there is a verb ſignifying *to cut in two*: which has made ſome imagine it to be a kind of puniſhment, of which ſome antient authors do indeed ſpeak; but it means no more than, *he ſhall ſeparate from the reſt, ſhall remove him from his employment.* The Seventy have uſed this word in Exod. ch. 29. v. 17. ſpeaking of the victim which was to be cut in two. So that it is a metaphorical word taken from the word victims, which were divided into two parts.

[3] The word *hypocrites*, in Scripture, often ſignifies the *impious*.

[4] This is a deſcription of Gehenna, or hell.

## CHAP. XXV.

1. THEN the kingdom of heaven ſhall be like unto ten virgins, who having taken their [1] lamps, went out to meet the bridegroom, [2] and bride:

2. Now five of them [3] were fooliſh, and five were wiſe.

3. But the five fooliſh took no oil with them.

4. On the contrary, the wiſe, beſides their lamps, took oil in their veſſels.

5. The bridegroom delaying to come, they all grew heavy, and fell aſleep:

6. But at midnight a cry was heard; Behold the bridegroom cometh, go ye out and meet him.

7. Then all theſe virgins aroſe, and began to trim their lamps:

8. But the fooliſh ſaid unto the wiſe; Give us of your oil, for our lamps are going out.

[1] Ver. 1. The Rabbi's mention this ceremony, and give a deſcription of the lamps.

[2] The Gr. has not *and of the bride*. But it is in the Cambr. MS. and Syr. verſion as well as in the Vulg.

[3] Ver. 2. Gr. five wiſe and five fooliſh: but the Cambr. MS. and Syr. verſion agree with the Vulg.

9. The wiſe anſwered; Leſt there be not enough for us and for you, rather go where they ſell it, and buy for yourſelves.

10. But the Bridegroom came while they went to buy: and they who were ready went in with him unto the marriage; then the door was ſhut.

11. Some time after, the other virgins came, who ſaid; Lord, Lord, open unto us:

12. But he anſwered unto them; I aſſure you that [4] I know you not.

*Mar.*13.33 13. Watch therefore, for ye know not the day nor the hour [5].

14. For it is the ſame as with a man, who being upon taking a journey called his ſervants, and gave his goods into their hands.

15. Unto one he gave five talents, two unto another, and one unto another; to each, according to his ſtrength [6], and immediately departed.

16. He that had received five talents went and improved them, and gained five other.

17. In the ſame manner he that had received two, gained two other:

18. But he that had received but one, went and made a hole in the earth, where he hid his maſter's money.

19. After a long time, the maſter of theſe ſervants returned, and reckoned with them.

[4] Ver. 12. *i. e.* I know ye not as virgins that are of the wedding.

[5] Ver. 13. The Gr. adds, *in which the Son of man ſhall come.* But theſe words are wanting in ſeveral Gr. MSS. as well as in the Vulg.

[6] Ver. 15. *i. e.* according to his ability and induſtry. This, according to Maldonat's obſervation, ſignifies, That God, in the diſtribution of his gifts, often has a regard to the peculiar talents and tempers of mankind: and this is likewiſe the opinion of Luke of Bruges, who ſays, That God gives the knowledge of the Scripture, and the gift of preaching the Goſpel with authority to that man on whom he has firſt beſtowed a good underſtanding, together with a memory and eloquence.

20. He

20. He that had received five talents, drawing near, brought five other, and ſaid unto him; O Lord, thou gaveſt me five talents, behold five other which I have gained beſides.

21. His maſter anſwered unto him; That is well, thou good and faithful ſervant, becauſe [7] thou haſt been faithful in a ſmall matter, I will give thee the management of a greater ſum; enter [8] into the joy of thy lord.

22. He that had received two talents, drew near alſo, and ſaid; Lord, thou gaveſt me two talents, behold two other which I have gained.

23. His maſter anſwered unto him; That is well, thou good and faithful ſervant; becauſe thou haſt been faithful in a ſmall matter, I will give thee the management of a greater ſum; enter into the joy of thy lord.

24. Then he that had received but one talent, drawing near, ſaid; Lord, I know that thou art a ſevere man; thou reapeſt where thou haſt not ſown, and gathereſt where thou haſt not ſcattered.

25. Wherefore fearing *thee*, I went and hid thy talent in the earth: here it is; I return thee that which is thine.

26. But his maſter anſwered; Thou wicked and ſlothful ſervant, thou knoweſt that I reap where I ſow not, and that I gather where I have not ſcattered.

27. Thou ſhouldeſt therefore have given my money to [9] the bankers, and at my return, I ſhould have received mine own, [1] and intereſt.

[7] Ver. 21. Thou haſt diſcharged thyſelf faithfully in the commiſſion I gave thee to improve what I left thee.

[8] *i.e.* into the wealth thy lord enjoys, in order to enjoy it with him.

[9] Ver. 27. *i. e.* to thoſe who take in money at intereſt, knowing how to improve it. Chriſt ſpeaks according to the received cuſtoms among them.

[1] *L.* with uſury, and this is the meaning of the word τόκῳ. This is a very natural anſwer to the wicked ſervant's excuſe, who had treated his maſter as a miſer and an uſurer. Wherefore he ought to have put his maſter's money out to uſe. Not that Chriſt therefore approves of uſury, tho' practiſed among the Jews, whenever they lent to ſuch as were not Iſraelites.

28. Let then the talent which he hath be taken from him, and given to him who hath the ten talents.

*Mat.*13.12 *Mar.*4.25. *Luke* 8.18, *and* 19.26. 29. For to him that hath [2] it ſhall be given, and he ſhall be in plenty; but as for him who hath nothing, even [3] that which he ſeemeth to have ſhall be taken away.

30. Caſt [4] the unprofitable ſervant into darkneſs; there ſhall be weeping and gnaſhing of teeth.

31. Now when the Son of man ſhall come in his Majeſty, accompanied by all his Angels, and ſhall ſit down on his royal throne;

32 All nations ſhall be gathered together before him, and he ſhall ſeparate the one from the other, as the ſhepherd ſeparateth [5] the ſheep from the goats.

33. He ſhall ſet the ſheep at his right, and the goats at his left.

34. Then the king ſhall ſay to thoſe who ſhall be at his right; Come ye, who are [6] bleſſed of my Father, [7] poſſeſs the kingdom which hath been prepared for you from before the creation of the world.

*Iſ.* 58. 7. *Ezek.*18.7. 35. For [8] I was an hungry, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye gave me lodging.

36. I was naked, and ye cloathed me; I was ſick, and ye viſited me; I was in priſon, and ye came to ſee me.

[2] Ver. 29. Vide ch. 13. v. 12.

[3] *Oth.* that which he hath, as it is in moſt of the Gr. copies.

[4] Ver. 30. Vide ch. 8. v. 12.

[5] Ver. 32. Chriſt ſeems to have borrowed this expreſſion from Ezekiel, ch. 34. v. 17, & ſeq.

[6] Ver. 34. *i. e.* beloved of God. The word *bleſſed* is a very antient expreſſion, and ſtill in uſe among the Jews in their viſits to each other, or in any occaſional meeting. It is taken from Gen. ch. 24. v. 31. where Laban ſays to Abraham's ſervant, *Come in, bleſſed of God.*

[7] The Gr. verb, according to the grammatical ſenſe, ſignifies *inherit ye*; but the author of the Vulg. has very rightly tranſlated it it by *poſſeſs*, becauſe the elect poſſeſs this inheritance as adopted children.

[8] Ver. 35. The actions of charity, here mentioned by Jeſus Chriſt, are all related by the Jews in their earlieſt writings, as the moſt laudable and praiſe-worthy.

37. Then the righteous ſhall anſwer unto him; Lord, when ſaw we thee an hungry, and gave thee meat; thirſty, and gave thee drink?

38. When ſaw we thee a ſtranger, and gave thee lodging; or naked, and cloathed thee?

39. Or when ſaw we thee ſick, or in priſon, and were to viſit thee?

40. The king ſhall anſwer unto them; I aſſure you, that ye did thoſe things unto me, every time ye did them unto the leaſt of my brethren here.

41. Then ſhall he ſay alſo unto thoſe at his left hand; *Mat.* 7.23. *Luk.* 13.27 Depart from before me, [9] accurſed as ye are, and go into [1] everlaſting fire, which hath been prepared for [2] the devil and his angels:

42. For I was an hungry, and ye gave me no meat; I was thirſty, and ye gave me no drink:

43. I was a ſtranger, and ye gave me no lodging; I was naked, and ye cloathed me not; I was ſick and in priſon, and ye came not to viſit me.

44. Then ſhall they anſwer unto him; Lord, when ſaw we thee an hungry, or thirſty, or a ſtranger, or naked, or ſick, and did not aſſiſt thee?

45. And he ſhall anſwer unto them; I aſſure you, that ye failed doing theſe things unto me, every time that ye did them not unto the leaſt of theſe little ones here.

46. And theſe ſhall go into [3] everlaſting puniſhments, and the righteous into life everlaſting.

[9] Ver. 41. *i. e.* hated of God, becauſe of your wicked actions.

[1] Chriſt, in order to expreſs the ſufferings of the damned, makes uſe of the following terms, gehenna, everlaſting fire, inextinguiſhable fire, which were all common among the Jews, and chiefly the Phariſees, which was then the prevailing ſect.

[2] The word devil, ſignifies in general, accuſer, calumniator, but is in the New Teſtament appropriated to the prince and head of the wicked ſpirits. The Apoſtles borrowed it from the helleniſt Jews. The Syr. verſion expreſſes it by a word of the ſame import.

[3] Ver. 46. *i. e.* into a place where they ſhall ſuffer puniſhment to laſt eternally.

## CHAP. XXVI.

1. JESUS having made an end of all theſe diſcourſes, ſaid unto his diſciples;

2. Ye know that the paſſover will be kept in two days, and the Son of man ſhall be delivered to be crucified.

3. Then the Princes of the Prieſts and the [1] Elders of the people aſſembled in the [2] hall of the High Prieſt, who was called Caiphas.

4. And conſulted how they might ſeize upon Jeſus artfully, in order to put him to death.

5. But they ſaid; Let it not be during the feſtival, for fear of ſome commotion among the people.

6. Now Jeſus being at Bethany, in the houſe of Simon [3] the leper,

*Joh.* 11. 2. *and* 12. 13. *Mar.* 14. 3. 7. A woman drew near unto him with [4] an alabaſter box full of an odoriferous liquor of great price, which ſhe [5] poured on his head, whilſt he was at table.

8. [6] His diſciples not being able to bear what they ſaw, ſaid; To what purpoſe is this waſte?

9. For this perfume might be ſold very dear, and the money be given to the poor.

10. But Jeſus, who knew their thought, ſaid unto them; Why trouble ye the woman? ſhe hath wrought a commendable action upon me.

[1] Ver. 3. The Gr. and the Syr. verſion add, *and the Scribes*: but thoſe words are neither in the Vulg. nor in ſeveral antient Gr. MSS. They all together compoſed the grand council of the Jews, called the Sanhedrim, to which belonged the judging of falſe Prophets.

[2] The word *atrium* in the Latin, which anſwers to the Gr. αὐλὴ, generally ſignifies the entry of a houſe, and an uncovered place; but it is here taken for the houſe.

[3] Ver. 6. *i. e.* who had been a leper.

[4] Ver. 7. *oth.* made of alabaſter. As ſuch ſorts of liquor were generally put into boxes or pots of alabaſter, this name was given to all where any ſuch perfumes were put.

[5] This was a ceremony practiſed at feaſts by the Jews, and other eaſtern nations, where perfumes were much uſed.

[6] Ver. 8. *i. e.* ſome of his diſciples. St. John mentions Judas only.

11. For ye have the poor always among you, but ye will not [7] have me always.

12. And when ſhe poured that liquor on my body, ſhe did it for [8] my burial.

13. I aſſure you, that all over the world whereſoever this Goſpel ſhall be preached, that which ſhe hath now done ſhall alſo be publiſhed in memory of her.

14. Then one of the twelve, named Judas Iſcariot, went to find the Princes of the Prieſts, *Mar.* 14. 10 *Luke* 22. 4.

15. To whom he ſaid; What will ye give me, and I will deliver him unto you? And they agreed to give him [9] thirty pieces of ſilver.

16. And from that time he ſought an opportunity to betray him.

17. Now [1] the firſt day of unleavened bread, the diſciples came and ſaid unto Jeſus; Where wilt thou that we [2] prepare for thee *what is neceſſary* for eating the paſſover?

18. Jeſus ſaid unto them; Go into the city unto ſuch a man, and ſay unto him; The maſter ſendeth to tell you;

[7] Ver. 11. Chriſt intended thereby to ſhew that he was ſoon to die.

[8] Ver. 12. The verb ἐνταφιάζειν, which is in the Gr. ſignifies to prepare a corpſe for interrment; which the Jews did with aromatic drugs, and this is in Latin rather *funerare*, to embalm, or prepare the body for burial; than *ſepelire*, to bury. They who had the care of this, which conſiſted in waſhing and anointing the body, were in Latin called *pollinctores*, embalmers.

[9] Ver. 15. *i. e.* thirty ſheckles. The ſheckle was valued at about thirty pence, which was the value of a ſlave ſet down ch. 21. v. 32. Exod. However, authors are divided as to the value of thoſe ſheckles.

[1] Ver. 17. St. Mark obſerves that it was the day on which the paſcal lamb was ſacrificed. Now they ſlew the lamb on the 14th of Niſan, and the feaſt of unleavened bread began on the night of the 14th, which was the beginning of the 15th day. There is a difficulty here which is not to be reſolved in a few words. We ſhall only obſerve, that this expreſſion of St. Matthew, *on the 1ſt* day of unleavened bread, ſhews that Chriſt celebrated the paſſover the ſame day as the Jews did.

[2] The lamb was to be carried into the inner court of the temple, where it was to be ſlain, and other preparations were to be made for that day's ſupper. All theſe circumſtances ſhew Chriſt's deſign was to celebrate the legal paſſover.

[3] My time draweth nigh, I am going to keep the paſſover at thy houſe with my diſciples.

19. The diſciples did that which Jeſus commanded them, and made preparation for the paſſover.

20. And at night [4] he ſat down to table with his diſciples.

21. And he ſaid unto them, whilſt they were eating; I aſſure you that one of you ſhall betray me.

22. And being exceeding ſorrowful, each of them began to ſay; Is it I, Lord?

23. But he anſwered; He that putteth his hand with me into the diſh ſhall betray me;

*Pſ.* 40. 10. 24. And as for the Son of man, he goeth [5] according as it hath been written of him: but woe unto that man, by whom the Son of man ſhall be betrayed. [6] It had been better for that man that he had never come into the world.

25. Judas who betrayed, taking up the diſcourſe, ſaid; Maſter, is it I? [7] It is thyſelf, anſwered Jeſus unto him.

26. Now while they were at ſupper, Jeſus took the bread, and [8] having bleſſed it, brake, and gave of it to his diſciples, ſaying; Take and eat, [9] this is my body.

[3] Ver. 18. This expreſſion, according to ſome, ſhews, that Chriſt haſtened to keep the paſſover, ſeeing' the time of his death drew near, and that thus he was before the Jews. But if this be ſo, he could not have kept the legal paſſover, becauſe he could not bring the lamb to be ſlain in the inner court of the temple, but on the ſame night as this ceremony was performed by the Jews.

[4] Ver. 20. The Latin word, which agrees with the Gr. ſignifies *he lay down*, becauſe in reality the Jews eat the paſcal lamb lying upon beds; and this was their poſture at table. It was the firſt lamb that they eat ſtanding, they being then travellers.

[5] Ver. 24. *viz.* out of this life; *i. e.* he is going to be delivered over to death.

[6] This is a proverbial way of ſpeaking, ſignifying, it would have been a thing to be wiſhed by him, never to have been born.

[7] Ver. 25. L. Thou haſt ſaid it, *i. e.* You ſay true. This is a Hebrew affirmation.

[8] Ver. 26. *i. e.* having pronounced the prayer called *benediction* or *conſecration* over the bread. In ſeveral Gr. copies it is, *having given thanks*. I found this reading in five MSS. of M. Colbert, and it is the ſame thing in this place as to the ſenſe, the *benediction*, or *conſecration* prayer being likewiſe called *giving thanks*.

[9] It is thus that the demonſtrative pronoun *hoc* muſt be tranſlated according to the rules of grammar. An infinite number of inſtances of this are to be met with in the Pentateuch alone. So likewiſe is it as to thoſe other words, This *is my blood*.

27. Then

27. Then taking the cup [1], he gave thanks, and gave it unto them, ſaying; Drink ye all of it.

28. For this is my blood, *the blood* of the New Teſtament, which ſhall be ſhed for [2] many, for the remiſſion of ſins.

29. Now I aſſure you, that I will not henceforth drink of [3] this fruit of the vine, until the day when I ſhall drink it [4] new with you in the kingdom of my Father.

30. And when they had repeated [5] the hymn, they went to the mount of Olives.

31. Then Jeſus ſaid unto them; Ye ſhall all be offended on my account this night: For it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be diſperſed. *Mar.*14.27 *Joh.*16.32 *Zach.*13.7 *Mar.*14.28 *and* 16.7.

32. But after I ſhall be riſen, I will go before you into Galilee.

33. Peter anſwered unto him; Tho' all men ſhould be offended on thy account, as for me I will never be offended.

34. Jeſus ſaid unto him; I aſſure thee, that this night before the cock croweth thou ſhalt deny me thrice.

35. But Peter replied unto him; Tho' I were to die with thee, yet will I not deny thee: the reſt of the diſciples likewiſe ſaid the ſame thing. *Joh.*13.37 *Mar.*14.31 *Luk.*22.33

[1] Ver. 27. *i. e.* he pronounced the *returning thanks*, or *conſecration* prayer over the cup. St. Luke takes notice of two cups.

[2] Ver. 28. Euthymius has obſerved, that the word *many* in this paſſage means *all*, according to the Scripture-ſtyle, and that the blood of the lamb was under the Old Teſtament ſhed for the Jews only; but that the blood of JESUS CHRIST was ſhed for all men in general. The author of the Vulg. has rendred it by the future tenſe, *which ſhall be ſhed*, whereas in the Gr. it is the preſent, *which is ſhed*; this kind of preſent tenſe in effect often denoting the future.

[3] Ver. 29. We have preſerved this expreſſion as a ſacred term, to be found to this day in the Jewiſh rituals among the forms of prayer for bleſſing of wine.

[4] The Hebrews uſe the word *new* when they would expreſs any thing excellent; and Chriſt thereby meant that the wine which they ſhould drink in heaven, ſhould be quite of another nature than what was drank on earth.

[5] Ver. 30. By this canticle is underſtood the 113 and foll. Pſalms, generally called *hattel*. The Jews, who ſtill at their paſſover eat part of a lamb, repeat thoſe Pſalms by way of thankſgiving.

36. Then Jeſus went with them into a village called Gethſemane, and ſaid unto his diſciples; Keep ye here, while I go yonder and pray.

37. And having taken with him Peter and the two ſons of Zebedee, he began to be ſorrowful and afflicted.

38. Then he ſaid unto them; My ſoul [6] is in mortal ſadneſs; tarry here, and watch with me.

39. And going a little before, he fell with his face on the earth praying, and ſaying; Father, [7] let me not drink of this cup, if it be poſſible: however, thy will be fulfilled rather than mine.

40. He returned unto his diſciples, whom he found ſleeping, and ſaid unto Peter; Could none of you watch with me one hour?

41. Watch and pray, that ye enter not into temptation: [8] the ſpirit indeed is always ready: but the fleſh is weak.

42. He withdrew the ſecond time, and prayed, ſaying; Father, if it be not poſſible for me to avoid drinking this cup, thy will be done.

43. Then returning unto them, he found them aſleep: for their eyes were heavy,

44. And having left them, he went again, and made the ſame prayer the third time.

45. Then he came back unto his diſciples, and ſaid unto them; [9] Sleep now and take your reſt: behold the hour approacheth, and the Son of man is going to be betrayed into the hands of ſinners.

[6] Ver. 38. *L.* is ſad unto death; *i.e.* I am as ſad as if I were going to die. The Gr. word περίλυπος, which the Vulg. expreſſes by *triſtis*, according to the grammatical ſenſe, ſignifies, *beſieged on all ſides by grief*, which denotes an exceſs of affliction.

[7] Ver. 39. *i.e.* let me not die. This is a metaphorical expreſſion uſed by the Jews to denote great afflictions. Chriſt being a man, ſpeaks like one, at the ſame time ſubmitting himſelf to the will of his Father.

[8] Ver. 41. *i.e.* I doubt not but ye have conſtancy of mind and good-will, but &c.

[9] Ver. 45. Some are of opinion it ſhould be read with an interrogation point: Sleep ye now, and take ye your reſt ſtill? which makes a clearer ſenſe.

46. Riſe,

46. Riſe, let us be gone: he who is to betray me is at hand.

47. He had not yet made an end of ſpeaking, when Judas, one of the twelve, came accompanied by a great troop of people armed with ſwords and ſtaves, and ſent [1] by the princes of the Prieſts, and elders of the people. *Mar.* 14 43 *Luk.* 22 47 *Joh.* 18. 3.

48. Now he that betrayed him gave them a ſignal, ſaying to them; He whom I ſhall kiſs [2] is the man; ſecure him.

49. And immediately coming up to Jeſus, he ſaid to him; Maſter, I ſalute thee; and he kiſſed him.

50. Jeſus anſwered him; My friend, wherefore comeſt thou? They then came up to him, and laying hands upon Jeſus, they took him.

51. One of thoſe who were with Jeſus laying his hand on his ſword, drew it, and ſtruck the ſervant of the high Prieſt, and cut off his ear.

52. Jeſus at the ſame time ſaid unto him; Put up thy ſword into its place; for all thoſe that ſhall have taken the ſword, ſhall [3] periſh by the ſword. *Gen.* 9. 6. *Apo.* 13. 10

53. Thinkeſt thou that I cannot pray to my Father, who would preſently give me more than [4] twelve legions of angels?

54. How then would the ſcriptures be fulfilled, that thus it muſt be?

55. Jeſus afterwards ſaid to the multitude; Ye are come to take me as a thief with ſwords and ſtaves: I was every day among you teaching in the temple, and ye did not ſecure me.

[1] Ver. 47. *i. e.* by the Sanhedrim, or grand council of the Jews, which had given orders for ſeizing upon Chriſt.

[2] Ver. 48. The kiſs was a ſign of friendſhip among the Jews, whoſe cuſtom it was to kiſs each other when they had been any time abſent.

[3] Ver. 52. *i. e.* are worthy of death. The law which Jeſus Chriſt refers to is againſt murder, to ſtop the indiſcreet zeal of St. Peter, who could not poſſibly by force repel ſo great a multitude of armed people.

[4] Ver. 53. *i. e.* if I had a mind to defend myſelf, inſtead of the twelve Apoſtles, I could have more than twelve legions. The word legion was a Roman word, and as the Jews were at that time ſubject to the Romans, ſeveral latin words were introduced into their language, which paſſed in common uſage among them.

*Th.* 4. 20. *Mar.* 14. 50. 56. But all this is come to pass, that what has been written by the Prophets might be fulfilled. Then all the disciples forsook him, and fled.

*Luk.* 22. 54. *Joh.* 18. 24. 57. But they who had laid hold on Jesus, brought him to Caiaphas the high Priest, with whom the Scribes and Elders were assembled.

58. Peter followed him at a distance unto the court of the high Priest, where he went in, and sat with the servants to see what would be the end.

59. In the mean time the chief Priests, [5] together with the rest of the assembly, sought out false witnesses against Jesus to put him to death.

60. And they found none sufficient, altho' several false witnesses appeared; [6] but at last two false witnesses came,

*John* 2. 19. 61. Who said; This man has said; I am able to destroy the temple of God, and rebuild it in three days.

62. Then the chief Priest arose, and said to him; [7] Answerest thou nothing to what these men depose against thee?

63. But Jesus answering nothing, the chief Priest said to him; [8] On the part of the living God I conjure thee to tell us, if thou be the Christ the Son of God.

*Mat.* 16. 27. *Rom.* 14. 10. 1 *Thess.* 4. 15. 64. Jesus answered; [9] Thou hast said it: moreover I declare unto you, that you shall one day see the Son of man seated on the right hand of the most high [1] God, [2] and coming in the clouds.

[5] Ver. 59. The Gr. adds, *and the elders*; but this word is not in the MS. of Camb. and Origen quotes this passage likewise in his commentary on St. John without the addition of this word.

[6] Ver. 60. The Gr. repeats *they found none*; which repetition seems needless, it is not in the Gr. edition of cardinal Ximenes, nor in the Syr. version.

[7] Ver. 62. There is in the Gr. and the Syr. an interrogation; *Thou answerest nothing; what is it that these men depose against thee?*

[8] Ver. 63. *i. e.* taking God to witness, I require you. This form of an oath we meet with in the Old Testament.

[9] Ver. 64. *i. e. I am*, as it is in St. Mark.

[1] *L.* of the power of God; the word *God* is not expressed in the Gr. but the author of the Vulg. has very well supplied it in order to clear up the sense, because it is included by the Hebrews in the word *power*.

[2] This expression in scripture shews the majesty of God.

65. Then

65. Then the high Prieſt [3] rent his cloaths, ſaying; He hath ſpoken blaſphemy: what further need have we of witneſſes? you have juſt now heard the blaſphemy.

66. What think ye of it? [4] They ſaid, He deſerves death.

67. Then did they ſpit in his face, beating him with their hands, and ſome ſmote him on the face. *Iſ.* 50. 6. *Mar.*14.65

68. Saying; Propheſy unto us, Chriſt: who is he that ſtruck thee?

69. Now Peter ſat without in the court, and a maid came, and ſaid unto him; Thou likewiſe waſt with Jeſus of Galilee. *Luk.*22.55 *Joh.*18.25

70. But he denied before them all, ſaying; I know not what thou ſayeſt.

71. And as he was going out of the door, another maid who ſaw him, ſaid to thoſe that were preſent; This man was alſo with Jeſus of Nazareth.

72. He denied it a ſecond time, and ſaid with an oath; I know not the man.

73. And a little while after, they who were there, came and ſaid unto Peter; Surely thou art alſo one of theſe people, for thou art known even by [5] thy ſpeech. Then began he to curſe and to ſwear, that he did not know the man; and immediately the cock crew.

74. Peter remembred the words of Jeſus, who ſaid; Before the cock crow, thou ſhalt deny me thrice. And he went out and wept bitterly.

[3] Ver. 65. The Rabbins give a long explanation of tearing their habits when they heard blaſphemy, which is committing an injury againſt God.

[4] Ver. 66. They pronounce according to the law of Moſes, which decrees that they who blaſpheme ſhould be ſtoned.

[5] Ver. 73. That is, by your accent, and your Galilean pronunciation.

## CHAP. XXVII.

*Mar.*15.1. *Luk.*23.1. 1. AS ſoon as it was day, all the chief Prieſts and the Elders of the people held a council againſt Jeſus to put him to death.

*Joh.*18.28 2. [1] They carried him bound to the [2] preſident Pontius Pilate, to whom they delivered him.

3. Then Judas who had betrayed him, ſeeing that he was condemned, [3] was touched with repentance, and brought back the thirty pieces of ſilver to the chief Prieſts and the Elders:

4. And he ſaid; I have ſinned, betraying the blood of the innocent man: but they ſaid to him; What ſignifies it to us? that concerns you.

*Acts* 1.18 5. After which he threw down the money in the temple; whence going out, [4] he went and hanged himſelf.

6. But the chief Prieſts, taking the money, ſaid; It is not lawful for us to put it in the treaſury, becauſe it is the price of blood.

7. And after they had deliberated thereupon, they bought therewith the potter's field to bury ſtrangers in.

*Acts* 1.19. 8. Therefore this field hath even to this day been called [5] Haceldama, that is to ſay, The field of blood.

[1] Ver. 2. Altho' they had pronounced, that according to their law he deſerved death, it ſeemeth that they had not power at that time to pronounce ſentence of death, the Romans having deprived them of it.

[2] Pilate was not properly preſident, becauſe there was no preſident in Judea, but in Syria, of which province Judea was a part: thoſe who commanded in Judea, were only ſtiled the Emperor's procurators; and the author of the Vulg. himſelf maketh uſe of this term, Luke iii. 1.

[3] Ver. 3. *i. e.* was grieved and afflicted at his crime.

[4] Ver. 5. *And he was ſtrangled* is the literal tranſlation of the Gr. and in the Syr. verſion is, *he ſtrangled himſelf.*

[5] Ver. 8. Theſe words *haceldama, that is to ſay*, are not in the Gr. and it is probable that they were taken from Acts i. 19. for the antients, eſpecially the Latins, inſerted ſuch kind of additions in their copies.

9. Then

9. Then was fulfilled this word of [6] Jeremiah the Prophet; They have taken the thirty pieces of ſilver, which was the price whereat he had been valued, whom Iſraelites had ſet at a price; *Zach.* 11. 12.

10. And they gave them, that they might have the potter's field, as the Lord hath commanded me.

11. Now Jeſus appeared before the preſident, who, queſtioning him, demanded of him; Art thou the king of the Jews? Jeſus anſwered; Thou ſayeſt it. *Mark* 15. 2. *Luk.* 23. 3.

12. And being accuſed by the chief Prieſts, and the Elders, he anſwered nothing.

13. Then Pilate ſaid to him; Heareſt thou not all that they depoſe againſt thee?

14. And he anſwered not to any of his queſtions whatſoever; ſo that the preſident was greatly ſurpriſed thereat.

15. Now the preſident was wont to releaſe on the [7] feaſt day him among the priſoners whom the people demanded.

16. And there was at that time a notorious one called Barabbas.

17. Being then gathered together, Pilate ſaid to them; Whom will you that I releaſe to you, Barabbas, or Jeſus, who is called Chriſt?

18. For he knew that it was through envy that they had delivered him.

[6] Ver. 9. This paſſage is in Zachariah; nevertheleſs all the Gr. copies except one of Mr. Colbert's read *Jeremiah*; in this it is Ζαχαρίυ: but this reading muſt have crept in by the alteration of ſome copyiſt; for the other reading is in the MSS. of the firſt century. Some critics believe that it is a fault proceeding from the copies having written ΖΡΙΟΥ, which was afterwards ΙΡΙΟΥ. St. Jerom read in an apocryphal book aſcribed to Jeremiah, which was in uſe among the Nazarenes, this paſſage word for word; neither the word *Jeremiah* nor *Zachariah* is to be found in the Syr. verſion; but only the *Prophet*: which ſeemeth to be an amendment. Sanctius believed that part of theſe words being in Jeremiah, St. Matthew only cited this Prophet, without making any mention of Zachariah: this way of writing is to be ſeen in other parts of the Goſpels. Some believe that Jeremiah was cited, becauſe he was formerly before all the Prophets. As to the prophecy, the Evangeliſt hath rather cited the ſenſe than the words.

[7] Ver. 15. *i. e.* at the paſſover; altho' in the grammatical ſenſe this expreſſion may be underſtood of any great feſtival; and thus do the Syriac and Arabic verſions underſtand it.

19. While

19. While he was upon his tribunal, his wife ſent to him, ſaying; [8] Enter not upon the cauſe of this juſt man; for I have had to day troubleſome dreams upon his account.

*Mar.*15.11 20. But the chief Prieſts and the Elders perſuaded the
*Luk.*23.18 people to demand Barabbas, and to cauſe Jeſus to be put
*Joh.*18.40 to death.
*Acts* 3.14.

21. Now the preſident ſaid to them; Which of the two will ye that I releaſe to you? They replied, Barabbas.

22. Pilate asked them; What then ſhall I do with Jeſus, who is called Chriſt?

23. And they all anſwered; Let him be crucified. And what evil then hath he done? ſaid the preſident. But they cried ſtill the more; Let him be crucified.

24. Pilate ſeeing that he gained nothing; but that on the contrary a commotion was made, cauſed water to be brought, and [9] waſhed his hands before the people, ſaying; I am innocent of the blood of this juſt man, do ye look to it:

25. And all the people anſwered; [1] Let his death fall upon us and our children.

26. Then he releaſed Barabbas to them; and after he had [2] cauſed Jeſus to be ſcourged, he delivered him to them to be crucified.

*Mar.*15.16 27. The ſoldiers of the preſident took Jeſus whom
*Pſ.*21.17. they led to the Prætorium, where they gathered the whole cohort round him;

28. And having ſtripped him, they covered him with a [3] ſcarlet mantle:

[8] Ver. 1. *i.e.* do not moleſt this man, who is innocent; ſet him free.

[9] Ver. 24. This was a Jewiſh ceremony: but Pilate having to do with Jews, conformed to the Jewiſh cuſtoms.

[1] Ver. 25. *i.e.* let his death be imputed to us. The Hebrews make uſe of this expreſſion in this ſenſe in the Old Teſtament.

[2] Ver. 26. The ſcourging thoſe condemned to be crucified, was a Roman cuſtom, to make the puniſhment thereby the more ignominious.

[3] Ver. 28. This was a caſſock, or ſoldier's cloke, which they put upon him in ſcorn, to repreſent the purple mantle worn by kings and emperors.

29. They

29. They afterwards made a crown of thorns, which they put upon his head; they likewiſe put a reed in his right hand; then bowing the knee before him, they ſaid to him, in mockery; I ſalute thee king of the Jews:

30. And ſpitting upon him, they took the reed, and ſtruck him therewith upon the head.

31. After they had thus mocked him, they took his mantle off, and giving him his own cloaths again, led him away to crucify him.

32. Going out, they met a man of Cyrene, called Simon, whom they conſtrained to bear the croſs of Jeſus. *Mar.*15.21 *Luk.*25.26

33. And being arrived at the place called [4] Golgotha, that is, Calvary; *Mar.*15.22 *Luk.*23.33 *Joh.*19.17

34. They gave him ſome [5] wine to drink, mingled with gall; but as ſoon as he had taſted of it, he would not drink of it. *Mar.*15.24 *Luk.*23.34 *Joh.*19.23 *Pſ.*21.19.

35. After they had crucified him, they parted his garments, by drawing lots, [6] that theſe words of the Prophet might be fulfilled: They have divided my garments among them, and for my garment have caſt lots.

36. Then ſitting down, they watched him.

37. Over his head was placed this inſcription, ſignifying the cauſe of his death; This is Jeſus, King of the Jews.

[4] Ver. 33. Golgotha is the Hebrew word which was made uſe of by the Jews of Jeruſalem, and the tranſlator of St. Matthew, who hath retained it in his verſion, afterwards explaineth it by a Gr. word.

[5] Ver. 34. Gr. vinegar: nevertheleſs, ſeveral Gr. MSS. and among the reſt the Cambr. MS. read wine: It was a ſort of wormwood wine, very bitter; for this is to be underſtood by the word gall; and this ſort of wine might be called vinegar.

[6] Ver. 35. Theſe words to the end of the verſe, are not to be found in any of Rob. Stephens's Gr. MSS. nor in the Alexandrine, nor in the Camb. nor in ſeveral others. The critics at Rome, who are at work upon a new edition of the Gr. Teſtament, do not find them in ten of their MSS. ſo that it is probable they were taken out of St. John. They were not even in the new edition of St. Jerom. Rob. Stephens, and the Divines of Louvain, have alſo taken notice of ſeveral Latin MSS. in which they do not appear.

38. They

38. They crucified at the ſame time, two thieves with him, one at his right hand, and the other at his left.

39. And they who paſſed that way, [7] blaſphemed him, ſhaking their heads,

*Joh.* 2. 19. 40. And ſaying; [8] Ha, Thou who deſtroyeſt the temple of God, and rebuildeſt it in three days, ſave then thy ſelf: If thou art the Son of God, come down from the croſs.

41. The chief Prieſts alſo mocking him, with the Scribes and the Elders, [9] ſaid;

*Wiſd.* 2. 18. 42. He hath ſaved others, and cannot ſave himſelf: If he be the king of Iſrael, let him now come down from the croſs, and we will believe in him.

*Pſ.* 21. 9. 43. He truſted in God; and if God reſpecteth him, let him deliver him; for he ſaid; I am the Son of God.

44. And the [1] thieves who were crucified with him, caſt the ſame reproaches upon him.

45. Now from the [2] ſixth hour of the day to the ninth, there was darkneſs over the [3] whole earth.

*Pſ.* 21. 2. 46. And [4] about the ninth hour he cried out, ſaying; Eli, Eli, Lama [5] Sabacthani: that is to ſay, My God, my God, why haſt thou forſaken me?

[7] Ver. 39. Loaded him with bitter reproaches and curſes, becauſe he called himſelf the Meſſiah, and the Son of God. This is what the Goſpel properly terms *blaſphemy*.

[8] Ver. 40. In the Vulg. we find *vah*, which does not appear in the Gr. unleſs in two or three MSS. only, and among the reſt in the Cambr. where there is οὐα.

[9] Ver. 41. In ſome Gr. MSS. and the Syr. verſion, theſe words, *and the Phariſees*, are added: other Gr. MSS. read theſe laſt words, but do not inſert, *and the elders*.

[1] Ver. 44. *i. e.* one of the thieves, as in St. Luke. There are other inſtances in the New Teſtament, of the plural number put inſtead of the ſingular.

[2] Ver. 45. From noon to three o' clock in the afternoon.

[3] The Hebrews frequently call Judea only, or any country which they ſpake of, *the whole earth*; wherefore ſeveral authors extend not this darkneſs beyond Judea: but it appeareth from antient writers, that it reached to other even diſtant countries; ſo that this eclipſe, as it were, did ſpread darkneſs over a great part of the earth.

[4] Ver. 46. About three o' clock in the afternoon.

[5] This word is not the Hebrew word in the Pſalms; it is Chaldee or Syr. which was the language ſpoken at that time by the Jews of Jeruſalem.

47. Some of thoſe who were there, and who heard him, ſaid; This man calleth for Elias.

48. And immediately one of them ran and took a ſponge, which he filled with vinegar, and having put it upon the point of a reed, gave it him to drink.

49. But the reſt ſaid; Let alone, let us ſee whether Elias will come to deliver him:

50. But Jeſus crying out again, expired;

51. And behold the [6] vail of the temple was rent in twain, from the top to the bottom; the earth ſhook, and the rocks were cleft;

52. The tombs were opened; and the bodies of ſeveral Saints, who were dead, aroſe [7].

53. And coming out of their tombs, after his reſurrection, they came into the holy city, and were ſeen by many perſons.

54. Now the centurion, and they who watched Jeſus with him, having ſeen the earthquake, and what paſſed, were greatly terrified, and ſaid; Truly this man was the [8] Son of God.

55. Several women were there, beholding afar off, who had followed Jeſus from Galilee, to take care of him;

56. Among whom were Mary Magdalene, Mary, mother of James and Joſeph, and the mother of the ſons of Zebedee.

57. There came at evening a rich man of Arimathea, called Joſeph, and who was a diſciple of Jeſus; *Mar.*15.42 *Luke*23.50

[6] Ver. 51. Probably the inner vail at the entrance of the Holy of Holies.

[7] Ver. 52. *viz.* after the reſurrection of Jeſus Chriſt.

[8] Ver. 54. The Jews had paſſed ſentence of death upon Jeſus Chriſt, becauſe he had declared himſelf the Son of God: therefore theſe people, upon the ſight of theſe miracles, acquit him, and are perſuaded that he was really the Meſſiah, ſo much talked of among the Jews.

*Joh.19.38.* 58. He repaired to Pilate, and begged the body of Jeſus; and Pilate immediately ordered it to be delivered to him.

59. Joſeph then took the body, which he wrapped in a [9] white ſheet;

60. And cauſed it to be laid in a ſepulchre, which he had cauſed to be hewen for himſelf newly in the rock, and having rolled a great ſtone, to ſhut up the entrance thereof, he went away.

61. But Mary Magdalene, and the other Mary ſtaid over againſt the ſepulchre.

62. On the morrow, which was the day [1] after the preparation, the chief Prieſts and the Phariſees went in a body to Pilate;

63. To whom they ſaid; My lord, we remember that this ſeducer ſaid, when he was yet alive; In three days, I will riſe again:

64. Command [2] therefore the ſepulchre to be guarded till the third day, leſt his diſciples come and ſteal him away, and ſay to the people, that he is riſen again; the laſt error ſhall be worſe than the firſt.

65. Pilate anſwered them; You have a [3] guard, go cauſe it to be guarded as well as you can.

66. Going away therefore they ſecured the ſepulchre: they ſealed [4] the ſtone, and ſet guards.

[9] Ver. 59. *Oth.* new, which he had juſt bought, as in St. Mark.

[1] Ver. 62. *i. e.* the ſabbath; the Jews call Friday *paraſeeve*, or *preparation* of the ſabbath, becauſe on that day they prepare all that they want againſt the ſabbath, on which it is forbidden to work, and even to dreſs victuals.

[2] Ver. 64. By this action, the ſabbath ſeems to have been broken; on which they are enjoined to refrain from all labour whatſoever; but we ſee, at this day, that the Jews make no ſcruple of employing the Chriſtians upon the like occaſions, and that they ſhare, when in partnerſhip, in the common profit gained on that day.

[3] Ver. 65. *i. e.* ſoldiers to guard.

[4] Ver. 66. *i. e.* the ſtone which cloſed the entrance into the ſepulchre.

CHAP.

## CHAP. XXVIII.

1. NOW [1] towards the end of the night after the ſabbath, as ſoon as the firſt day of the week began to appear, Mary Magdalene, and the other Mary went to viſit the ſepulchre. *Mar.* 16.1. *John* 20.1.

2. And at the ſame time was a great earthquake, for an Angel of the Lord came down from heaven; who approaching, threw down the ſtone [2], and ſate thereupon.

3. His countenance was as a flaſh of lightening, and his raiment [3] as the ſnow.

4. The guards were thereat ſeized with ſo great terrour, that they became as dead.

5. But the Angel ſpeaking to the women, ſaid to them; As for you, fear nothing; for I know that ye ſeek Jeſus who was crucified:

6. He is not here: He is riſen again, as he ſaid. Come and ſee the place where the Lord was laid.

7. Haſte to go and tell his diſciples that he is riſen again; [4] He goeth away into Galilee, where he will be before you; there ye will ſee him; whereof I give you notice.

8. They went ſtraightway out of the ſepulchre with fear and great joy; and ran to carry this news to his diſciples.

9. But Jeſus came at the ſame time to them, and ſaid to them; I ſalute you; and they drawing near him [5] embraced his feet, and adored him.

[1] Ver. 1. The Latin hath *veſpere*, which is not to be tranſlated *in the evening*; for in the Gr. we read ὀψὲ, which is an adverb, expreſſed in Latin by *ſero*, *late*, *far in the night*; as it is explained by Euſebius of Cæſarea, who at the ſame time gives other inſtances of this Gr. expreſſion: which is alſo confirmed by St. Jerome, in a letter written by him to Hedibia.

[2] Ver. 2. The Gr. adds, *from the entrance*; but theſe words are not to be found either in the Cambr. MS. or in the Vulg.

[3] Ver. 3. In the Gr. *white* is added.

[4] Ver. 7. Jeſus Chriſt ſheweth himſelf in Galilee, rather than in any other place, becauſe he had a great number of diſciples there.

[5] Ver. 9. *Oth.* proſtrated themſelves at his feet.

10. Then Jeſus ſaid to them; Fear not: Go tell my [6] brethren that they go into Galilee, there ſhall they ſee me.

11. As ſoon as they were gone, ſome of the guards came into the city, and related to the chief Prieſts all that had happened.

12. Theſe aſſembling with the Elders, after they had deliberated together, gave a great ſum of money to the ſoldiers;

13. And ſaid to them; Say that his diſciples came in the night, and ſtole him away while ye ſlept:

14. If the preſident heareth this reported, we will prevail upon him, and we will ſcreen you.

15. The ſoldiers took the money, and did as they had been commanded. This forgery hath obtained among the Jews even to this day.

16. Now the eleven diſciples went away into Galilee, to the mountain whither Jeſus had appointed them to repair:

17. And ſeeing him, they adored him; ſome nevertheleſs doubted.

18. But Jeſus drawing near, ſaid to them; All [7] power hath been given to me in heaven and on earth.

*Mar.16.55* 19. Go therefore, teach all nations, baptiſing them in the name of the Father, and of the Son, and of the Holy Ghoſt;

20. And teaching them to obſerve all that I have commanded you: As for me, I will be with you always, even to the end of the world.

[6] Ver. 10. *i. e.* my diſciples.

[7] Ver. 18. *i. e.* all the authority which I am to have as Meſſiah in my ſpiritual kingdom: for it is chiefly ſince his reſurrection that Jeſus Chriſt hath proclaimed his name to all the nations of the earth.

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# PREFACE

TO

## St. *MARK.*

*ALL the Churches have agreed to give St. Mark the ſecond rank among the Evangeliſts; and we find him alſo placed next after St. Matthew in the Greek Copies, and in all the antient verſions. He is indeed the laſt in the Cambridge, Greek, and Latin MSS. Druthmar had alſo ſeen ſuch a MS. where the Goſpel of John followed immediately after that of St. Matthew; but no regard is to be paid to ſuch ſort of MSS. becauſe it is manifeſt that they have been altered in a great many places. The moſt antient Fathers were of opinion, that St. Mark was no more than a diſciple of the Apoſtles, and that what he wrote he received from them; principally from St. Peter, whoſe interpreter they pretend that he was.* Mark, *ſays Irenæus*, the interpreter and follower of St. Peter. *According to Clement of Alexandria, it was at Rome that he wrote his Goſpel, at the requeſt of the faithful in that city; but St. Chryſoſtom, contrary to the common opinion of the Fathers, thought that he publiſhed it in Egypt, whither he went to preach the Chriſtian Religion. It may be that St.*

*Mark*

*Mark gave his Goſpel to the faithful at Rome in the quality of an interpreter and follower of St. Peter, and that he gave it afterwards to the firſt Chriſtians of Egypt, when he was their Apoſtle. Nothing certain can be ſaid upon this point, becauſe we have no undoubted records that we may depend upon. According to Baronius, this Evangeliſt compoſed his hiſtory in Latin. Which opinion ſeemed at firſt to be grounded upon this, that the Apoſtles uſed the languages of the people to whom they preached the Goſpel; but the Cardinal, who is contradicted in this matter by all Antiquity, did not conſider that St. Peter came to Rome principally to inſtruct thoſe of his own nation. Now the Jews, who were ſpread throughout the whole Roman empire, and the greateſt part even of thoſe who lived then at Rome, generally ſpoke Greek. It is not therefore ſtrange that St. Mark, who was his interpreter, ſhould write in Greek, if you ſuppoſe that he wrote his work at Rome. His Goſpel, in almoſt every part of it, is the ſame with St. Matthew, and in many places it is only an abridgement.* Mark, *ſays St. Auſtin*, ſeems only to have copied and abridged St. Matthew. *What he, as well as the other, had chiefly in view, was, to ſhew that Jeſus of Nazareth was the Meſſiah promiſed to the Jews; but he begins his hiſtory but from the time that St. John Baptiſt preached in the deſart; ſaying nothing of the birth or infancy of Jeſus, as not regarding his deſign; which was, to commit to writing an account of what our Saviour did after his entrance upon the office of his miniſtry. Yet he did not propoſe to give only a bare abridgement of the Goſpel of St. Matthew, becauſe in ſome particular points he is fuller. As to the time when he wrote, if we may give credit to a great number of Greek MSS. which mark the date of each Goſpel, St. Mark publiſhed his ten years after the death of Jeſus Chriſt. But we muſt not rely upon theſe dates.*

THE

# HOLY GOSPEL

OF

# *JESUS CHRIST,*

ACCORDING TO

# St. *MARK.*

## CHAP. I.

1. BEginning [1] of the Goſpel of Jeſus Chriſt, Son of God;

2. According to theſe words of the Prophet [2] Iſaiah; Behold I ſend mine Angel before you, who ſhall prepare your [3] way. *Iſai.* 40. 3. *Mat.* 3. 3. *Luk.* 3. 4. *John* 1. 23.

3. The voice of a man who cryeth in the deſart; [4] Prepare the way of the Lord, make ſtrait paths for him.

[1] Ver. 1. *i. e.* the Goſpel which Jeſus Chriſt came to preach, beginneth by the preaching of John the Baptiſt.

[2] Ver. 2. We read in the vulgar Greek, *of the Prophets*: but St. Irenæus, Origen, the Greek Chain upon St. Mark, the beſt Greek MSS. and the Syr. verſion confirm the reading in the Vulg.; and it can hardly be queſtioned; but the Greek text hath been altered in this place.

[3] *L.* your way before you, *i. e.* the way which you are to keep.

[4] Ver. 3. It is uſual when a king or great lord is expected in any city, to keep the roads in order through which he is to paſs.

4. John baptiſed in the deſart, and preached therein [5] a baptiſm of repentance, for the remiſſion of ſins.

*Matt.* 3.5. 5. All Judea, and all thoſe of Jeruſalem went to him; they confeſſed their ſins, and he baptiſed them in Jordan.

6. Now John wore a habit of [6] camel's hair, with a leathern girdle about his loins; he fed upon graſshoppers and wild honey: and he ſaid preaching;

7. There cometh one after me mightier than I, and I am not worthy to throw myſelf at his feet, in order to unlooſe the ſtrap of his ſhoes.

*Acts* 1. 5. *and* 2. 4. *and* 11.16. 8. I have baptiſed you in water; but as for him, he ſhall baptiſe you in the Holy Ghoſt.

*and* 19. 4. 9. At that time Jeſus came from Nazareth, a city of Galilee, and was baptiſed by John in Jordan.

*Luke* 3.22. *John* 1.32. 10. Immediately, as he came out of the water, he beheld the Heavens open, and the Spirit deſcend in the form of a dove, [7] and ſettle upon him:

11. At the ſame time was heard this voice, which came from heaven; Thou art my well-beloved Son, [8] in thee I am pleaſed.

*Mat.* 4. 1. 12. Forthwith the ſpirit [9] drove him into the deſart.

*Luke* 4. 1. 13. Where he remained forty days and [1] forty nights, being there tempted of ſatan: he was among the beaſts, and [2] the Angels ſerved him.

[5] Ver. 4. A baptiſm attended with repentance, and for this reaſon he joined confeſſion with his baptiſm, baptiſing ſuch only who confeſſed their ſins. Now the Jews never confeſſed without ſome external marks of repentance.

[6] Ver. 6. See St. Matthew ch. 3. v. 4.

[7] Ver. 10. This word is not in the Gr. nor in the Syr. verſion.

[8] Ver. 11. In the vulgar Gr. we find, *in whom I am pleaſed*, as in St. Matthew: but ſome Gr. MSS. read, *in you*, as in the Vulgate.

[9] Ver. 12. The word in the Gr. ſignifies in the grammatical ſenſe, *chaſed him*, implying ſome violence; but it here ſignifies ſimply, *made him go*; anſwering to the Hebrew verb *ſalah*; ſo that *expulit* is here the ſame thing as *emiſit*: the meaning is, that, after his baptiſm, he was incited by the Holy Spirit, to retire into the deſart.

[1] Ver. 13. Theſe words are not in the Greek: but Rob. Stephens read them in one of his Gr. MSS.

[2] The Angels did not ſerve him till the forty days were ended, according to St. Matthew.

14. But after John had been impriſoned, Jeſus went into Galilee, where he preached the Goſpel of the kingdom, *Mat.* 4.12. *Luke* 4.14.

15. Saying; The time is [3] fulfilled, and the kingdom of God is nigh; repent, and believe in the Goſpel. *Joh.* 4.43.

16. As he was walking by the ſea of Galilee, he ſaw Simon, and Andrew his brother, who were caſting their nets into the ſea (for they were fiſhermen): *Mat.* 4.18. *Luke* 5.2.

17. Jeſus ſaid to them; Follow me, I will make you fiſhers of men.

18. And having forthwith left their nets, they followed him.

19. Going a little further, he ſaw James, ſon of Zebedee, and John his brother, who were mending their nets in their boat.

20. He called them immediately; and they followed him, leaving their father Zebedee with his [4] men in the boat.

21. They came to Capernaum, and having ſtraightway entered into the ſynagogue on the ſabbath [5] day, he taught them. *Mat.* 4.13. *Luke* 4.31. *Mat.* 1.28. *Luke* 4.32.

22. And they were all aſtoniſhed at his doctrine. For he taught them as having authority, and not as the Scribes did.

23. There was a man in their ſynagogue poſſeſſed with an unclean ſpirit, who cryed out,

24. What have we to do with thee, Jeſus of Nazareth? Art thou come to deſtroy us? I know who thou art; thou art the [6] Holy one of God.

[3] Ver. 15. *i.e.* the time that God foretold in the Prophets concerning the coming of the Meſſiah.

[4] Ver. 20. *L.* with hired men, *i.e.* with mariners whom he had hired to fiſh; as is the cuſtom now; ſo the boat belonged to Zebedee, or at leaſt he was maſter of it.

[5] Ver. 21. *L.* ſabbath days. But this word is often put in the plural inſtead of the ſingular: nevertheleſs it may be underſtood here, as if Jeſus Chriſt taught in the ſynagogue at Capernaum every ſabbath day; and this is the ſenſe which the Syr. tranſlator, tranſpoſing the words, hath followed.

[6] Ver. 24. The Gr. commentators take notice of the Gr. article, to ſhew that Jeſus Chriſt is called *The Holy*, by way of excellence, and in the 9th chapter of Daniel, the Meſſiah is called *The Holy of Holies*.

25. But Jeſus threatened him, and ſaid to him; Hold thy peace, and come out of this man.

26. The unclean ſpirit [7] ſhaking him, and ſending forth loud cries, came out.

27. All were ſo aſtoniſhed thereat; that they asked one another; What is this? What is this [8] new doctrine? For he commandeth with authority even the unclean ſpirits, and they obey him.

28. His reputation was immediately ſpread throughout [9] Galilee.

*Mat.* 8.14. 29. They had no ſooner come out of the ſynagogue, but they went away with James and John, to the houſe of Simon and Andrew.

30. Now Simon's wife's mother was in bed, ſick of a fever; they ſtraightway ſpake to him of her:

31. He drew near, and having taken her by the hand, he cauſed her to riſe; at the ſame inſtant the fever left her, and ſhe ſerved them.

32. They brought to him at evening, after ſun-ſet, all the ſick and poſſeſſed:

33. Inſomuch that the whole city was gathered together before his door.

*Luk.* 4.41. 34. He cured [1] many of them who laboured under divers diſtempers, and drove away many demons, whom he ſuffered not to ſpeak, [2] becauſe they knew who he was.

35. Riſing very early, he went out; going into a deſart place, where he prayed.

[7] Ver. 26. *L.* tearing him, as if the violent agitation of the demon had torn his limbs aſunder; it may alſo be rendered, making him fall into fits.

[8] Ver. 27. *i. e.* extraordinary, it being attended with extraordinary facts.

[9] Ver. 28. It may be alſo tranſlated according to the Gr. *all the country round about Galilee*: but this interpretation is very grammatical, and the ſenſe is better expreſſed in the Vulg. which likewiſe agrees with the Syr. verſion, mention being only made of Galilee: the Evangeliſt, in this place, hath followed the ſenſe in which the Seventy uſe the Gr. word περίχωρος; which occaſions all the ambiguity.

[1] Ver. 34. *i. e.* all who were brought to him, which was a great number.

[2] We ſee likewiſe in the 16th chapter of St. Matthew, and the 20th verſe, that Jeſus Chriſt did not care to be known.

36. Simon,

36. Simon, and they who were with him, followed him;

37. And having found him, they ſaid to him; Every body ſeeks you.

38. He anſwered them; Let us go to the [3] villages and cities in the neighbourhood, that I may preach there: for therefore am I come.

39. Whereupon he preached in the ſynagogues throughout Galilee, and drove away the demons.

40. There came a leper to him, who beſeeching him, ſaid to him, on his knees; If thou wilt, thou canſt [4] heal me. *Mat.* 8.2. *Luke* 5.12.

41. Jeſus having compaſſion on him, ſtretched forth his hand, and touching him, ſaid to him; I will; be thou healed.

42. Which he had no ſooner ſaid, but this man's leproſy left him, and he was healed.

43. And he ſent him away immediately; and ſeverely threatening him, ſaid;

44. Take great care that you tell not this to any: but go ſhew yourſelf to the [5] chief prieſt; and for your purification, offer what Moſes hath commanded, that it may ſerve them as a witneſs. *Lev.* 14.2.

45. But going out, he publiſhed it, and told it abroad; ſo that Jeſus could no more ſhew himſelf in the city: but he kept without in deſart places, and they reſorted to him from all parts.

[3] Ver. 38. Inſtead of theſe two words, we find in the Gr. the compound word *χωμοπόλεις*, ſignifying what we call a *borough*, or *town*: but ſome antient Gr. MSS. read it as in the Vulg.

[4] Ver. 40. *L.* purify me, or make me clean. See St. Matthew ch. 8. v. 2.

[5] Ver. 44. Gr. to the Prieſt. And indeed the tryal of the leper did of right belong to any of the Prieſts, and not only to the High Prieſt.

## CHAP. II.

*Mat.* 9. 1. 1. SOME days after he returned to Capernaum, and they heard that he was [1] in a houſe.

2. Forthwith ſuch a multitude came thither, that they were not able to ſtand before the door; and he preached the Goſpel [2];

*Luke* 5. 18. 3. When a paralytic was brought to him, borne by four men:

4. And not being able to bring him to him, by reaſon of the crowd, they uncovered the roof of the houſe where he was, and through the opening, which they had made in it, they let down the ſmall bed whereon the paralytick lay.

5. Jeſus ſeeing their faith, ſaid to the paralytic; Son, thy ſins are forgiven.

6. Now there were certain Scribes there who thus reaſoned within themſelves;

7. What means this man by ſpeaking in this manner? He blaſphemeth: Who can forgive ſins, but God alone?

8. Jeſus immediately knowing by [3] his ſpirit, that this was their thought, ſaid to them; Why do you entertain ſuch thoughts?

9. Which is eaſier to ſay to the paralytic; Thy ſins are forgiven thee: or to ſay to him; Ariſe, take away thy bed and walk?

10. Now that you may know that the Son of man has power to forgive ſins upon earth;

[1] Ver. 1. *Oth.* at the houſe: moſt of the commentators believe that it was Peter's houſe, where Jeſus Chriſt lodged while he was at Capernaum. St. Matth. ch. 8. v. 14. mentions this houſe.

[2] Ver. 2. *L.* the word, *i. e.* the word of God, as in other paſſages of the New Teſtament.

[3] Ver. 8. This expreſſion declares the divinity of Jeſus Chriſt, who of himſelf knew the thoughts of others, without their being revealed to him.

11. Riſe,

11. Riſe, I command you, ſaid he to the paralytic, carry away thy ſmall bed, and go to thy houſe.

12. The paralytic roſe up immediately, and carried away his bed; and went away before them all: inſomuch that they all admired, and gave Glory to God, ſaying; We never ſaw the like.

13. He went back [4] from thence toward the ſea, whither a multitude of people repaired to him, and he taught them.

14. Paſſing by he ſaw [5] Levi, the ſon of Alpheus, ſitting at the office of the impoſts, to whom he ſaid; Follow me; and he aroſe and followed him. *Mat. 9. 9. Luke 5. 27.*

15. It happened that Jeſus being at table in the houſe of this man, many publicans and ſinners placed themſelves with him and his diſciples: for there was a great number of theſe people who [6] alſo followed him:

16. The Scribes and Phariſees ſeeing that he eat with publicans and ſinners, ſaid to his diſciples; Why does [7] your maſter eat and drink with publicans and ſinners?

17. Jeſus hearing them, ſaid to them; Thoſe who are well have no need of a phyſician; but thoſe who are ſick: for I came not to call the juſt, but ſinners [8].

18. Now the diſciples of John, and the Phariſees who faſted, coming to him, ſaid; Why do the diſciples of John, and the [9] Phariſees faſt, and thy diſciples faſt not?

[4] Ver. 13. Capernaum was very near the ſea; ſo that he only went juſt out of the city.

[5] Ver. 14. Thus do St. Mark and St. Luke call St. Matthew, this name being very common among the Jews.

[6] Ver. 15. This word *alſo* is not in the Gr. where the expreſſion runs thus, *and they followed him*; neither is it to be expreſſed in the Latin, where you find *qui*: we have in our text retained two readings inſtead of one; wherefore Rob. Stephens hath not inſerted the word *&* in the Text of his edition, but only in the margin, where he ſet down the readings of ſome Latin copies.

[7] Ver. 16. This word, *your maſter*, is not in the vulgar Gr. it is, however, in ſome Gr. MSS.

[8] Ver. 17. In the vulgar Gr. the words *to repentance*, are added, as in St. Matthew; but they are not to be found in ſome antient Gr. MSS.

[9] Ver. 18. We read in the vulgar Gr. *and thoſe of the Phariſees*: but ſeveral of the antient Gr. MSS. confirm the reading in the Vulg. which likewiſe agrees with the Syr. verſion.

19. Jeſus

19. Jeſus anſwered; Thoſe who are at the wedding [1] ought they to faſt while the bridegroom is with them? they ought not to faſt ſo long as they have the bridegroom with them.

*Mat.* 9. 15. *Luke* 5. 35. 20. But there ſhall come a time when the bridegroom ſhall be taken from them; and it is at that time that they ſhall faſt.

21. A piece of new ſtuff is not put on an old garment; otherwiſe the new piece carries off part of the old, and the rent in the garment becomes greater:

22. Neither is new wine put into old [2] skins; otherwiſe the wine will burſt the skins, the wine will be ſpilt, and the skins will be of no further uſe: but new wine is to be put into new skins.

*Mat.* 12. 1. *Luke* 6. 1. 23. It happened [3] again, that as the Lord was walking along the corn fields on a ſabbath day, his diſciples going before, began to pluck the ears of corn.

24. And the Phariſees ſaid to him; [4] See, Why do they on a ſabbath day, what it is not lawful to do?

1 *Sam.* 21. 6. *Lev.* 25. He replied; Have you not read what David did, when he and thoſe who accompanied him were urged by hunger?

26. How he entered into the houſe of God, in the time of the chief Prieſt [5] Abiathar, and eat the loaves which had been before *the Lord*, which the Prieſts alone were allowed to eat, and gave of them to thoſe who were with him?

[1] Ver. 19. *L.* can.

[2] Ver. 22. See St. Matth. ch. 9. v. 17.

[3] Ver. 23. This word, *again*, is not in the Gr. unleſs it be in the Cambr. MS. and in one of Rob. Stephens's.

[4] Ver. 24. *L.* behold: this word often ſignifies ſomething ſurpriſing; eſpecially in the New Teſtament.

[5] Ver. 26. It was Achimelec, Father of Abiathar, who was then High Prieſt. Some pretend to prove out of the Scriptures, that he had both theſe names. It is moreover ſaid, that Abiathar being as it were his father's deputy, performed the office of Prieſt when David came to Achimelec, and that the Evangeliſt might put the name Abiathar, as being more famous than that of Achimelec: but all the copies make Abiathar High Prieſt: nor is there any inconſiſtency as to this matter, in the New Teſtament.

17. He

27. He ſaid likewiſe to them; [6] The ſabbath was made for man, and not man for the ſabbath.

28. Wherefore the Son of man is maſter alſo of the ſabbath.

[6] Ver. 27. Jeſus Chriſt might, as the Meſſiah, diſpenſe with the rigour of the ſabbath.

## CHAP. III.

1. HE entered another time into the ſynagogue, where was a man whoſe hand was withered. *Mat. 9. 2. Luke 6. 6.*

2. And that they might accuſe him, [1] they watched whether he would heal any on the ſabbath day.

3. He ſaid to the man whoſe hand was withered; Ariſe, come forth into the midſt.

4. Then he ſaid to them; Is it lawful to do good, or evil on the ſabbath day? To ſave a man, or leave him to periſh? And they made no anſwer.

5. Whereupon Jeſus looking with anger upon thoſe who were round about him, being grieved at the [2] blindneſs of their hearts, ſaid to this man; Stretch out thy hand: He ſtretched it out, and his hand was reſtored to its former condition.

6. The Phariſees going out, deliberated immediately with *Mat. 12. 14.* the [3] Herodians how they might deſtroy Jeſus:

7. But he retired with his diſciples towards the ſea, and was followed by a multitude of people, who were of Galilee and Judea;

8. Of Jeruſalem, of Idumea, and of the country on the other ſide Jordan: thoſe alſo of the parts round about

[1] Ver. 2. Gr. whether he would heal him. The author of the Vulg. did not, it is probable, read the pronoun αὐτὸν, which is alſo expreſſed in the Syr. verſion.

[2] Ver. 5. *Oth.* at the hardneſs: which the Gr. word ſignifies in the grammatical ſenſe. It is alſo ſometimes taken for *blindneſs*, as our Vulg. hath it.

[3] Ver. 6. See St. Matth. ch. 22. v. 16.

Tyre

Tyre and Sidon, being told the things which he had done, reſorted to him in great numbers.

9. And he ordered his diſciples to get a boat ready for him, by reaſon of the croud of people, leſt he ſhould be oppreſſed by them.

10. For he healed many, inſomuch that all who had any kind of malady, threw themſelves upon him to touch him:

11. And the unclean ſpirits, as ſoon as they beheld him, proſtrated themſelves before him, and cried out;

12. Thou art the Son of God; but threatening them, he ſtrictly forbad them to make him known.

*Mat.* 10.1. *Luke* 6.13.[4] 13. Afterwards aſcending a mountain, he called to him ſuch as he would, and they came to him.

14. He [5] took twelve of them that they might be with him, and that he might ſend them to preach;

15. Giving them power to cure diſtempers, and drive away demons:

16. Theſe [6] were Simon, whom he named Peter;

17. James, ſon of Zebedee, and John, brother of James, whom he called Boanerges, that is [7] ſons of thunder.

18. Andrew, Philip, Bartholomew, Matthew, Thomas, James, the ſon of Alpheus, Thaddeus, Simon [8] the Canaanite;

19. And Judas Iſcariot, who delivered him up.

[4] Ver. 13. This is to be underſtood of his diſciples only: for the reſt of the people he had left in the plain.

[5] Ver. 14. He made twelve of them, *i.e.* choſe them, as in the Syr. verſion. *Oth.* he appointed them; for this is properly the meaning of the word *make*.

[6] Ver. 16. *L.* and he gave to Simon the name of Peter. This phraſe is abridged, if we will believe Eraſmus. Some Gr. copies read, *the firſt was Simon*: but the word *firſt* is not now to be found in any Gr. copy, altho' we have many copies which were not known in Eraſmus's time. Therefore this word is a gloſs which may be placed in the margin, by way of note, but ought not to be admitted into the text.

[7] Ver. 17. This is an Hebraiſm, and ſignifies *thundering*, denoting that they would make a great noiſe in the world, by preaching the Goſpel.

[8] Ver. 18. The zealous. See St. Matth. ch. 10. v. 4.

20. They

20. They returned to the houſe, whither came again ſo great a croud of people, that they could not ſo much as eat their meal.

21. Which his relations having heard of, they came to ſeize on him; for they ſaid [9] he had loſt his ſenſes.

22. And the Scribes, who had come from Jeruſalem, *Mat.9.34.* ſaid; He is poſſeſſed with Beelzebub, and driveth away devils by the chief of the devils.

23. But calling them, he ſaid to them, making uſe of parables; How can ſatan drive out ſatan?

24. If there be diviſion in a kingdom, that kingdom cannot ſubſiſt:

25. Should there alſo happen diviſion in a houſe, that houſe could not ſubſiſt.

26. If therefore [1] ſatan riſeth againſt himſelf, he is divided, and will not be able to ſubſiſt; he is near his end.

27. None can enter into the houſe of a man who is ſtrong, if he doth not firſt bind him: then he will pillage his houſe.

28. I do aſſure you, that all ſins and blaſphemies, of *Mat.12.31* which men ſhall have been guilty, ſhall be pardoned. *Luk.12.10* *Joh. 5.16.*

29. But he who ſhall have blaſphemed againſt the [2] Holy Ghoſt, ſhall never obtain pardon, and ſhall be guilty of a [3] ſin which ſhall never be forgiven.

[9] Ver. 21. Some have been willing to ſoften this expreſſion, as if the meaning of the Gr. word was no more than that *his heart failed him.* Grotius, who is of this opinion, hath cited the authorities of the antient Syr. and Arabic verſions in favour of it, which, notwithſtanding, do entirely agree with the Vulg. The common expreſſion among us (in the French tongue) would be, *he was not in his right wits.*

[1] Ver. 26. Satan is here to be taken for all the devils in general; for his whole empire.

[2] Ver. 29. See St. Matth. ch. 12. v. 31.

[3] *L. of an eternal ſin.* The Gr. rendered literally is, *of an eternal judgment*; that is, of an eternal condemnation; for the word *judgment* frequently ſignifies *condemnation*, or puniſhment. The author of the Vulg. might read ἁμαρτίας *ſin*, as ſome Gr. MSS. have it, inſtead of κρίσεως, *judgment.* The word *ſin* ſometimes ſignifies *puniſhment.*

30. *Which he ſpake*, becauſe they ſaid, that he was poſſeſſed with a devil.

31. In the mean while, his mother and his brethren arrive, and keeping without, they ſent to call him.

*Mat.* 12. 46 *Luk.* 8. 19. 32. There was a company of men round about him, who ſaid to him; Behold your mother and brethren without, who ſeek for you.

33. He anſwered them; Who is my mother, and who are my brethren?

34. And looking upon thoſe who were round about him, he ſaid to them; Behold my mother and my brethren:

35. For he who ſhall do the will of God, is my brother, my ſiſter and my mother.

## CHAP. IV.

*Mat.* 13. 1. *Luk.* 8. 4. 1. HE [1] ſet himſelf again to teach, near the ſea-ſide, and a great croud of people aſſembled round about him, ſo that he went aboard a bark, where he ſat down, being upon the water, and all the people remained on ſhore upon the bank.

2. He taught them many things, making uſe of parables, and ſaid to them [2] as he taught them;

3. Hearken; A ſower went away to ſow,

4. And as he ſowed, part of the ſeed fell on the way-ſide; the birds came, who eat it.

5. Another part fell on ſtony places, where the grain, which had but little earth, ſprang up immediately, becauſe there was no depth of earth;

[1] Ver. 1. *L.* He began: but this word *began*, which ſo often occurs in the Goſpel, has ſometimes no meaning; ſo that this paſſage may be tranſlated thus, *and he taught again*: which remark is of importance, in reſpect of ſeveral other paſſages.

[2] Ver. 2. *L.* in his doctrine, *i. e.* in the inſtructions which he gave them. *Oth.* according to his manner *of teaching*, which generally conſiſted in propounding parables to his hearers.

6. But

6. But when the ſun was riſen, that which had ſhot up was ſcorched by it, and withered for want of root.

7. Another part fell among thorns, which, being grown up, choaked it, ſo that it yielded nothing:

8. Another part, which fell on good ground, ſhot up and increaſed; ſo that ſome grains yielded thirty, others ſixty, and others an hundred for one:

9. And he ſaid to them; He that hath ears to hear, let him hear.

10. When he was alone, [3] the twelve, who were with him, asked him concerning the parable:

11. And he ſaid to them; It hath been given to you to know the kingdom of God; but thoſe [4] who are without, have it ſpoken to them only in parables.

12. To the end that [5] ſeeing, they may ſee, and may not know; and to the end that hearkening, they may hearken, and may not comprehend, leſt they ſhould one day be converted, and their ſins ſhould be forgiven them. *Iſ.* 6. 9. *Mat.* 13. 14 *Acts* 28. 26. *Rom.* 11. 8.

13. You underſtand not, ſaid he to them, this parable; How then will you underſtand all *others*?

14. The ſower ſoweth the word;

[3] Ver. 10. It is in the Gr. *thoſe who were round about him with the twelve*: which is to be underſtood of the reſt of his diſciples, beſides the twelve Apoſtles.

[4] Ver. 11. *i.e.* thoſe who are not truly my diſciples.

[5] Ver. 12. This repetition of the ſame word ſometimes renders the expreſſion ſtronger; but often means no more than if there was but one word. It is the ſame as the Latin phraſe *vivere vitam*. St. Chryſoſtom, and the reſt of the Gr. commentators inſiſt upon theſe two words, *ſeeing*, and *hearing*, to prove that they did really ſee and know, and that they did deprive themſelves of this knowledge. We have already remarked elſewhere, that theſe two particles *to the end that*, and *leſt*, are not always cauſal; but only ſhew what is to happen; and altho' they may be here taken in that ſenſe, to this muſt be added the juſtice of God who puniſhed theſe people, becauſe they would not be diſciples of Jeſus Chriſt. See the reſt of the parable in the 13th ch. of St. Matthew.

15. And [6] thoſe are on the way-ſide where the word is ſown, who have no ſooner heard, but ſatan cometh and taketh away that which was ſown in their hearts.

16. In like manner, they who receive the ſeed in ſtony places, are they, who, after having heard the word, receive it immediately with joy;

17. But having no root, they laſt not long; and when affliction or perſecution happeneth, on account of the word, they are forthwith ſcandalized.

18. The others who receive the ſeed among thorns, are they who hear the word;

19. But diſquietude for the things of this world, falſe riches, and the paſſions converſant about other things, entering, choke the word, which becometh unfruitful.

20. They who have received the ſeed in good ground, are they who hear the word, who receive it, and who yield, one thirty, another ſixty, and another an hundred for one.

*Mat.* 5.15. *Luke* 8.16. 11. 33. *Mat.* 10.26 21. Moreover he ſaid to them; Is a lamp brought to be put under a buſhel, or under a bed? Is it not that it may be put on a candleſtic?

*Luk.* 8.17. 22. For there is nothing hid which is not diſcovered; and [7] there is nothing done in ſecret, which does not come to be publiſhed.

23. If any one hath ears to hear, let him hear.

*Mat.* 7. 2. *Luke* 6.38. 24. He alſo ſaid to them; Take heed of what you hear; you will be meaſured with the meaſure which you ſhall have made uſe of; nay, you will have better meaſure [8].

[6] Ver. 15. *i. e.* the ſeed fallen by the way-ſide, repreſents thoſe who receive the ſeed from God, but as ſoon as they have heard it, ſatan cometh, *&c.*

[7] Ver. 22. *L.* and nothing hath been concealed, unleſs that it might become publick: this is a repetition of the preceding ſentence; and the particle *but*, which is both in the Gr. and Latin, is inſtead of *unleſs*.

[8] Ver. 24. In the vulgar Gr. is added *who hear*, i. e. *ye who hear*; but this word is not to be found in the Cambr. MS. nor in one of Rob. Stephens's, nor even theſe foregoing words, *you ſhall have better meaſure*.

25. For [9] to him who hath, ſhall be given, and as for him who hath nothing, from him ſhall be taken away, even that which he hath. *Matt.* 13. 12, 25, 29. *Luk.* 8. 18, 19, 26.

26. He ſaid further; It is with the kingdom of God, as with a man who ſoweth his ground:

27. Whether he ſleepeth or waketh, both night and day, the ſeed ſpringeth and ſhooteth up without his thinking of it:

28. For the earth produceth of itſelf, firſt the blade, then an ear, and afterwards corn which filleth the ear.

29. And as ſoon as it is ripe he putteth the ſickle thereto, becauſe it is time to reap the harveſt.

30. Jeſus moreover added; Whereunto ſhall we compare the kingdom of God? or by what parable ſhall we repreſent it?

31. It is as with the [1] grain of muſtard ſeed, which is the ſmalleſt grain of all, when it is ſown: *Mat.* 13. 31

32. But after it hath been ſown, it riſeth to ſuch a height, that it becometh greater than any *other* pulſe, and ſhooteth out into great branches, ſo that the birds may ſhelter themſelves under its ſhade.

33. He made uſe of many *other* the like parables, as he preached [2] the Goſpel to them, according as they were capable of hearing:

34. And he ſpake not to them without parables; but in private he explained all to his diſciples.

35. The ſame day at evening he ſaid to them; Let us paſs over to the other ſide.

36. Leaving therefore the people there, as he was already in the bark, they took him [3] *in order to place him*, and there were other barks which accompanied him. *Mat.* 8. 23. *Luk.* 8. 22.

[9] Ver. 25. See St. Matth. c. 13. v. 12.
[1] Ver. 31. See St. Matth. ch. 13. v. 31.
[2] Ver. 33. *L.* the word.
[3] Ver. 36. *Oth.* to carry him: either of theſe expreſſions may do, the word in the text being only *take*; but the former ſenſe is more natural; for when they are going to hoiſt ſail, they ſet the company in their places.

37. Then

37. Then there aroſe a tempeſt, cauſed by a violent wind, ſo that the waves came into the bark, which was filled with water.

38. Jeſus, who was in the ſtern, was aſleep upon a pillow. They waked him, and ſaid to him; Maſter, wilt thou let us periſh, without troubling thyſelf about us?

39. And awaking, he threatned the wind, and ſaid to the ſea; Hold thy peace, and make no more noiſe. The wind ceaſed, and there was a great calm.

40. Then he ſaid to them; [4] Why are ye timorous? Have ye yet no faith?

41. They were ſeized with great fear, and ſaid one to another; Who is this man, that the ſea and the winds obey him?

[4] Ver. 40. Gr. ſo timorous; but *ſo* doth not appear in the Cambr. MS. nor in one of the oldeſt of Stephens's, where after the word *timorous* follow theſe words, *Have ye yet no faith?* as in the Vulg. Whereas in the vulgar Gr. we find, *How have ye no faith?*

## CHAP. V.

*Mat.* 8. 28. *Luk.* 8. 26. 1. THEY arrived on the other ſide of the lake, in the country of the [1] Geraſenes.

2. And as he came on ſhore, a man who came out [2] of the ſepulchres poſſeſſed with a devil, came to him.

3. This man made his abode among theſe ſepulchres, and no body had yet been able to faſten him with chains.

4. For having frequently had irons on his feet, and having been bound with chains, he had burſt his chains, and broken his irons, and no body was able to tame him.

[1] Ver. 1. Gr. Gadarenes; but in the Cambr. MS. and in one of the oldeſt of Stephens's, *Geraſenes*, as in the Vulg. Other Gr. MSS. read Gergeſenes, as in St. Matth. ch. 8. v. 28. See the note on this part of St. Matth. Theſe places were near each other. Theophylact obſerves, that the moſt correct MSS. have *in the country of the Gergeſenes.*

[2] Ver. 2. The ſepulchres of the Jews were without their cities.

5. He was day and night in the ſepulchres, and on the mountains, crying, and tearing himſelf with ſtints.

6. He ran to Jeſus, when he ſaw him afar off; he adored him:

7. And cried out; What have I to do with thee, Jeſus Son of the moſt high God? [3] I conjure thee in the name of God not to torment me.

8. For Jeſus ſaid to him; Unclean ſpirit, come out of this man.

9. And he asked him; What is thy name? he anſwered him; I am named Legion, for we are many:

10. And he earneſtly beſought him not to drive them out of the country.

11. Now in that place there was a great herd of ſwine, feeding along the mountain:

12. And the devils ſaid to him, beſeeching him; Send us into theſe ſwine, that we may enter therein.

13. Which Jeſus immediately granted them; and theſe unclean ſpirits going out, entered into the ſwine; and the herd, which was full two thouſand, running furiouſly, threw themſelves headlong into the ſea, where they were all drowned.

14. They who kept them fled, and told the news thereof in the city and the country, and people came out to ſee what had happened.

15. They afterwards came to Jeſus, and ſaw him who had been tormented with the devil ſitting, cloathed, and in his right mind, [4] and they were afraid.

16. They who had ſeen what had happened to the poſſeſſed and to the ſwine, having given them an account of it,

17. They immediately deſired him to go out of their country.

[3] Ver. 7. The common ſignification of the word in the Gr. and Syr. *is to require an oath*; but here it ſignifies *earneſtly to intreat*.

[4] Ver. 15. *He who had been poſſeſſed with the devil* is inſerted in the Gr. but theſe words are not in the Cambr. nor in ſome other Gr. MSS.

18. And

18. And as he was going aboard a bark, he who had been tormented with the devil, beſought him to admit him among his followers:

19. And he admitted him not; but ſaid to him; Go home to thy relations, and declare to them what favour thou haſt received from the Lord, and the compaſſion which he hath ſhewn thee.

20. He went away and publiſhed in the country of [5] Decapolis what Jeſus had done in his favour; and every body wondered.

21. Jeſus having again paſſed over to the other ſide in the bark, a great crowd of people gathered round him, while he was yet on the ſea ſhore:

*Mat.*9.18. *Luk.*8.41. 22. And [6] one of the chief of the ſynagogue, named Jairus, came thither alſo, and ſeeing him, threw himſelf at his feet,

23. And ſaid to him, earneſtly beſeeching him; My daughter is in extreme danger, come and lay hands on her, that ſhe may be healed, and her life ſaved.

24. Jeſus went away with him, followed by a great number of people, who preſſed upon him on all ſides.

25. Then a woman who had an iſſue of blood twelve years,

26. Who had ſuffered much from many phyſicians, and who had ſpent all that ſhe had without receiving the leaſt relief thereby, but on the contrary was worſe,

27. Hearing the fame of Jeſus, came behind him in the preſs, and touched his robe:

[5] Ver. 20. This country is ſo named from ten large cities which it contained. But authors are not agreed about the names or ſituation of theſe ten cities. Euſebius in his *Onomaſticon* places them on the other ſide of Jordan; and it is true that ſome of them are there ſituated, according to Joſephus; but then ſome of them were alſo on this ſide. Pliny gives us the names of them all; however owns that they are not entirely to be depended upon. Bochard names others, and would have them all in Galilee: in which he is miſtaken.

[6] Ver. 22. There were ſeveral officers in each ſynagogue; this man was the chief of all the Rabbins. See St. Matth. ch. 9. v. 18.

28. For

28. For ſhe ſaid; If I touch his robe only, I ſhall be healed:

29. And from that moment [7] the fountain of her blood was dried up, and ſhe perceived in her body that ſhe was healed of her malady.

30. Jeſus immediately knowing in himſelf [8] the virtue which had gone out of him, ſaid, turning to the people; Who hath touched my cloaths?

31. And his diſciples ſaid to him; Thou ſeeſt the multitude that preſſeth thee on every ſide, and thou askeſt; Who toucheth me?

32. He looked round him to ſee her who had touched him:

33. But the woman, ſeized with fear and terror, knowing what had paſſed in her, came and threw herſelf at his feet, and declared the whole truth to him.

34. Jeſus ſaid to her; Daughter, thy faith hath healed thee, go in peace and be delivered from thy malady. *Luke* 50. 8, 48.

35. He was yet ſpeaking, when there came ſome belonging to the chief of the ſynagogue, ſaying; Thy daughter is dead; why troubleſt thou the maſter any farther?

36. Jeſus hearing what was ſaid, ſaid to the chief of the ſynagogue; Fear not, only believe.

37. And he ſuffered not any to follow him, except Peter, James, and John the brother of James.

38. And being arrived with them at the houſe of the chief of the ſynagogue, he ſaw that a noiſe was made there, that there was weeping and great lamentation.

39. Entering, he ſaid to thoſe people; Why make ye ſo much noiſe? why do ye weep? the damſel is not dead, but ſleepeth.

[7] Ver. 29. *i. e.* Her blood, which iſſued as from a fountain, was ſtopped. The Rabbins take notice of this fountain of blood, on account of the ſame word in Levit. ch. 12. v. 7. which St. Jerom has tranſlated *profluvium ſanguinis*.

[8] Ver. 30. *i. e.* the miracle which he had juſt wrought.

40. And they derided him. But cauſing every body to go out, he took the father and the mother of the damſel, and thoſe who were with him, and entered into the place where the damſel lay:

41. And taking her by the hand, ſaid to her; *Talitha cumi*, that is to ſay, Damſel, riſe, I command thee.

42. The damſel immediately aroſe and walked; now ſhe was twelve years of age: whereat they were greatly aſtoniſhed.

43. But he ſtrictly forbad them to ſay any thing thereof to any one; and commanded that ſomething ſhould be given her to eat.

## CHAP. VI.

*Mat.*13.54 *Luk.*4.16. 1. GOING out of that place, he went away [1] into his own country, accompanied with his diſciples:

2. And from the firſt ſabbath day began to teach in the ſynagogue, and many who heard him, being aſtoniſhed [2] at his knowledge, ſaid; Where hath he learned all this? what is this wiſdom which hath been given to him? and how worketh he ſo great miracles?

*Joh.*6.42. *Mat.*13.57 *Luk.*4.24. *Joh.*4.44. 3. Is not this [3] the carpenter, the ſon of Mary, brother of James, Joſeph, Jude and Simon? his ſiſters alſo, are they not among us? And they were ſcandalized by reaſon of him.

4. But Jeſus ſaid to them; A Prophet is not without eſteem, except in his own country, in his own houſe, and among his kindred.

[1] Ver. 1. *i. e.* Nazareth, where he had been brought up.

[2] Ver. 2. The Latin hath *in doctrina ejus*: but this is neither in the Gr. nor Syr. but it is in the Cambr. MS. and in one of the oldeſt of Stephens's.

[3] Ver. 3. They deſpiſe Jeſus Chriſt and his relations, as illiterate mechanics.

5. And

5. And [4] he could not there perform any miracle; he cured only a ſmall number of ſick by laying hands on them:

6. And [5] he was aſtoniſhed at their unbelief. He went through the ſmall towns thereabouts teaching them.

7. And calling the twelve, he ſent them two by two, and gave them power over the [6] unclean ſpirits. *Mat.* 10. 1. *Mar.* 3. 14.

8. He commanded them not to carry any thing on the road [7] but a ſtaff, to have neither ſack, bread, nor money in their girdles: *Luke* 9. 1.

9. But to walk with [8] ſandals, and not to have two ſuits of apparel. *Acts* 12. 8.

10. And he moreover ſaid unto them; In whatſoever place you are, continue in the houſe into which ye ſhall have entered, till ye go out of that place.

11. And when any ſhall not receive you, and ſhall not hearken to you, go out from thence, and ſhake the duſt from off your feet, that this may be a teſtimony againſt them [9]. *Mat.* 10. 14 *Luke* 9. 5.

12. Going away therefore, they preached that men ſhould repent.

[4] Ver. 5. *Oth.* he would not. Jeſus Chriſt declareth, that the inhabitants of Nazareth had rendered themſelves unworthy of the favours which he would have ſhewed them but for their want of faith.

[5] Ver. 6. *L.* he admired becauſe of their unbelief. Some conjecture, that theſe laſt words, *becauſe of their unbelief*, ought to be joined to thoſe preceding, *he could not there work any miracle*.

[6] Ver. 7. *Oth.* againſt.

[7] Ver. 8. *i. e.* a ſtaff to travel with, ſuch as was uſed by the meaneſt ſort of people: and when he forbids them in St. Matth. and St. Luke to carry a ſtaff, the meaning muſt be the ſame as if it had been ſaid, *Take nothing unneceſſary along with you*, and only what you want for your journey.

[8] Ver. 9. The word *ſandals* ſignifies *ſhoes* in general in the Gr. of the LXX. but it is probable, that it is here taken for what is now called *ſandals*, which are nothing more than ſoles having ſtraps to faſten them to the feet, ſuch as are worn by ſome of our monks. Jeſus Chriſt hath not commanded his diſciples to walk barefoot, but would have them ſhod with great ſimplicity.

[9] Ver. 11. The vulgar Gr. adds, *Verily I ſay unto you, that it ſhall be more tolerable for Sodom and Gomorrha at the day of Judgment, than for that city*: but theſe words, which are in St. Matth. are not to be found in this place in the Cambr. nor in two old MSS. of Stephens's.

13. They drove away many devils; and healed many who were ſick, [1] by anointing them with oil.

*Mat.* 14. 1. *Luke* 9. 7. 14. King Herod heard of Jeſus whoſe name was become famous, and he ſaid; John Baptiſt is riſen again, wherefore he hath this power of working miracles.

15. Others ſaid; It is Elias: others ſaid; It is a Prophet, [2] as one of the Prophets.

16. Which Herod having heard, ſaid; It is John whoſe head I have cut off, who is riſen again:

*Luke* 3. 19. 17. For Herod had ſent to apprehend John, and had cauſed him to be bound and impriſoned, on account of Herodias his brother Philip's wife, whom he had married,

18. Becauſe John ſaid to Herod; It is not lawful for thee to have thy brother's wife.

19. Now Herodias, who would have put him to death, only ſought an opportunity, but ſhe could not compaſs it.

20. For Herod, who knew that John was a juſt man and an holy, feared him, and cauſed him to be guarded; and in many things followed what he ſaid to him, hearkening to him willingly.

21. But the day very conveniently came, on which Herod, it being his birth-day, made a feaſt for the lords of his court, his captains, and they who held the firſt rank in Galilee:

22. The daughter of Herodias came in there, and danced, and having pleaſed Herod, and thoſe who were at table with him, the king ſaid to the damſel; Ask of me what thou wilt, and I will give it thee.

23. He even ſaid to her with an oath; I will give all that thou ſhalt ask, were it the half of my kingdom.

[1] Ver. 13. This anointing of the ſick, which was very much in uſe among the Jews, has been received by the Church, and gave riſe to what we [the Roman Catholics] call the *extreme unction*. The Jews joined alſo prayer to unction.

[2] Ver. 15. *i. e.* like the antient Prophets. In the vulgar Gr. we read *or as*; but this disjunctive particle *or* is not in many of the Gr. copies, nor in ſome Gr. editions, nor in the Syr. verſion any more than in the Vulg.

24. Going

24. Going out, ſhe ſaid to her mother; What ſhall I ask? her mother anſwered her; The head of John the Baptiſt:

25. And ſtraightway returning haſtily to the king, ſhe made him this requeſt; I wiſh you to give me now the head of John the Baptiſt in a charger.

26. The king was much grieved thereat; nevertheleſs by reaſon of his oath, and thoſe who were at table with him, he would not [3] diſpleaſe her.

27. But he ſent [4] one of his guards with orders to bring the head of John in a charger. The guard cut off his head in the priſon.

28. And bringing it in a charger, he gave it to the damſel, who gave it to her mother.

29. Which the diſciples of John having learned, they came and took his body, which they laid in a tomb.

30. Now the Apoſtles being gathered again to Jeſus, related to him all that they had done, and what they had taught.

31. He ſaid unto them; Come ye apart into a deſart place, and reſt a while. For there was ſo many people who were going and coming, that they had not time ſo much as to eat.

32. Going therefore aboard a bark, they departed to retire into a deſart place. *Mat.*14.13. *Luk.*9.10. *Joh.* 6.1.

33. As they were ſeen to depart, and many knew him, they ran thither by land out of all cities, and were there before [5] them.

34. Jeſus coming out of the bark ſaw a great multitude of people, of whom he had compaſſion, becauſe they were as ſheep who have no ſhepherd, and he began to inſtruct them in many things. *Mat.*9.36. *and* 14.14.

[3] Ver. 26. The Gr. word ſignifies to *reject*; that is, refuſe her requeſt with ſome ſort of contempt.

[4] Ver. 27. The Gr. adds *immediately.*

[5] Ver. 33. *And they came to him,* is inſerted in the Greek.

35. But

35. But as the day was already advanced, his diſciples drew near him, and ſaid to him; This place is deſart, and it is already late.

*Luk* 9. 12. 36. Send them away, that they may go into the neighbouring villages and ſmall towns, and buy themſelves [6] ſomething to eat.

37. He replied to them; Do ye yourſelves give them to eat: and they returned; [7] Let us go and buy two hundred penny-worth of bread, and give them to eat.

38. How many loaves have you? ſaid he to them: go ſee; and having looked, they ſaid; We have five, and two fiſhes.

39. He commanded them to make them all ſit down on the graſs in different companies:

40. And they ſate down in ſeveral companies, ſome of an hundred, and ſome of fifty.

41. Jeſus took the five loaves and two fiſhes, and looking up to heaven, he bleſſed them; afterwards having broken the loaves, he gave them to his diſciples to ſet before them. He diſtributed alſo the two fiſhes among them all.

42. All eat thereof, and were ſatisfied,

43. And twelve baskets were taken away filled with the pieces of bread which remained, and with what remained of the fiſhes.

44. Now they who [8] eat were [9] five thouſand men in number.

45. He ſtraightway obliged his diſciples to go aboard the bark, that they might paſs over before him to the other

[6] Ver. 36. The vulgar Gr. hath *bread: for they have nothing to eat*; but in the Cambr. Gr. MS. and in one of Stephens's, we read as in the Vulg.

[7] Ver. 37. This ſeems to be ironical, as if they intended to ſhew the impoſſibility of Jeſus Chriſt's requeſt. Stephens, in his Greek edition, reads with an interrogation point, *Should we go and buy two hundred penny worth of bread?* Many believe that this ſum was equal to ſeventy-ſeven French livres.

[8] Ver. 44. The Gr. adds *the loaves*.

[9] Gr. about the number; but the word *about* doth not appear in ſeveral Gr. copies, nor in the Syr. verſion.

ſide

ſide of the lake towards Bethſaida, while he ſhould ſend away the people :

46. And after he had diſmiſſed them, he went upon the mountain to pray.

47. In the evening, the bark being in the midſt of the ſea, and he alone on the land,

48. He ſaw that they rowed [1] with great difficulty, be- *Mat.*14.25
cauſe they had the wind againſt them ; and he went to them about the fourth watch of the night, walking on the ſea, and he would have paſſed by them :

49. But as ſoon as they ſaw him walk upon the ſea, they believed that it was a phantom, and they cried out.

50. For they all ſaw him and were troubled. He ſtraightway ſpoke to them, and ſaid ; Take courage, it is I, be not afraid.

51. And being come aboard their bark, the wind ceaſed : they were thereat ſtill the more aſtoniſhed. [2]

52. For they made no reflection [3] on the miracle of the loaves, becauſe [4] their heart was blinded.

53. Having afterwards croſſed the lake, they came to *Mat.*14.34
Genneſaret, where they landed.

54. And as ſoon as they came on ſhore, Jeſus was known.

55. The inhabitants ran through the whole country ; ſo that the ſick were brought on little beds to every place where they heard that he was :

56. And into whatſoever place he entered, whether town, village, or city, the ſick were laid in the open ſquares, and he was deſired only to ſuffer them to touch the border of his robe ; and all who touched it were healed.

[1] Ver. 48. It may alſo be tranſlated according to the Gr. *they advanced* : for it was not neceſſary that they ſhould row : the expreſſion is general, but the author of the Vulg. hath particularized it : the meaning is, that the wind being high, notwithſtanding all their deſires, they had much ado to go againſt it.

[2] Ver. 51. *And they admired,* is added in the Gr. but this word ſeems ſuperfluous : nor is it in an old Gr. MS.

[3] Ver. 52. *L.* on the loaves.

[4] *i.e.* they were ſtupid and blinded.

CHAP.

## CHAP. VII.

1. THE Phariſees and ſome Scribes who came from Jeruſalem, aſſembled together before him.

*Mat.* 15.2. 2. And ſeeing ſome of his diſciples eating their meal with unclean, that is with unwaſhed hands, they reproved them for it.

3. For the Phariſees, and all the Jews, eat not unleſs they [1] waſh their hands often; obſerving the tradition of the elders:

4. And when they return from the Forum, they eat not unleſs they [2] waſh; and they have many other things which tradition obliges them to obſerve, as [3] waſhing cups, pots, brazen veſſels, and beds.

5. The Phariſees and Scribes afterwards asked him; Whence comes it that your diſciples follow not the tradition of the elders; but that they eat with [4] unclean hands?

*Iſ.* 29.13. 6. He anſwered them; Truly hath Eſaias, the Prophet, ſpoken of you, hypocrites as ye are, when he ſaith; This people honoureth me with their lips, but their heart is far from me.

7. In vain do they ſerve me, while they teach things which are commanded only by men.

8. For leaving the commandments of God ye retain the tradition of men; ye waſh pots, and cups, and many other ſuch like things ye do.

[1] Ver. 3. The Gr. hath πυγμῇ, which ſignifies *wriſt*; but Theophylact and Euthymius affirm that this word ſignifieth *up to the elbow*.

[2] Ver. 4. In the Gr. and Latin we find the word *to baptize* ſignifying to *plunge*; that is, not the whole body, but the hands, as before.

[3] The word *baptiſm* is alſo inſerted here; and indeed this cuſtom is very religiouſly, upon certain occaſions, obſerved among the Jews even at this day.

[4] Ver. 5. Gr. which they have not waſhed: but the Cambr. MS. and another old one of Stephens's read κοιναῖς, in the ſame manner as the author of the Vulg.

9. He

9. He ſaid alſo to them; [5] Ye have good reaſon for overthrowing the commandments of God, that ye may obſerve your traditions.

10. For Moſes hath ſaid; Honour thy father, and thy mother, and whoever ſhall curſe his father or his mother, let him be puniſhed with death. Ex. 20. 12.

11. But ye; ye ſay; If a man ſaith to his father or to his mother; [6] May every corban, that is to ſay, every offering which I make, be profitable to thee, *he hath fulfilled the commandment.*

12. And [7] ye ſuffer him not to do any thing elſe for his father or his mother.

13. Overthrowing the word of God by the traditions which ye teach; and many ſuch like things ye do.

14. Having afterwards called the people, he ſaid to them; Hearken all of you to me, and apprehend this. Matt. 15. 10

15. Nothing which entereth into a man coming from without can defile him; but what cometh out of a man, that is it which defileth him.

16. If any one hath ears to hear, let him hear.

17. When he had left the people, and entered into the houſe, his diſciples asked him concerning the parable.

18. And he ſaid to them; Are ye alſo without underſtanding? Do ye not conceive, that all which cometh from without and entereth into a man, cannot defile him?

19. Becauſe that doth not enter into his heart, but goeth into his belly, and afterwards into the draught; leaving nothing of the food but what is pure:

20. But what cometh out of a man, ſaid he, that is it which defileth a man.

21. For out of the treaſure of the heart proceed evil thoughts, adulteries, fornications, murders,

[5] Ver. 9. The common expreſſion in our language would be, *You are fine people, to overthrow, &c.*

[6] Ver. 11. See St. Matth. ch. 15. v. 5.

[7] Ver. 12. *i. e.* he hath no occaſion to do any thing more for his father or his mother, becauſe he hath dedicated his wealth to God.

22. Thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, envy, blaſphemy, pride, [8] folly,

23. All theſe evils come from within, and defile a man.

*Mat.*51.21 24. Jeſus afterwards, going out from thence, went away towards Tyre and Sidon; where entering into a houſe, he was not willing that it ſhould be known; but he could not be concealed:

25. For a woman, whoſe daughter was poſſeſſed with an unclean ſpirit, had no ſooner heard that he was there, but ſhe came in, and threw herſelf at his feet.

26. This woman was an heathen of [9] Syrophenicia; and ſhe beſought him that he would drive the devil out of the body of her daughter.

27. But he ſaid to her; Let the children firſt be filled, for it is not juſt to take the childrens bread to caſt it to the dogs.

28. She returned; It is true, Lord; however the little dogs eat under the table the crumbs of the childrens bread.

29. And he ſaid to her, becauſe of this ſaying; Go, the devil is gone out of thy daughter.

30. And going away to her houſe, ſhe found her daughter laid upon the bed, and that the devil was gone out.

[8] Ver. 22. *Oth.* impiety.

[9] Ver. 26. The Syr. hath *of Phenicia in Syria.* Altho' this country was ſubject to the Romans, it ſtill preſerved the name of the *Syro-Grecian* kingdom. This woman therefore was a Greco-Syrian by nation, and conſequently an heathen and a Phenician, or a woman of Canaan, as ſhe is called by St. Matthew, in reſpect of the place of her habitation. Saint Matthew, who wrote chiefly for the Jews at Jeruſalem, hath retained the antient name in uſe among the Hebrews; and Saint Mark ſpeaketh after the manner of the Greeks.

31. Jeſus leaving the borders of [1] Tyre to return, came by the way of Sidon to the ſea of Galilee, croſſing the country of Decapolis;

32. And a man was brought to him who was deaf and [2] dumb, upon whom they beſought him to lay his hands. *Mat.* 9. 32.

33. Jeſus having taken him aſide out of the croud, put his fingers in his ears, and ſome of his ſpittle upon his tongue;

34. Then looking up towards heaven, he ſighed, and ſaid; [3] Ephphetha, which ſignifies, Be opened;

35. And immediately [4] his ears were opened; and his tongue being looſed, he ſpake freely.

36. Jeſus forbad them to ſay any thing of it; but the more he forbad them, the more did they publiſh it.

37. And the more were they amazed, ſaying; He hath done all things well; he hath made the deaf to hear, and the dumb to ſpeak.

[1] Ver. 31. We find in the Gr. *of Tyre and Sidon, came to the ſea, &c.* This reading is alſo in the Syr. and the meaning from thence appears much clearer, becauſe it is by no means probable that Jeſus Chriſt entered into the cities of the Gentiles: wherefore Maldonat, and ſome other learned commentators, prefer it to the reading in the Vulg. which nevertheleſs agrees with the Cambr. and two old MSS. of Stephens's; and indeed it is not neceſſary that we ſhould underſtand this of the city of Sidon, but only of its territories and confines, as in the vulgar Gr.

[2] Ver. 32. The Gr. word doth not ſignify that he was altogether *dumb*, but that he was tongue-tied, and that he had a difficulty in ſpeaking; nevertheleſs the ſame word doth alſo ſometimes ſignify *dumb*.

[3] Ver. 34. St. Mark hath retained the Syr. or Chaldee word which Jeſus Chriſt made uſe of.

[4] Ver. 35. *i. e.* he heard, and was no longer dumb.

## CHAP. VIII.

*Mat.*15.32 1. AT that time, there being a great multitude of people who had nothing to eat, he called his diſciples, and ſaid to them;

2. I have compaſſion upon theſe people; for behold they have been continually with me theſe three days, and they have nothing to eat:

3. And if I ſend them away to their homes without eating, their ſtrength will fail them in the way, becauſe there are ſome of them who have come from far.

4. His diſciples replied to him; How ſhall we come by bread enough, in ſuch a deſart as this, to ſatisfy them?

5. He asked them; How many loaves have ye? They ſaid; Seven.

6. He afterwards commanded all theſe people to ſit down upon the ground; then he took the ſeven loaves, and giving thanks he brake them, and gave them to his diſciples to ſet before them, and they did ſet them before this company of people.

7. They had alſo ſome ſmall fiſhes; which he likewiſe bleſſed; and he commanded them to be ſet before them.

8. Theſe people eat and were ſatisfied; and ſeven baskets were carried away, filled with the pieces which remained.

9. Now they who eat were about four thouſand; and he ſent them away.

10. Immediately after, going aboard a bark with his diſciples, he went towards [1] Dalmanutha.

[1] Ver. 10. The Camb. Gr. MS. and another very old one of Stephens's read μαδιαδὰ; but it is probable that theſe two MSS. have been corrected from St. Matthew, where ch. 15. v. 39. we find *Magedan* in our Vulg. and in the vulgar Gr. *Magdala*, not that *Magdala* or *Magedan* was the ſame place as Dalmanutha; but they were not far diſtant from each other.

11. Some

11. Some Phariſees came there, who began to diſpute with him, deſiring, (in order to prove him) that he would work ſome miracle in the heaven. *Mat.* 16.1. *Luk.* 11.54

12. But Jeſus ſighing from the bottom of his heart, ſaid to them; Why do theſe men ask a miracle? [a] Verily I ſay unto you, that [b] none ſhall be wrought for them.

13. And leaving them, he re-embarked, and paſſed over again to the other ſide.

14. His diſciples, who had forgot to take bread, had but one loaf in the bark. *Mat.* 16.5.

15. And he gave them this caution; See; beware of the leaven of the Phariſees, and of the leaven of [c] Herod.

16. Reflecting upon this, they ſaid among themſelves; We have no bread.

17. Which Jeſus knowing, he ſaid to them; Why do ye think of your having no bread? Do ye not conceive, and do ye not yet apprehend? Is your mind ſtill blinded?

18. Having eyes, ſee ye not? And, having ears, hear ye not? Neither do ye any more remember?

19. When I brake the five loaves for five thouſand men, how many baskets did ye carry away, filled with the pieces which remained? Twelve, ſaid they to him: *Mar.* 6.41. *Joh.* 6.11.

20. And when *I brake* ſeven loaves for four thouſand men, how many baskets did ye carry away, filled with fragments? Seven, replied they.

21. And how, ſaid he to them, do ye not yet apprehend?

22. They went away to Bethſaida, where a blind man was brought to him, whom he was deſired to touch.

[a] Ver. 12. *Oth.* I ſwear to you, for this expreſſion *amen dico* ſometimes ſignifieth to affirm a thing with an oath.

[b] *L.* If it ſhall be wrought; this particle *ſi* ſeemeth to expreſs an oath.

[c] Ver. 15. *i. e.* of the Herodians, or as in St. Matthew, of the Sadducees.

23. He

23. He took the blind man by the hand, and led him out of the town; then putting ſome of his ſpittle upon his eyes, and having laid his hands on him, he asked him if he ſaw any thing.

24. The blind man looking, ſaid; I ſee men walking, and they appear as trees to me.

25. He afterwards put his hands again upon his eyes; and the blind man began to look, and was healed ſo perfectly, that there was nothing which he did not ſee diſtinctly.

26. After this, Jeſus ſent him away to his houſe, and ſaid to him; [5] Go home, and if you go into the town, ſay nothing of this to any.

*Mat.*16.13 *Luke* 9.18. 27. Jeſus afterwards departed with his diſciples, to go into the villages of Cæſarea Philippi, and in the way he asked them; Whom do men ſay that I am?

28. They anſwered him; Some ſay that thou art John the Baptiſt; others, Elias; and others, [6] as one of the Prophets.

29. Then he asked them; And ye, whom ſay ye that I am? Peter anſwering, ſaid; Thou art the Chriſt.

30. And he earneſtly commanded them that they ſhould tell no man this.

31. He began to inform them, that the Son of man muſt ſuffer a great deal; be [7] rejected by the Elders, and by the chief Prieſts, and by the Scribes; be put to death, and riſe again [8] three days after.

32. He ſaid this ſo openly to them, that Peter taking him, began to reproach him.

[5] Ver. 26. In the vulgar Gr. and in the Syr. verſion, we find, *Enter not into the town, and tell it not to any whomſoever in the town*; which is not ſo plain. And this is variouſly read in the Gr. copies.

[6] Ver. 28. The particle *as* is not in the Gr. unleſs in the Camb. MS.

[7] Ver. 31. *L.* reprobate, *i.e.* rejected as an unjuſt and pernicious man. Jeſus Chriſt alludes to Pſ. 118. v. 22. where mention is made of the ſtone which was refuſed.

[8] *i.e.* the third day.

33. But

33. But Jeſus turning about, and looking upon his diſciples, threatened Peter, ſaying to him; Begone from before me, ſatan; for thou doſt not ſavour of what cometh from God, but of what cometh from men.

34. Then calling the people, and his diſciples, he ſaid to them; If any one intends to follow me; let him renounce himſelf, take up his croſs, and follow me. *Mat.*10.38 *and* 16.24. *Luk.* 9.23. *and* 14.27 *Luk.*17.33 *Joh.*12.25.

35. For he that will ſave his life, ſhall loſe it, and he that ſhall have loſt it for me and for the Goſpel, ſhall ſave it.

36. And of what uſe ſhall it be to a man to gain the whole univerſe, if he loſeth himſelf?

37. Or what ſhall he give in exchange for himſelf?

38. For whoſoever ſhall be aſhamed of me and of my words, among this [g] illegitimate and ſinful nation, the Son of man ſhall alſo be aſhamed of him, [h] when he ſhall come with the glory of his Father; and accompanied by his holy Angels. *Mat.*10.33 *Luke* 9.26. *and* 12. 9.

39. He ſaid unto them alſo; Verily, I ſay unto you, that ſome of thoſe who are here, ſhall not die, till they ſee the reign of God come [i] in a powerful manner. *Mat.*16.28 *Luk.* 9.27.

[g] Ver. 38. *L.* adulterous, *i. e.* who have degenerated from the virtue of their anceſtors, being as it were baſtards, becauſe they did not follow the example of their fathers.

[h] He oppoſes the glory and grandeur of his laſt coming, to his mean and humble condition upon the earth.

[i] Ver. 39. *L.* in power or *with power.*

CHAP.

## CHAP. IX.

*Mat.* 17. 1. *Luk.* 9. 28. 1. SIX days after, Jeſus took with him Peter, James, and John; he carried them upon a high mountain alone, to an unfrequented place, and he was transfigured in their preſence.

2. His raiment became exceeding ſhining, and as white as ſnow, inſomuch as there is no fuller upon earth who can make any ſo white.

3. At the ſame time Elias and Moſes appeared to them, who diſcourſed with Jeſus.

4. And Peter anſwering, ſaid to Jeſus; Maſter, it is good that we ſhould ſtay here; let us then ſet up three tents, one for thee, one for Moſes, and one for Elias.

5. For he knew not what he ſaid, becauſe they were greatly terrified.

6. Then a cloud gathered, which covered them, and out of the cloud came a voice, ſaying; This is my well-beloved ſon, hear him:

7. And forthwith looking round about, they ſaw Jeſus only with them;

8. Who, as they came down from the mountain, commanded them not to tell any one what they had ſeen, till after the Son of man ſhould be riſen again.

9. They kept the matter ſecret, not asking him again, what he meant by, [1] *After he ſhould be riſen again.*

10. And they put this queſtion to him; Why then do the Phariſees and the Scribes ſay, That Elias muſt firſt come?

[1] Ver. 9. They did not doubt of the general reſurrection, which was a matter well known to the Jews; but they knew not what Jeſus Chriſt meant, when he ſpoke of his particular reſurrection, as an event to be ſhortly brought to paſs.

11. He

11. He anſwered them; Elias will truly come firſt and reſtore all things, and [2] as it is written of the Son of man, He is to ſuffer much, and be deſpiſed.

12. But I ſay unto you; That he is already come, and that they have done unto him whatſoever they liſted, as it is written of him.

13. When he returned to his diſciples, he ſaw a multitude of people about them, and the Scribes diſputing with them.

14. The whole multitude, as ſoon as they ſaw Jeſus, were aſtoniſhed and ſurprized, and running to him, ſaluted him.

15. He asked them; What diſpute have ye together?

16. And one of the multitude ſpeaking, ſaid; Maſter, *Luke 9.38.* I have brought unto you my ſon, who is poſſeſſed with a [3] dumb ſpirit.

17. Which, whereſoever he taketh him, throws him on the ground: *the child* foams, gnaſheth with his teeth, and pineth away. I deſired thy diſciples to caſt him out, and they could not.

18. Jeſus anſwered them; Faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

19. They brought him, and as ſoon as he ſaw Jeſus, he was [4] ſhaken by the devil, and being caſt on the ground, he wallowed and foamed.

20. Jeſus asked the father; How long is it ſince this happened to him? The father ſaid; From his infancy.

[2] Ver. 11. The word πῶς which is in the Gr. and the Latin word *quomodo*, ſignify the ſame as καθὼς and *ſicut*, *as*: and indeed it is the ſame in the antient MS. of Alexandria, and in one of thoſe of the king's library quoted by Rob. Stephens, nor have thoſe two MSS. the conjunctive particle καὶ, *and*.

[3] Ver. 16. *i. e.* which makes him dumb.

[4] Ver. 19. The Gr. word ſignifies *torn*. The author of the Vulg. has it ἐτάραξεν, as it is in the MS. of Cambr. and in one of the moſt antient of Rob. Stephens's; but the ſenſe is almoſt the ſame in both the readings.

21. The devil hath often caſt him into the fire and into the water to deſtroy him; but if thou canſt do any thing, [5] have compaſſion on us, and help us.

22. Jeſus anſwered him; [6] If you can believe; [7] there is nothing which may not be done for him that believes.

23. Immediately the father of the child crying out, ſaid, with tears in his eyes; I believe, Lord; help thou my [8] want of faith.

24. Then Jeſus ſeeing the crowd of people run together, ſaid with menaces to the unclean ſpirit; Thou deaf and dumb ſpirit, come out of this child, I command thee, and enter no more into him.

25. The ſpirit came out of him crying, and violently [9] ſhaking the child, who became as one dead, ſo that many ſaid; He is dead.

26. But Jeſus took him by the hand to lift him up, and he aroſe.

27. When Jeſus was entered into the houſe, his diſciples asked him privately; Why could not we caſt him out?

28. He anſwered them; This kind of devils cannot be caſt out but by prayer and faſting.

29. Being departed from thence [1] they croſſed over Galilee, and he was deſirous that it ſhould not be known.

*Mat.*17.22 *Luke* 9.22. 30. In the mean time he taught his diſciples, and ſaid unto them; The Son of man muſt be delivered into the hands of men, who will put him to death, and after they have killed him, he ſhall riſe the third day.

[5] Ver. 21. *viz.* in order to cure my child.

[6] Ver. 22. It is in the Gr. *believe it*, for we there find the article τὸ. But this τὸ ſeems ſuperfluous, and is not to be met with in the Cambr. MS.

[7] *L.* every thing is poſſible to him that believes. Which leaves the meaning doubtful; for the ſenſe is not that he that believes can do all things, but that Jeſus Chriſt can do all things for them that believe and put their truſt in him.

[8] Ver. 23. *L.* my unbelief.

[9] Ver. 25. *L.* tearing.

[1] Ver. 29. It may likewiſe be tranſlated from the Gr. *they paſſed through Galilee*. This is the ſenſe which the Syr. interpreter has given to the verb παρεπορεύοντο, which ſignifies ſometimes plainly *to paſs*.

31. But

31. But they underſtood not what he ſaid, and were afraid to ask him.

32. They came to Capernaum, where, when they were in the [2] houſe, he asked them; What was it that ye diſcourſed upon by the way?

33. But they anſwered nothing, becauſe they had had a diſpute together by the way, which among them was the greateſt. *Mat.* 18.1. *Luke* 9.46.

34. He ſat down, and having called the twelve, he ſaid unto them; If any one deſire to be firſt, let him be laſt of all, and their ſervant.

35. He then took a child and ſet him in the midſt of them, and after he had taken him in his arms, he ſaid unto them;

36. Whoever ſhall receive one of ſuch children in my name, will receive me; and whoſoever receives me, [3] receiveth not me, but him that ſent me.

37. John anſwered him, ſaying; Maſter, we ſaw a man caſting out devils [4] in thy name, and we forbad him to do it. *Luke* 9.49.

38. Jeſus ſaid; Forbid him not, becauſe there is no one that doth miracles in my name, who can haſtily ſpeak evil of me.

39. For he that is not againſt [5] you, is for you.

40. For whoſoever ſhall give you a cup of water to drink in my name, becauſe you belong to Chriſt, verily I ſay unto you he ſhall not loſe his reward. *Mat.* 10.42

[2] Ver. 32. *i. e.* the houſe where they uſed to lodge. Jeſus Chriſt had a houſe in this city.

[3] Ver. 36. L. he does not receive me, &c. This manner of ſpeaking is very frequent in ſcripture; *i. e.* he rather receives him that ſent me than me myſelf; or, he does not only receive me, but alſo him that ſent me.

[4] Ver. 37. *i. e. in the name of Jeſus the Meſſias.* Theſe people acknowledged Jeſus Chriſt for the Meſſias, altho' they did not follow him.

[5] Ver. 39. There are in ſome copies, as well Greek as Latin, *us.* But in whatever manner it is underſtood, the meaning of this ſentence, which was at that time frequent, is always the ſame, and we ought to tranſlate it differently, according to the different places where it is applied.

*Mat.* 18.6. *Luke* 17.2. 41. And whoſoever ſhall offend one of theſe little ones that believe in me, it would be better for him that a mill-ſtone were hanged about his neck, and that he were caſt into the ſea.

*Mat.* 5. 30. *and* 18. 8. 42. If thy hand cauſe thee to offend, cut it off, it is better for thee to enter into life having but one hand, than having two hands, to go into gehenna, into the [6] fire that is not to be quenched:

43. Where the [7] worm of thoſe that are there dieth not, and where the fire is not quenched.

44. If thy foot cauſeth thee to offend, cut it off; it is better for thee to enter into life eternal, having but one foot; than having two, to be caſt into hell fire which cannot be quenched:

*Iſa.* 66. 24. 45. Where the worm of thoſe that are there dieth not, and where the fire is not quenched.

46. If thy eye cauſeth thee to offend, pluck it out; it is better for thee to enter into the kingdom of God having one eye, than having two, to be caſt into the fire of gehenna:

47. Where the worm of thoſe that are there dieth not, and where the fire is not quenched.

*Levit.* 2. 13 48. For [8] every one ſhall be ſalted with fire; and every [9] ſacrifice ſhall be ſalted with ſalt.

*Mat.* 5. 13. 49. Salt is good, but if it become inſipid, wherewith will you ſeaſon it?

50. Have ſalt in yourſelves, and peace among you.

[6] Ver. 42. Theſe words *into the fire*, are an explanation of the preceding word *gehenna*.

[7] Ver. 43. *L.* their worm. See the Prophet Iſaiah, ch. 66. v. 24. The pain of the damned is likewiſe ſignified by the worm and the fire in the 7th ch. and v. 19. of Eccleſiaſticus. So that Jeſus Chriſt makes uſe of thoſe expreſſions only which were in uſe among the Jews.

[8] Ver. 48. *i. e.* all thoſe who have been the occaſion of offence, ſhall be kept in the fire which quencheth not, and ſhall never be corrupted, as if they had been ſalted. The Jews and other eaſtern people ſometimes make uſe of metaphors which appear to us extravagant, becauſe their expreſſions are very ſhort; as when they ſay, to be baptiſed in the fire.

[9] *i. e.* they ſhall be ſalted, as it was the cuſtom for them to ſalt the ſacrifices.

CHAP.

# CHAP. X.

1. JESUS departed from thence and went into the coaſts of Judea [1] beyond Jordan, and a multitude of people ſtill reſorting unto him, he, as he was wont, began to teach them. *Mat.19.1.*

2. The Phariſees likewiſe came to him, and asked him, (in order to tempt him) Is it lawful for a man to put away his wife?

3. He anſwered them; What hath Moſes commanded you?

4. Moſes, ſaid they, hath [2] ſuffered a man to put away his wife, by giving her a bill of divorcement. *Deut.24.1*

5. Jeſus anſwered them; For the hardneſs of your heart he hath given you this command.

6. But in the beginning when God created the world, he made both male and female.

7. For which reaſon a man ought to leave his father and his mother, and cleave to his wife:

8. So that they may be both but one fleſh. They are not therefore any longer two, but one fleſh.

9. Therefore let not man ſeparate what God hath joined.

10. When he was in the houſe, the diſciples asked him again of the ſame matter.

11. And he ſaid unto them; Whoſoever putteth away his wife, and marrieth another, committeth adultery [3] againſt her.

[1] Ver. 1. Gr. in the country beyond Jordan; but the Cambr. MS. is agreeable to the Vulg.

[2] Ver. 4. *i.e.* has given the liberty in the precept he has left us upon that ſubject.

[3] Ver. 11. *i.e.* againſt the wife whom he has put away; however, according to the grammatical ſenſe, the pronoun may relate to each wife.

12. And

12. And if a woman leaves her husband, and marries another, ſhe committeth adultery.

13. They brought young children to him that he ſhould touch them, but his diſciples with menaces rejected thoſe who brought them.

14. Which Jeſus perceiving, he was diſpleaſed, and ſaid to them; Suffer the little children to come to me, and forbid them not, for the kingdom of God belongeth to thoſe that are like them.

15. Verily I ſay unto you, Whoſoever ſhall not receive the [4] kingdom of God as a little child, ſhall not enter therein.

16. Then taking them up in his arms, and laying his hands upon them, he [5] bleſſed them.

*Mat.*19.16 17. As he went forth into the way, a man came run-
*Luk.*18.18 ning, and kneeling before him, ſaid; Good maſter, what muſt I do to have eternal life?

18. Jeſus anſwered him; Why calleſt thou me good? [6] It is God only that is good.

*Ex.*20.13. 19. Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, [7] Do no wrong to any one, honour thy father and thy mother.

20. He replied; Maſter, all theſe have I obſerved from my youth.

21. Jeſus looking upon him, [8] loved him, and ſaid unto him; One thing thou wanteſt; Go, and ſell all thou haſt, and give it to the poor, and thou ſhalt have a treaſure in heaven; afterwards come, and follow me.

[4] Ver. 15. *i. e.* the doctrine of the Goſpel.

[5] Ver. 16. *i. e.* he ſaid the prayers called *benedictions* over them: for the ceremony of the impoſition of hands, which was in uſe among the Jews, was always attended with prayers.

[6] Ver. 18. It may likewiſe be tranſlated, *There is but one only that is good, which is God.*

[7] Ver. 19. *i. e.* take nothing away from any man by force.

[8] Ver. 21. *i. e.* he gave him outward marks of his friendſhip, by his manner of receiving him.

22. But

22. But he was very much troubled at what was ſaid, and went away grieved; for he had great poſſeſſions.

23. Then Jeſus, looking round about, ſaid to his diſciples; How difficult is it for thoſe that are rich to enter into the kingdom of God?

24. The diſciples were aſtoniſhed at his words; but Jeſus ſaid unto them a ſecond time; My children, how hard is it for thoſe who truſt in their riches to enter into the kingdom of God?

25. It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. They were ſtill more amazed, and ſaid to each other; Who then can be ſaved?

27. Jeſus looking upon them, ſaith unto them; With men it is impoſſible, but not with God; for with God all things are poſſible.

28. Then Peter ſaid unto him; We have left every thing and have followed thee. *Mat.*19.27 *Luk.*18.28

29. Jeſus replied; Verily I ſay unto you, that no man ſhall leave his houſe, or brethren, or ſiſters, or father, or [9] mother, or his children, or his lands, for my ſake, or for the Goſpel's,

30. Who from this time ſhall not receive an hundred fold in houſes, in brethren, in ſiſters, in mothers, in children, in lands [1] with perſecutions, and in the world to come eternal life.

31. But many that are firſt ſhall be laſt, and many that are laſt ſhall be firſt. *Mat.*19.30

[9] Ver. 29. The Gr. adds *or his wife*: but this word is left out in the Cambr. MS.

[1] Ver. 30. *i. e.* in the midſt of perſecutions: which St. Mark ſeems to have added, with a deſign to remove that notion which the Jews had, that the Meſſias's reign was temporal.

32. As they were on their way going to Jeruſalem, Jeſus went before them, at which they were [2] ſurprized, and they followed him with fear: and he took again the twelve aſide, and began to tell them what things ſhould happen unto him.

*Luk.*18.31 33. We are going, ſays he to them, up to Jeruſalem, where the Son of man will be delivered to the chief Prieſts, unto the Scribes and Elders, who will condemn him unto death, and deliver him up unto the Gentiles.

34. They ſhall mock him, ſhall ſpit in his face; they ſhall ſcourge him and ſhall kill him, and the third day he ſhall riſe again.

35. Then James and John the ſons of Zebedee came to him, and ſaid; Maſter, we deſire thou wouldſt grant us what we are going to ask thee.

36. Jeſus ſaid unto them; What would you that I grant you?

37. They ſaid unto him; Grant unto us, that we may ſit, one on thy right hand, and one on thy left hand in thy [3] glory.

38. Jeſus anſwered them; Ye know not what ye ask; can you drink of the cup which I am to drink of, [4] or be baptized with the baptiſm which I am to be baptiſed with?

39. They ſaid unto him: We can. Jeſus anſwered them; Ye ſhall indeed drink of the cup which I am to drink of, and you ſhall be baptiſed with the baptiſm which I am to be baptiſed with;

[2] Ver. 32. They were ſurprized at his firm reſolution and conſtancy, knowing that he went to a place where he ſhould be ill treated, and for which reaſon they themſelves went with fear.

[3] Ver. 37. When you ſhall be ſeated on your glorious throne in your own kingdom. This was the idea which they had of the reign of the Meſſias.

[4] Ver. 38. Gr. and be baptiſed. In the Cambr. MS. and in one of thoſe of Stephens's, it is *or*. It is proper to remark, that theſe two particles *and* and *or* are often put one for the other, as well in the New Teſtament as in the Greek of the Sept. And this is the reaſon that we ſometimes find a difference in the Gr. copies.

40. But

40. But to ſit on my right and on my left, is not in my power to give [5] you; but it is for thoſe for whom it is prepared.

41. Which when the other ten heard, they were therefore very much diſpleaſed with James and John.

42. And Jeſus calling them, ſaid unto them; You know *Luk.22.25* that they which are [6] conſidered as princes of nations, rule over them, and that the nobles command them with authority.

43. The caſe is not the ſame among you: but whoſoever would be greateſt, let him be your ſervant.

44. And let him who would be the chiefeſt among you, be the ſlave of all.

45. For neither is the Son of man come to be ſerved, but to ſerve, and to give his life a ranſom for many.

46. They afterwards went to Jericho, and when he came *Mat.20.29* out from thence, followed by his diſciples and a great num- *Luk.18.35* ber of people, blind [7] Bartimeus, that is to ſay, the ſon of Timeus, ſat by the way-ſide begging.

47. When he heard that it was Jeſus of Nazareth, he began to cry out; Jeſus, thou ſon of David, have mercy on me.

48. Many with threats endeavoured to ſilence him; but he cried out the louder, Thou ſon of David, have mercy on me:

49. So that Jeſus ſtanding ſtill, commanded him to be called. They therefore call the blind man, ſaying unto him; Be of good comfort, ariſe, he calleth thee.

[5] Ver. 40. This word *you* is not in the Gr. nor in the antient Syr. verſion. This therefore may be very well tranſlated, both according to the Gr. and the Syr. *It is not in my power to give, except to thoſe for whom it is prepared.* This likewiſe is agreeable to the interpretation of thoſe who have tranſlated the Syr. into Latin, becauſe the particle which ſignifies *but*, ſignifies likewiſe *except*.

[6] Ver. 42. *L.* which ſeem to be princes; but the word *videntur* which is in the Vulg. and that of δοκοῦντες which is in the Greek, ſignifies rather in this place to be *accounted* or *eſteemed*. It may likewiſe be plainly tranſlated *which are the princes*.

[7] Ver. 46. In the Syr. verſion it is Timeus the ſon of Timeus; which reading is agreeable to the Jews manner of ſpeaking; however, St. Mark had a mind in this place to expreſs the name of the blind perſon both in Gr. and in Syr.

50. He aroſe, and caſting away his cloak, came to Jeſus;

51. Who ſaid unto him; What wilt thou that I ſhould do unto thee? The blind man replied; [s] My maſter, that I may receive my ſight.

52. Jeſus ſaid unto him; Go, thy faith hath ſaved thee. He immediately received his ſight, and followed Jeſus in the way.

[s] Ver. 51. St. Mark has kept cloſe to the Syr. word Rabboni.

## CHAP. XI.

1. WHEN they came nigh to Jeruſalem, and to [t] Bethany near the mount of Olives, Jeſus ſent two of his diſciples,

2. Saying unto them; Go into the village over-againſt you, and as ſoon as ye be entered therein, you will find a colt tied, whereon never man ſat, looſe him, and bring him.

3. If any one ask you, What do ye? ſay, that the Lord hath need of him, and he will immediately let him be brought.

4. When they came there, they found the colt tied without before the door [u] between the two ways, and they looſed him.

5. Some of them who were there ſaid unto them; What do ye looſing the colt?

6. They gave for anſwer what Jeſus had commanded them to ſay, and the people let them have the colt,

*Joh.*12.14. 7. Which they brought to Jeſus, and having laid their garments thereon, Jeſus got upon him.

[t] Ver. 1. Bethphage is added in the Gr. But this word is not in the Cambr. MS. The ſenſe is, that they came to Jeruſalem thro' Bethphage and Bethany.

[u] Ver. 4. It may likewiſe be tranſlated from the Gr. in the ſtreet.

8. There

8. There were ſeveral who ſpread their garments in the way; others cut down branches off the trees, and ſtrewed them in the way:

9. They who went before, and they who followed after, *Mat.* 21.9. cried out; Hoſanna,

10. Bleſſed be he that cometh in the name of the Lord. *Luk.* 19.38 Bleſſed be the [3] reign which we ſee of [4] our father David, *Pſ.* 118.26 Hoſanna in the higheſt heavens.

11. He entered into Jeruſalem, and went into the tem- *Mat.* 21.10 ple; and after having looked upon every thing, it being then late, he retired to Bethany with the twelve.

12. On the morrow, departing from Bethany, he was hungry,

13. And ſeeing a fig-tree afar off, having leaves, he *Mat.* 21.19 went to ſee if he could find any thing thereon, and when he came to it he found nothing but leaves; for the ſeaſon of figs was not yet.

14. Jeſus ſaid to the fig-tree; Let not any one eat of the fruit which cometh from thee! and his diſciples heard him.

15. When he came to Jeruſalem, Jeſus entered into the temple, from whence he drove out thoſe that ſold, and thoſe that bought there: He likewiſe overthrew the tables of the money-changers, and the ſeats of them that ſold doves;

16. And he would not ſuffer that any [5] goods ſhould be carried through the temple.

[3] Ver. 10. The Jews gave this title to the reign of the Meſſias, whom they called the ſon of David. They thought that by his means their ſtate, as to what related to the temporal part of it, would not only be reſtored as David left it to Solomon, but that it would be ſtill in a more happy and flouriſhing condition.

[4] The Gr. adds, *in the name of the Lord*, but theſe words are not in the Camb. MS.

[5] Ver. 16. *i. e.* whatſoever was prophane and not appointed for the uſe of the temple. The antient Jewiſh doctors likewiſe ſhew the reſpect that was to be paid to the temple, or rather the outward court of it, which is what is ſpoke of in this place, forbidding that they ſhould make uſe of it as a thorough-fair or open ſtreet.

*Is.* 56. 7. *Jer.* 7. 11. 17. He taught them, ſaying; Is it not written, That my houſe [6] ſhall be a houſe of prayer for all nations? and ye have made it a den of thieves.

18. The chief Prieſts and Scribes, who heard theſe words, ſought means to deſtroy him; for they feared him, becauſe all the people admired his doctrine.

19. About the evening he [7] went out of the city.

20. The next day in the morning, the diſciples, as they paſſed by, ſaw the fig-tree, which was become dry from the very root.

21. Peter, who called it to remembrance, ſaid unto Jeſus; Maſter, behold, the fig-tree which thou curſedſt, is withered away.

*Mat.* 21. 21 22. Jeſus made anſwer to them; Have [8] faith in God.

23. For I aſſure you, that whoſoever ſhall ſay to this mountain; Be thou removed, and be thou caſt into the ſea, and ſhall not doubt within himſelf, but ſhall believe that whatſoever he ſhall bid to be done, ſhall happen; it ſhall truly come to paſs.

*Luk.* 11. 9. 24. For which reaſon, I ſay unto you; Believe that you ſhall receive whatſoever you deſire in prayer, and it ſhall be granted you.

*Mat.* 6. 14. 18. 35. 25. When ye ſhall prepare yourſelves to [9] pray, if you have ought againſt any man, forgive him; that your Father, which is in heaven, may likewiſe forgive your treſpaſſes.

26. But if you do not forgive, neither will your Father which is in heaven forgive your treſpaſſes.

[6] Ver. 17. *L.* ſhall be called. The ſenſe is, *ought to be*: for it is thus the future tenſe among the Hebrews ought ſometimes to be tranſlated.

[7] Ver. 19. *Oth.* he went out of the city. He went to lie at Bethany, and returned in the morning to Jeruſalem.

[8] Ver. 22. Faith of God. *i. e.* a true faith and a perfect truſt in God.

[9] Ver. 25. *L.* When you ſhall ſtand up to pray. The Jewiſh aſſemblies for their ſacrifices and for prayer, were termed *ſtations*: which word is ſtill to be met with among their rituals: From the ſynagogue it has paſſed into the church.

27. They

27. They returned again to Jeruſalem, and when Jeſus went on each ſide of the [1] temple, the chief Prieſts, Scribes, and Elders, came to him;

28. And ſaid unto him; By what authority doeſt thou *Luke* 20.2. theſe things?

29. Jeſus anſwered unto them; I have likewiſe one queſtion to ask you; which when you have anſwered me, I will tell you by what authority I do theſe things.

30. The baptiſm of John, was it of God or of men? Anſwer me;

31. And they reaſoned among themſelves, and ſaid; If we anſwer that it was of God, he will ſay to us; Why then did you not believe it?

32. If we anſwer that it was of men, we have the people to fear: for all men counted John to be a Prophet indeed.

33. They made anſwer unto Jeſus; We cannot tell. And I, replied Jeſus to them, neither do I tell you by what authority I do what I have juſt now done.

[1] Ver. 27. Sc. to teach and inſtruct the people.

## CHAP. XII.

1. JESUS afterwards ſpoke to them in parables: A man planted a vineyard, which he encloſed with a hedge; *Mat.* 21.33. *Luk.* 20.9. he made alſo a preſs-houſe in it, and built a tower; and having afterwards let it out to husbandmen, he went a journey.

2. The ſeaſon being come, he ſent a ſervant to the huſbandmen, to receive ſome of the fruit of his vineyard.

3. But laying hands on him, they beat him, and ſent him away empty.

4. He afterwards ſent another ſervant, whom they [1] wounded in the head, and injuriouſly treated.

[1] Ver. 4. The Gr. adds, *having caſt ſtones at him*: but theſe words are not in the Camb. MS. nor in one of thoſe of Stephens's.

5. He

5. He again ſent another, whom they killed; and after that ſeveral others, ſome of which they beat, and killed the reſt.

6. Then at laſt he ſent unto them his only, beloved ſon, ſaying; They will reverence my ſon.

7. But the husbandmen ſaid among themſelves; This is the heir, come, let us kill him, and we ſhall have the inheritance.

8. Laying hands on him, they killed him, and caſt him out of the vineyard.

9. What therefore ſhall the maſter of the vineyard do? He will come and deſtroy the husbandmen, and will give the vineyard unto others.

*Pſ.*118.22. *Iſai.*28.16. *Mat.*21.42 *Acts* 4. 11. 10. Have you not read this expreſſion of ſcripture? The ſtone which the builders refuſed, is that which hath been placed in the head of the corner?

11. This was the Lord's doing, and it is marvellous in our eyes.

12. Then they ſought to ſecure him, but were afraid of the people; (for they knew it was on their account that he had ſpoken the parable) leaving him therefore there, they went their way.

*Mat.*22.15 *Luk.*20. 20 13. But they ſent unto him ſome Phariſees and [2] Herodians to catch him in his words.

14. Theſe therefore coming unto him, ſaid; Maſter, we know that [3] thou art true, and careſt for no man, becauſe thou haſt no regard for the quality of men; but teacheſt the way of God in truth. Is it unlawful to give tribute [4] to Cæſar or not?

[2] Ver. 13. See ch. 22. of St. Matthew, v. 16.

[3] Ver. 14. *i.e.* that to declare the truth is the only deſign of all his words and actions.

[4] The Gr. adds, *ſhall we pay it or not?* But theſe words ſeem needleſs for the explanation of the ſenſe; nor are they to be met with in the Camb. MS. which has likewiſe changed the word κῆνσον, which is a Latin word, into that of δηκαφάλαιον, Poll-Tax: And we likewiſe meet with Poll-Tax in the Syr. verſion.

15. But

15. But knowing their deceit, he ſaid unto them; Why would you ſurprize me? Bring me a penny that I may ſee it.

16. They brought him one, and he asked them; Whoſe image and ſuperſcription is this? They ſaid unto him; Cæſar's.

17. And Jeſus anſwered them; Render therefore to Cæſar what is Cæſar's, and to God what is God's. They wondered at his anſwer.

18. The Sadducees likewiſe, who deny the reſurrection, came unto him, and propoſed this queſtion: *Mat.22.23 Luk.27.27*

19. Maſter, Moſes hath left us in writing; that if any man's brother dies, without leaving children to his wife, he ſhould marry the widow, to raiſe up children to his brother: *Deut.25.5.*

20. Now there were ſeven brethren, the firſt of whom, who had married a wife, died without children.

21. The ſecond likewiſe married this wife, and died without children; and likewiſe the third.

22. In one word, the ſeven married her without having children, and the woman likewiſe after them all, died herſelf.

23. When they ſhall therefore be raiſed up at the time of the reſurrection, whoſe wife of the ſeven ſhall ſhe be? for all the ſeven had her to wife.

24. Jeſus anſwered them, Do ye not err becauſe ye know not the ſcriptures nor the power of God?

25. For when they ſhall be raiſed from the dead, men will neither take wives, nor women husbands; but they ſhall be as the Angels which are in heaven.

26. And as touching the reſurrection of the dead, Have ye not read in the book of Moſes, how God, ſpeaking out of the midſt of the buſh, ſaid unto him, I am the God of Abraham, the God of Iſaac, and the God of Jacob? *Exod. 3.6. Mat.22.32*

27. He is not the God of the dead, but of the living: ye do therefore greatly err.

28. A

*Mat.*22.35 28. A Scribe, who had heard their diſpute, perceiving that Jeſus had anſwered well, came up to him, and asked him; Which was the firſt commandment of all?

*Deut.*6.4. 29. Jeſus anſwered him; This is the firſt of all the commandments; Hear, Iſrael, the Lord [5] your God is one [6] God;

30. Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, with all thy mind, and with all thy ſtrength. This is the firſt commandment.

31. And the ſecond is like unto the firſt; Thou ſhalt love thy neighbour as thyſelf. There is none other commandment greater than theſe two.

32. The Scribe ſaid unto him; Maſter, what thou haſt ſaid is very true; that there is but one God, and that there is none other but he.

33. That we ought to love him with all our heart, with all our mind, with all our ſoul, and with all our ſtrength; and that to love our neighbour as our ſelf, is more than all burnt-offerings and ſacrifices.

34. Jeſus perceiving that he had anſwered wiſely, ſaid unto him; You are not far from the kingdom of God. And no man dared to ask him any more queſtions.

35. Jeſus teaching in the temple, asked them; How ſay the [7] Scribes that Chriſt is the Son of David?

*Mat.*22.44 *Luk.*20.42. *Pſ.*109.1. 36. For David, inſpired by the Holy Ghoſt, ſaid himſelf; [8] The Lord ſaid unto my Lord, Sit thou on my right hand, until I make a footſtool of thine enemies.

37. David therefore himſelf calling him Lord, how is he then his ſon? And the people, which were pretty numerous, heard him with pleaſure.

[5] Ver. 29. It is in the Gr. as well as ſeveral Latin copies, *our*, agreeable to the Sept. and to the Hebrew text.

[6] Gr. Lord; as we find it in ſeveral Latin copies which agree with the Sept. and the original Hebrew, where the word Jehova is expreſſed, which is the proper name of God.

[7] Ver. 35. *i.e.* doctors which interpret the law.

[8] Ver. 36. See St. Matth. ch. 22. v. 44.

38. He

38. He moreover ſaid unto them, in his doctrine; Beware of the Scribes, which love to walk in long cloathing, and to receive ſalutations in the market places: *Mat.* 23.5. *Luk.* 11.43 *and* 20.46.

39. To have the chief ſeats in the ſynagogues, and the uppermoſt places at feaſts;

40. Which devour widows houſes, under pretence of making long prayers. They ſhall receive ſeverer judgment.

41. Jeſus being ſeated over-againſt the poors box, beheld the people who caſt money into it. *Luk.* 28.1.

42. A poor widow came there, and threw in two ſmall pieces of the value of the fourth part of a penny.

43. Jeſus having called his diſciples, ſaid unto them; I aſſure you, that this poor widow hath put more into the poors box, than all the reſt.

44. For all have given of their abundance; but ſhe, of the little ſhe has, hath given all, even all ſhe had to live upon.

## CHAP. XIII.

8. WHEN he went out of the temple, one of his diſciples ſaid to him; Maſter, look what ſtones, and what buildings are here! *Mat.* 24.1.

2. Jeſus made anſwer; Seeſt thou thoſe great buildings? There ſhall not be left one ſtone upon another, they ſhall all be thrown down. *Luk.* 19.44 *and* 21.6.

3. As he afterwards ſat upon the mount of Olives, over-againſt the temple, Peter, James, and John asked him privately;

4. Tell us; When ſhall theſe things happen? And what will be the ſign, when all this will be ready to be fulfilled?

5. Jeſus anſwered them; Take heed leſt any man deceive you.

6. For many ſhall come in my name, ſaying; [1] That they are Chriſt, and ſhall deceive many.

7. And when ye ſhall hear of wars and rumours of wars, be not troubled; for this muſt needs be; but the end ſhall not be yet.

8. For nation ſhall be ſeen to riſe againſt nation, and kingdom againſt kingdom, and there ſhall be earthquakes and famines [2] in divers places. This ſhall be the beginning of ſorrows.

9. But take heed to yourſelves, for you ſhall be delivered up to courts of judicature, you ſhall be [3] ſcourged in the ſynagogues, and ſhall appear before governors, and kings for my ſake, to ſerve as a teſtimony to them.

10. But the Goſpel muſt firſt be preached among all nations.

*Mat.*10.19 *Luk.*12.11 21. 14. 11. And when they ſhall lead you to deliver you up, do not [4] conſider beforehand what you are to [5] ſay; but ſay what you ſhall receive by [6] inſpiration at that time. For [7] it is not ye that ſpeak, but the Holy Ghoſt.

12. Now the brother ſhall deliver up his brother to death; and the father his ſon; the children ſhall riſe up againſt their father, and their mother, and ſhall cauſe them to be put to death:

13. Ye ſhall be hated of all men for my name's ſake; but he that ſhall have [8] patience until the end, ſhall be ſaved.

[1] Ver. 6. That it is I.

[2] Ver. 8. The Gr. adds, *and troubles*; but this word is not in the Camb. MS.

[3] Ver. 9. *L.* You ſhall be beat. But the word *vapulare* ſignifies *to be ſcourged* as it is in St. Matthew; and the old dictionaries give it the ſame interpretation: Beſides this word *vapulare* very literally expreſſes the ſtrokes of the ſcourge which were given in the ſynagogue, and which the Jews call *Malkut*.

[4] Ver. 11. The Gr. expreſſion ſignifies, *Do not trouble yourſelves beforehand.*

[5] The Gr. adds, and *do not conſider*: or as it is in one of the manuſcripts of Stephens, *do not conſider beforehand.*

[6] *L.* given.

[7] *i. e.* it is rather the ſpirit of God that ſpeaks in you than you yourſelves; you are only made uſe of as the inſtruments.

[8] Ver. 13. Who ſhall be firm and conſtant. The author of the Vulg. in the 10th ch. of St. Matth. v. 22. has tranſlated the ſame word which is here in the Gr. by *ſhall perſevere.*

14. But

14. But when ye ſhall ſee the [9] abomination full of deſolation, [1] in the place where it ought not to be (let him that readeth underſtand) then let thoſe who ſhall be in Judea, flee to the mountains. *Dan.9.27. Mat.24.15 Luk.21.21*

15. Let him that ſhall be on the houſe-top, not come down into the houſe, nor enter therein to take any thing out of the houſe.

16. And let him who ſhall be in the field, not return home again to take away his garment.

17. Woe unto women that ſhall be with child, and unto them who at that time ſhall give ſuck.

18. But pray ye that this may not happen in the winter.

19. For the affliction of that time ſhall be ſuch, that ſince God has created the world to this preſent, there has not been the like, neither ſhall there be.

20. And if the Lord had not ſhortened the number of the days, no man could have been ſaved; but for the elects ſake he hath ſhortened them.

21. If at that time they ſay unto you, Chriſt is here, or he is there, believe them not. *Mat.24.23 Luk.21.8.*

22. For there ſhall ariſe up falſe Chriſts and falſe Prophets, who ſhall do wonderful and ſtrange things to ſeduce, if it were poſſible, the elect themſelves.

23. Beware therefore; I have purpoſely foretold you of every thing.

24. But after thoſe days of affliction, the ſun ſhall be darkened, the moon ſhall not give her light. *Iſ. 13.10.*

25. The ſtars of heaven ſhall fall, and [2] what is moſt firm in the heavens will be ſhaken. *Ezek.32.7 Joel 2.10.*

26. Then ſhall they ſee the Son of man coming in the clouds with great power and glory.

[9] Ver. 14. See St. Matth. ch. 24. v. 15.

[1] The Gr. adds, *ſpoken of by Daniel the Prophet*: but theſe words are not in the two Gr. MSS of Stephens's, nor in that of Cambr.

[2] Ver. 25. *L.* the powers which are in the heavens ſhall be ſhaken. This word *powers* very often in ſcripture ſignifies the ſtars. It ſeems, by the ſenſe, that we ought to take it here in general, for the ſtrength of the heavens, *i. e.* the heavens, ſtrong as they are, ſhall be ſhaken.

27. He ſhall at the ſame time ſend his Angels, and ſhall gather together his elect from the four corners of the world, from one end of the earth to the [3] other.

28. But take this example from the fig-tree: When the branches of it are tender, and put forth leaves, ye know that ſummer is near.

29. In like manner, when you ſhall ſee theſe things come to paſs, know that the Son of man is near and at the door.

30. Verily, I ſay unto you, that this generation ſhall not paſs away till all this happeneth.

31. Heaven and earth ſhall paſs away; but my words ſhall not paſs away.

32. Now no one hath knowledge of that day, or of that hour, not even the Angels, who are in heaven, [4] nor the Son, but the Father alone.

*Mat.*24.42 33. Take heed, watch, and pray; for ye know not when that time will come.

34. It is as with a man who ſetting out upon a journey, left his houſe, ſignified to his ſervants what each was to do, and commanded the porter to watch.

35. Watch therefore, (for ye know not when the maſter of the houſe will come, whether it will be at evening, or at midnight, at cock-crowing, or in the morning;)

36. Leſt coming on a ſudden he findeth you aſleep.

37. Now what I ſay to you, I ſay to you all; Watch.

[3] Ver. 27. *L.* from one end of the heaven.

[4] Ver. 32. As this word is to be found in all the Gr. copies and old verſions, and even the moſt antient Fathers, the Arians cannot be accuſed of having inſerted it. Jeſus Chriſt, who was God, did in Truth know the Day of Judgment; but he intendeth to give his Apoſtles to underſtand by theſe words, that the queſtions they put to him upon this ſubject were unneceſſary; becauſe that hath no relation to the Meſſiah; but to the Father alone.

CHAP.

## CHAP. XIV.

1. THE feaſt of the Paſſover, and of unleavened bread was two days after; the chief Prieſts and the Scribes ſought how they might craftily ſeize upon Jeſus to put him to death: *Mat.26.2. Luk. 22.1.*

2. But they ſaid; Let it not be during the feaſt, leſt ſome emotion ſhould be made among the people.

3. And being at Bethany, in the houſe of Simon the leper, while he was at table, there came a woman with an alabaſter veſſel, filled [1] with an oil of ſpikenard, which was of great price; and having broken the veſſel ſhe poured the liquor upon his head. *Mat.26.6. Joh. 12.1.*

4. Some [2] were angry thereat, and ſaid; Why is this liquor loſt?

5. For it might have been ſold for more than three hundred pence, which might have been given to the poor: and they ſpake loudly againſt her.

6. But Jeſus ſaid to them; Let her alone; Why do you trouble her? She has performed a good action towards me.

7. For ye have always the poor among you, and can do them good when ye will; but [3] me ye have not always.

8. She hath done what was in her power, having beforehand embalmed my body for my burial.

9. Verily, I ſay unto; That throughout the world, whereſoever this Goſpel ſhall be preached, what ſhe hath

[1] Ver. 3. *i. e.* an odoriferous liquor made of ſpikenard: this ſpikenard was well known to the antients; whence it is concluded, that the Greek word νάρδος hath been altered and formed from *ſpicata*; nevertheleſs many maintain, that the word νάρδος ſignifies *faithful*, pure, and without mixture. It ſeemeth that the Syr. tranſlator hath taken it in that ſenſe, having rendered it *excellent*, or the beſt of the ſeveral kinds of nard; which alſo agreeth with the ſpikenard; and therefore altho' the Grammatical interpretation of this word is diſputed, the ſenſe is ſtill the ſame. Some affirm that it derived this name from the place whence it was brought.

[2] Ver. 4. The Syr. addeth, *of the diſciples.*

[3] Ver. 7. You will not have me always: the preſent tenſe is put for the future.

now

now done, ſhall likewiſe be publiſhed in remembrance of her.

*Mat.*26.14 10. Then Judas Iſcariot, one of the twelve, repaired to the chief Prieſts to betray Jeſus to them.

11. They hearkened to him with joy, and they promiſed him money. He afterwards ſought for a favourable opportunity to betray him.

*Mat.*26.17 *Luk.* 22.8. 12. And [4] on the firſt day of unleavened bread, on which the Paſchal Lamb was ſacrificed, his diſciples ſaid to him; Where wilt thou that we go to prepare for thee what is neceſſary for eating the Paſſover?

13. He ſent two of his diſciples, and ſaid to them; Go into the city, ye ſhall meet a man, who ſhall bear a pitcher of water; follow him,

14. And into whatſoever place he entereth, ſay to the maſter of the houſe; The maſter asketh; Where is the place where I ſhall eat the Paſſover with my diſciples?

15. And he will ſhew you a large room furniſhed; there prepare what we want.

16. His diſciples went away, and being come to the city, they there found what he had told them, and they made preparation for the Paſſover.

*Mat.*20.26 17. And at evening he came thither with the twelve.

*Luk.*22.14 *Joh.*13.21 18. While they were at table, and were eating, Jeſus ſaid to them; Verily, I ſay unto you, that one of you who eateth with me, ſhall betray me.

19. Which made them ſorrowful; and each of them began to ſay; Is it I?

20. Jeſus anſwered them; It is one of the twelve, who alſo putteth his hand in the diſh with me.

*Pſal.*40.10 *Mat.*26.24 21. And as for the Son of man, [5] he goeth away as it is written of him; but woe unto him by whom the Son of man ſhall be betrayed; it were better for that man that he had not come into the world.

[4] Ver. 12. See St. Matthew, chap. 26. ver. 17.
[5] Ver. 21. *i. e.* he departeth out of this world; he is going to die.

22. While

22. While they were eating, Jeſus took bread, and bleſſing it, he brake it, and gave them of it, ſaying; Take, [6] this is my body.

23. Afterwards taking the cup, he gave thanks, and gave it them. They all drank of it,

24. And he ſaid to them; This is my blood, *the blood* of the New Teſtament, [7] which ſhall be ſhed for many.

25. Verily I ſay unto you, that I will drink no more of this fruit of the vine, till the day when I ſhall drink it new in the kingdom of God.

26. And after having repeated the hymn, they went away to the mount of Olives.

27. Then Jeſus ſaid to them; Ye ſhall all be ſcandalized upon my account this night. For it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered: *Joh.16.32* *Zach.13.7*

28. But after that I ſhall be riſen again, I will repair before you to Galilee.

29. Peter anſwered him; Altho' all ſhould be ſcandalized upon thy account, for my part I will not be ſcandalized.

30. Jeſus ſaid to him; Verily I ſay unto thee, that thou ſhalt renounce me thrice this night, before the cock hath crowed twice.

31. But Peter inſiſting, added; Tho' I were to die with thee, I will not renounce thee: the reſt likewiſe ſaid the ſame thing.

32. They afterwards went away into a village called Gethſemane; and he ſaid to his diſciples; Keep ye here while I ſhall pray. *Mat.26.36* *Luk.22.40*

[6] Ver. 22. *Eat* is added in the vulgar Gr. but this word doth not appear in the Alexandrine, nor in the Cambr. or in other the moſt antient MSS. neither is it in the Syr. verſion.

[7] Ver. 24. The Gr. as alſo the Syr. verſion, hath *which is ſhed*; but the author of the Vulg. as well in this place as in St. Matth. ch. 26. v. 28. hath conſidered this preſent as a future tenſe.

33. And

33. And taking Peter, James, and John with him, [8] he began to fall into fear and heavineſs.

34. And he ſaid to them; My ſoul is in a mortal ſadneſs, ſtay here and watch.

35. Then going a little farther, he proſtrated himſelf, and prayed that he might be delivered from this hour, if that were poſſible.

36. He ſaid; [9] Abba, *that is*, Father, every thing is poſſible with thee; let [1] me not drink this Chalice: nevertheleſs, let thy will be fulfilled rather than mine.

37. He returned to them, and having found them aſleep, he ſaid to Peter; Simon, ſleepeſt thou? couldſt thou not watch one hour?

38. Watch and pray that ye enter not into temptation. The ſpirit is in truth always willing, but the fleſh is weak.

39. He retired the ſecond time, and made the ſame prayer:

40. Then returning to them he found them again aſleep, for their eyes were heavy, and they knew not what to anſwer him.

41. He returned the third time, and ſaid to them; Sleep on now and take your reſt, it is enough, the hour is come; the Son of man is going to be betrayed into the hands of ſinners:

42. Ariſe, let us go; he that is to betray me is at hand.

*Mat.*26.47 *Luk.*22.47 *John*18.3. 43. He had not yet done ſpeaking, when Judas Iſcariot, one of the twelve, came accompanied with a great company of people armed with ſwords and ſtaves, and ſent by the chief Prieſts, and by the Scribes and Elders.

44. Now he who betrayed him, had given them this ſign; It is he whom I ſhall kiſs, apprehend him, and lead him away ſafely.

[8] Ver. 33. The Gr. verb ἀδημονεῖν, which we find alſo in St. Matth. ch. 26. v. 37. ſignifieth to be ſeized with terror and anxiety to ſuch a degree, as to be almoſt beſide one's ſelf.

[9] Ver. 36. The Evangeliſt hath retained the Syr. word which Jeſus Chriſt made uſe of, to which he hath ſubjoined the Gr. He hath done the ſame upon other occaſions.

[1] *i. e.* let me not die.

45. He

45. He was no ſooner come, but accoſting him, he ſaid to him; Hail, maſter, and kiſſed him.

46. They immediately laid hands on Jeſus, and ſeized him.

47. One of thoſe who were with him drawing his ſword, ſmote a ſervant of the high Prieſt, and cut off his ear.

48. Then Jeſus ſaid to them; You are come to apprehend me as a thief, with ſwords and ſtaves.

49. I was every day among you teaching in the temple, and ye apprehended me not; but thus it is that the ſcriptures might be fulfilled.

50. Then his diſciples forſook him, and all fled. *Mat.26.56*

51. Now a certain young man who followed him, and who had no other garment but [2] his linnen tunic, was taken. [3]

52. But letting the tunic go, he eſcaped out of their hands quite naked.

53. They afterwards led away Jeſus to the high Prieſt, *Mat.26.57* where all the [4] Prieſts, the Scribes, and the Elders aſſembled. *Luk.22.54* *Joh.18.13*

54. Peter followed him afar off, even into the court of the high Prieſt, where ſitting down with the ſervants by the fire, he began to warm himſelf.

55. In the mean time the chief Prieſts and all the aſſem- *Mat.26.59* bly ſought for witneſſes againſt Jeſus to put him to death, and they found none.

56. For many bare falſe witneſs againſt him; but their evidence did not agree.

57. Some aroſe who bore this falſe witneſs againſt him: *John 2.19*

58. We heard him ſay; I will deſtroy this temple built by the hands of men, and will rebuild another in three days, which ſhall not be made by the hands of men.

[2] Ver. 51. Thus doth the word *ſindon* ſeem to ſignify in this place, which was not a bare linnen cloth, but a night-dreſs.

[3] *By the young men* is inſerted in the Gr. but theſe words are not in ſome old Gr. MSS. nor in the Syr. verſion, any more than in the Vulg. By *theſe young men* are probably meant the ſoldiers, as the ſame ſometimes ſignify.

[4] Ver. 53. Gr. Chief Prieſts.

59. But their teſtimony did not agree together.

60. Then the high Prieſt ariſing in the midſt of the aſſembly, queſtioned Jeſus, and ſaid to him; Anſwereſt thou nothing to what theſe people depoſe againſt thee?

61. But Jeſus keeping ſilence, and anſwering nothing, the high Prieſt queſtioned him the ſecond time, and ſaid to him; Art thou the Chriſt, the Son of the [5] bleſſed God?

*Mat.*24.30 *and* 26.64 62. Jeſus anſwered him; I am, and thou ſhalt ſee the Son of man ſeated at the right hand of God Almighty, and coming upon the clouds.

63. Then the high Prieſt tore his garment, and ſaid; What further need have we of witneſſes?

64. Even now ye have heard the blaſphemy, what think ye of it? and all judged him worthy of death.

65. Some began to ſpit upon him; and having covered his face, they ſmote him with their fiſts, ſaying to him; Propheſy; and the [6] ſervants buffeted him.

*Mat.*26.69 *Luk.*22.56 *Joh.*18.17 66. Now Peter being below in the court, one of the maid-ſervants of the high Prieſt came thither,

67. Who ſeeing Peter warming himſelf, ſaid to him, looking upon him; Thou alſo waſt with Jeſus of Nazareth?

68. But he denied it, ſaying; I know him not, nor know I what thou meaneſt. He afterwards retired into the porch, and the cock crowed.

*Mat.*26.71 *Luk.*22.59 69. The maid again perceiving him, ſaid to thoſe who were there; This man is of thoſe people.

*Joh.*18.25 70. He denied it the ſecond time; and ſoon after they who were preſent ſaid again to Peter; Certainly thou art of [7] thoſe people, for thou alſo art a Galilean.

[5] Ver. 61. *Of the God* is not in the Gr. except in the old Alexandrine MS. neither is it in the Syr. According to this reading it ſhould be tranſlated *of the bleſſed*; and indeed the Jews do make uſe of this word *baruc*, *of the bleſſed*, to expreſs *God*.

[6] Ver. 55. The word *miniſtri* ſignifies here, as it ſhould ſeem, the moſt inferior officers of juſtice, as Tipſtaffs and Sergeants for example; for St. John, ch. 18. v. 18. divides thoſe people into two claſſes, diſtinguiſhing between the valets or ſervants, and thoſe who are called *miniſtri*.

[7] Ver. 70. *For thou ſpeakeſt like them*, is added in the Gr. but theſe words are not in the old Cambr. MS.

71. Then

71. Then he ſaid, with imprecations and oaths; I know not this man of whom ye ſpeak to me.

72. And immediately the cock crew the ſecond time, *Mat.26.75* and Peter remembered what Jeſus had ſaid to him; Before the cock croweth twice, thou ſhalt renounce me thrice; and [s] he began to weep.

[s] Ver. 72. The Gr. words of this paſſage are obſcure, and have not been well tranſlated in ſome new verſions. But the author of the Vulg. has very well interpreted them, both according to the meaning and the letter, neither hath the Syr. interpreter tranſlated it otherwiſe: moreover the antient Cambr. Gr. MS. doth entirely agree with their interpretation; but it is probable that this MS. hath been corrected, to render the Gr. expreſſion the clearer.

## CHAP. XV.

1. AS ſoon as it was day, the chief Prieſts, the Elders, *Mat.27.1. Luk.22.66 Joh.18.28* and the Scribes, held a conſultation with all the aſſembly, and having cauſed Jeſus to be bound, they led *Mat.27.11 Luk.23.5 Joh.18.33* him away, and delivered him to Pilate.

2. Pilate asked him; Art thou the king of the Jews? and Jeſus anſwered him; Thou ſayeſt it.

3. As the chief Prieſts accuſed him of many things,

4. Pilate queſtioned him again, and ſaid to him; Anſwereſt thou nothing? See of how many things they accuſe thee?

5. But Jeſus anſwered not any more, ſo that Pilate was greatly amazed thereat.

6. Now he uſed to releaſe to them [t] at the feaſt, one of the priſoners whom they deſired.

7. There was one called Barabbas, who had been impriſoned with ſome that were guilty of ſedition, [u] and who had committed a murther in the inſurrection.

[t] Ver. 6. *i. e.* at the feaſt of the paſſover, as in St. John ch. 18. v. 39. nevertheleſs, in the Syr. and Arabick verſions we find *at each feaſt*. See St. Matthew ch. 27. v. 15.

[u] Ver. 7. *Who had committed* is in the Gr. in the plural number.

8. The people being [3] come up, began to beg of him what he always granted.

9. Pilate anſwered them; Will ye that I releaſe to you the king of the Jews?

10. For he knew that it was through envy that the chief Prieſts had delivered him.

11. But the chief Prieſts ſtirred up the populace, to beg that he would rather releaſe Barabbas unto them.

*Mat.*27.22 12. And Pilate ſaid to them again; What will ye then that I ſhall do [4] with the king of the Jews?

*Luk.*23.14 13. And they cried out again; Crucify him.

*Joh.*18.40 14. Pilate ſaid to them; What evil then hath he done? but they cried ſtill the louder, Crucify him.

15. Then Pilate, willing to ſatisfy the people, releaſed Barabbas to them; and after having cauſed Jeſus to be ſcourged, he delivered him to be crucified.

16. The ſoldiers led him into the court of the prætorium, where they called together the whole cohort.

*Mat.*27.28 17. They covered him with a purple mantle, and *Joh.* 19.2. having made a crown of thorns, they put it upon his head;

18. Then they ſaluted him, ſaying; Hail, king of the Jews.

19. They ſmote him on the head with a reed, they ſpit upon him, and falling on their knees, they proſtrated themſelves before him.

20. And after they had mocked him, they took off the purple mantle from him, and put his own cloaths on him again; then they led him out to crucify him.

*Mat.*27.32 21. A certain man of Cyrene, called Simon, father of *Luk.*23.26 Alexander and Rufus, paſſing that way, as he returned out of the country, they obliged him to bear his croſs;

22. And they led Jeſus to the place called Golgotha, that is, Calvary.

[3] Ver. 8. We find in the Gr. *crying*, but ſome Gr. MSS. read as the Vulg.
[4] Ver. 12. Gr. with him whom ye call the king of the Jews.

23. Where

23. Where they gave him [5] wine to drink mingled with myrrh; but he drank not of it.

24. After they had crucified him, they divided his garments, drawing lots to ſee what part each man ſhould have. *Mat.*27.35 *Luk.*23.34 *Joh.*19.23

25. It was the [6] third hour when they crucified him.

26. And the inſcription concerning the cauſe of his death, contained theſe words, The King of the Jews.

27. They crucified two thieves with him; one at his right hand, and the other at his left.

28. So that theſe words of the ſcripture, He was ranked among the tranſgreſſors, were accompliſhed. *Iſa.*53.12.

29. Thoſe who paſſed that way blaſphemed againſt him, ſhaking their heads, and ſaying; Ah, thou who deſtroyeſt the temple of God, and buildeſt it again in three days, *John* 2.19.

30. Save thou thyſelf, and come down from the croſs.

31. The chief Prieſts alſo deriding him with the Scribes, ſaid among themſelves; He hath ſaved others, himſelf he cannot ſave.

32. Let the Chriſt, the king of Iſrael, come down now from the croſs, that we may ſee and believe. They who were crucified with him alſo loaded him with reproaches.

33. Now from the ſixth hour to the ninth, there was darkneſs over the whole earth;

34. And at the ninth hour Jeſus cried with a loud voice, [7] Eloi, Eloi, lama ſabachthani; that is to ſay, My God, my God, why haſt thou forſaken me? *Pſal.*22.1. *Mat.*27.46

[5] Ver. 23. This was a kind of wine prepared on purpoſe, wherein myrrh, or, according to the Jews, incenſe was infuſed. It was given to malefactors juſt before execution, to take from them their apprehenſions of death by diſturbing their imaginations. St. Jerom alludes to this cuſtom, when he ſaith in his commentary upon St. Matthew, that to this day the Jews, and all who disbelieve the reſurrection of our Lord, give him wine mixed with myrrh to ſtupify him, that he may not ſee their evil; *Dant ei vinum myrrhatum, ut eum conſopiant, & mala eorum non videat.*

[6] Ver. 25. It is difficult to reconcile St. Mark and St. John, who ſaith, ch. 19. v. 14. that Jeſus Chriſt was crucified at the ſixth hour. See the note upon this paſſage of St. John.

[7] Ver. 34. *Eloi*, or, according to the preſent pronunciation, *Elohi*, is a hebrew word ſignifying *my God*, and is the ſame as *Eli* in St. Matth.

35. Some

35. Some of thoſe who were there, and heard him, ſaid; Behold, he calleth Elias.

36. And there was one of them who ran to fill a ſponge with vinegar, and having put it upon a reed, gave him ſome of it to drink, ſaying; Let me alone, let us ſee whether Elias will come to take him *from the croſs.*

37. But Jeſus ſending forth a loud cry, expired.

38. The vail of the temple was rent in twain, from the top to the bottom.

39. And the centurion who was over-againſt him, and who ſaw, that crying in that manner, he had expired, ſaid; Truly this man was [8] Son of God.

*Mat.27.55* 40. Now there were there alſo women who looked afar off, among whom were Mary Magdalene, and Mary the mother of James the leſs, and of Joſeph, and Salome.

*Luke* 8. 2. 41. They followed him and ſerved him when he was in Galilee; there were alſo many other women who came with him to Jeruſalem.

*Mat.27.57* 42. At evening, becauſe it was the day of the [9] prepa-
*Luk.23.50* ration, which is the day before the ſabbath;

*Joh.19.38* 43. Joſeph of Arimathea, a [1] noble Decurion, who alſo expected the [2] kingdom of God, repaired boldly to Pilate, and begged of him the body of Jeſus.

44. Pilate, who was amazed that he was ſo ſoon dead, ſent for the centurion, of whom he asked; If he was already dead.

45. And having learned it from the centurion, he gave the body to Joſeph.

[8] Ver. 39. See St. Matth. ch. 27. v. 54.

[9] Ver. 42. See St. Matth. ch. 27. v. 62.

[1] Ver. 43. Thus muſt the Vulg. be tranſlated, altho' in the Gr. we find the word βυλευτὴς generally ſignifying a *counſellor*; but in the old gloſſaries this Gr. word ſignifies *decurio*, *i.e.* a captain of a decuria, or ten Roman ſoldiers. The Gr. name βυλευτὴς in the law books is given to theſe decurios, becauſe they were of the council. It may alſo be tranſlated, according to the Gr. *honourable counſellor*, *i. e.* one of the chief Jews, a member of their great council called the *Sanhedrim*. Their moſt antient doctors give this Gr. name βυλευτὴς to the counſellors of this Sanhedrim.

[2] *i. e.* the kingdom of heaven preached by Jeſus Chriſt.

46. Joſeph

46. Joſeph bought a ſheet, in which he wrapped Jeſus, whom he had taken from the croſs, and laid him in a ſepulchre which was hewen in the rock: then he rolled a ſtone to ſhut up the entrance thereof.

47. Mary Magdalene and Mary the mother of Joſeph beheld where he was laid.

## CHAP. XVI.

1. WHEN [1] the ſabbath day was paſt, Mary Magdalene, Mary mother of James, and Salome, bought perfumes to go and embalm Jeſus: *Mat.* 28. 1. *Luke* 24. 1. *John* 20. 1.

2. And early in the morning, on the firſt day of the week, they arrived at the ſepulchre, [2] the ſun being [3] already riſen:

3. They ſaid one to the other; Who ſhall take away the ſtone for us, from before the entrance of the ſepulchre?

4. And looking there, they ſaw that the ſtone was taken away; for it was very large.

[1] Ver. 1. Some explain theſe firſt words by the following in St. Matth. *towards the end of the night after the ſabbath*, becauſe St. Mark generally follows St. Matthew, and they afterwards tranſlate *had bought*, but this is not neceſſary. The moſt plain and natural ſenſe is, that in the evening after the ſabbath theſe women bought drugs, and then ſtaying till the night was paſſed, they ſet forward very early in the morning to go to the ſepulchre, where they arrived by ſun-riſe.

[2] Ver. 2. It may be tranſlated according to the Gr. *the ſun being juſt riſen*, the tenſe being the *aoriſtus primus*, and not the *perfectum*. The old Cambr. MS. reads ἀνατελλοντῳ in the preſent tenſe, and the Latin verſion annexed *oriente ſole*, *the ſun riſing*: but this copy hath been amended in a great many places. For the ſame reaſon we do not find in the ſaid copy λίαν in the Greek, nor *valde* in the Latin, becauſe it is difficult to reconcile this expreſſion with the ſun riſing.

[3] The word *already* is not in the Gr. however, St. Auſtin, who had in his copy *oriente jam ſole*, hath expreſſed it, and it ſeems to have been taken from ſome antient Gr. copies which have ἤπ. For thus doth Euſebius and St. Gregory Nyſſen, or rather Heſychius, presbyter of Jeruſalem, read it. Rob. Stephens did likewiſe meet with this reading in one of his Gr. MSS. and Caſaubon preferred it to the reſt; but it ſeems to be falſe, the word being only inſerted the more eaſily to reconcile the Evangeliſts, neither doth it refer to the word ἀπαρτίλαντῳ, which followeth, but to the preceding words; ſo that according to this reading it muſt be tranſlated, *and they were already come to the ſepulchre.*

5. Then

5. Then entering into the ſepulchre, they beheld a young man ſitting on the right ſide, cloathed in a white robe, and they were terrified thereat.

*Mat.*28.5. *Luke* 24.5. 6. He ſaid to them; Be not affrighted; ye ſeek Jeſus of Nazareth, who was crucified: he is riſen again: he is not here: ſee the place where he was laid.

*Joh.*20.12 7. But go tell his diſciples and Peter, that he goeth away into Galilee, where he will be before you: there ſhall ye ſee him, as he told you.

8. They went out of the ſepulchre, and fled; for they were ſeized with fear and apprehenſion, and told not any thing to any one; becauſe they were terrified.

*Joh.*10.16 9. Now [4] Jeſus being riſen again on the firſt day of the week in the morning, appeared firſt to Mary Magdalene, out of whom he had driven ſeven devils,

10. And ſhe went to carry the news thereof to thoſe who had been with him, and who were in affliction and tears.

11. When they heard that he was living, and that ſhe had ſeen him, they believed nothing of it.

*Luk.*24.13 12. He afterwards ſhewed himſelf under another form to two of them who were on the road, and going into the country.

13. Theſe alſo came and told it to the reſt, who did not believe them neither.

[4] Ver. 9. St. Jerom hath obſerved, in a letter to Hebidia, that the twelve laſt verſes are ſcarce to be met with in any one Gr. copy; and indeed they do not appear in many now extant. Victor of Antioch, and Heſychius, do not believe that they are added by St. Mark; but this ought not to call in queſtion the Truths which are contain'd in them, ſince they are confirmed by St. Irenæus, and the moſt antient fathers. The difficulty of reconciling what is related by this Evangeliſt of the Appearances of Jeſus Chriſt, with what is ſaid by the reſt of the Evangeliſts on the ſame ſubject, hath moved ſome to cut them off from their Gr. copies.

14. Laſtly

14. [5] Laſtly he appeared to the eleven, while they were at table, whom he reproached with their [6] unbelief and hardneſs of heart, becauſe they had not believed thoſe who had ſeen him when riſen again;

15. And he ſaid to them; [7] Go, throughout the world, to preach the Goſpel to all men.

16. He who ſhall believe, and [8] ſhall be baptiſed, ſhall be ſaved; but he who ſhall not believe, ſhall be condemned.

17. Theſe are the miracles which they ſhall perform who ſhall believe: [9] they ſhall drive away devils in my name; they ſhall ſpeak divers languages. *Acts* 16.18 *and* 2.4. *and* 10.46. *Acts* 28.5.

18. [1] They ſhall handle ſerpents, and if they drink poiſon it ſhall do them no harm; they ſhall lay hands upon the ſick, and they ſhall reſtore health to them.

19. The Lord [2] Jeſus, [3] after he had ſpoken to them, was taken into heaven, [4] where he ſat on the right hand of God. *Luk.* 24.51

[5] Ver. 14. The word *laſtly* doth not ſignify that this appearance was the very laſt, it only ſignifies that it was the laſt of thoſe mentioned here; moreover, the Gr. word ὕστερον, tranſlated by *noviſſime*, frequently ſignifies *after that*; and the word *noviſſime* ought to be taken in that ſenſe, being nothing more than *deinde poſtea*.

[6] The word *unbelief* ſignifies *want of faith*; but the expreſſion here, tho' general, is not to be underſtood of all of them, but only of ſome, and perhaps of St. Thomas alone; for the ſcriptures do often expreſs in the plural, what is to be applied only to one ſingle perſon.

[7] Ver. 15. *i. e.* go not only to the cities of Judea, but preach the Goſpel to other nations alſo.

[8] Ver. 16. The Jews at that time baptized their proſelytes; Jeſus Chriſt would have baptiſm to be as it were a publick profeſſion of the faith of thoſe who believed in him.

[9] Ver. 17. All the primitive believers did not perform all theſe miracles; Jeſus Chriſt only intended to declare, that the power of working miracles ſhould accompany the preaching of the Goſpel, and is ſatisfied with ſpecifying ſome particular kinds, the primitive Chriſtians having performed ſeveral others, of which he makes no mention.

[1] Ver. 18. *i. e.* they ſhall take ſerpents in their hands without any fear: of which we have an inſtance in the caſe of St. Paul, Acts ch. 28. v. 5. Some nevertheleſs take the expreſſion, both in the Gr. and Latin, in a larger ſenſe; for it ſignifies alſo *to kill*. Euthymius has join'd theſe two interpretations together.

[2] Ver. 19. The word *Jeſus* is not in the Gr. Rob. Stephens nevertheleſs read it in one of his MSS.

[3] *i. e.* after he had given to his Apoſtles ſuch inſtructions as he thought neceſſary.

[4] *viz.* by his Father, to reign with him, as is implied in the following words, *he ſat at the right hand of God.*

20. [1] And as for them, they went away and preached every where, and the Lord co-operated with them, confirming their word by the miracles with which it was attended.

[1] Ver. 20. *i. e.* the eleven, mentioned v. 14. left Jeruſalem, to go and preach the Goſpel.

THE

THE

# PREFACE

TO

# St. *LUKE.*

*ST. Luke himſelf aſſures us, in the beginning of his Goſpel, that he wrote only what he had heard from ſuch as had been eye-witneſſes of the matters which he relates: wherefore Tertullian doth not ſtile him an* Apoſtle, *but an* Apoſtolical man, *and a diſciple of the Apoſtles. He adhered to St. Paul, and was his faithful companion; whence St. Irenæus hath ſaid, that* Luke, who followed Paul, hath committed to writing the Goſpel which Paul preached. *St. Jerome was of opinion that he publiſhed it in Achaia, while he preached the Goſpel there with Paul. But Grotius conjecture th from other authors, that he wrote it at the ſame time that the Acts of the Apoſtles were written, ſoon after St. Paul had left Rome to go into Spain, his hiſtory of the Acts ending about that time. But we have*

*no authentic inſtruments from whence we can gather the exact time when this Goſpel was publiſhed. He ſeemeth to intimate in the introduction to his book, that he compoſed it on account of ſome forged Goſpels which he had met with in the Places where he preached with St. Paul; perhaps too he did it at the deſire of Theophilus, to whom he addreſſes it. He hath recorded in his hiſtory ſeveral things not taken notice of by the other Evangeliſts, and is alſo more exact in deſcribing certain facts, and more circumſtantial; whence ſome writers have concluded that he is to be preferred in what relates to order of time. Altho' he hath wrote purer Greek than St. Mark or St. John, he hath, however, ſo frequeutly fallen into Hebraiſms, that his Book is full of them.*



THE

THE

# HOLY GOSPEL

OF

# *JESUS CHRIST,*

ACCORDING TO

# St. *LUKE.*

## CHAP. I.

1. MANY [1] having undertaken to compoſe a hiſtory of the things [2] which have happened among us,

2. According to what we have learnt of them, from thoſe who have themſelves ſeen them from the beginning, and who have been miniſters of the word;

[1] Ver. 1. The word in the Gr. may be taken both in a good, and a bad ſenſe, as well as *conati ſunt* in the Latin. Origen, in his preface upon St. Luke, and after him moſt of the Gr. interpreters, have taken it in a bad ſenſe; Origen nevertheleſs doth not venture to affirm any thing upon this matter. According to this interpretation St. Luke meant in his preface to diſſuade the faithful from reading ſome Goſpels which were forged, or at leaſt incorrect, and which had been publiſhed in his time.

[2] The author of the Vulg. hath tranſlated πληροφορεῖσθαι, as if it was πληροῦσθαι, *compleri*, to *fulfil*: he hath followed in this the Gr. of the LXX. and it is to be taken in that ſenſe in ſeveral places of the New Teſtament.

3. I alſo judged it convenient, moſt excellent [3] Theophilus, to write unto thee all the particulars thereof, having made an exact enquiry after them from their beginning;

4. To the end that thou mayſt know, that what hath been taught us is true.

1 *Paral.* 24. 10. 5. At the time that Herod reigned in Judea, there was a Prieſt named Zacharias, of the [4] rank of Abia, and his wife, called Elizabeth, was of the race of Aaron.

6. They were both of them [5] juſt before God, obſerving all the Commandments, and all the Laws of the Lord without blame.

7. They had no children, becauſe Elizabeth was barren, and they were both advanced in age.

8. Now Zacharias [6] performing in his turn the functions of the prieſthood before God,

*Ex.* 30. 7. *Lev.* 16. 17 9. It fell to him [7] by lot, as was the cuſtom among the Prieſts, to enter into the [8] temple of the Lord to offer there the perfumes,

10. And all the people [9] were without at prayers, while the perfumes were burning.

11. Now an Angel of the Lord appeared to Zacharias on the right ſide of the altar of perfumes.

[3] Ver. 3. *L.* beſt. This epithet ſeemeth to intimate, that Theophilus was a private man; however it is often applied to perſons of quality; it may nevertheleſs be tranſlated *moſt virtuous*: and this title is given, even in the beſt Gr. authors, to all ſorts of perſons who excel in any art or ſcience, having the ſame ſignification as the *virtuoſo* of the Italians.

[4] Ver. 5. *i. e.* of the family of Abia, which was one of the twenty four ſacerdotal families which ſerved by turns in the temple.

[5] Ver. 6. *i. e.* truly good people, and endowed with all ſorts of virtues.

[6] Ver. 8. *i. e.* he waited in his week.

[7] Ver. 9. The functions of the Prieſtſtood being different, the Prieſts of the ſame family caſt lots to know what function they were to execute during their week of attendance.

[8] *i. e.* the place called *Holy*, or Sanctuary, in which the altar was placed whereon the perfumes were burnt.

[9] Ver. 10. *i. e.* without the ſanctuary in the firſt part of the temple, which was called the court of the people, becauſe the people might not enter farther into the temple.

12. Zacharias [1] ſeeing him, was troubled and ſeized with fear.

13. But the Angel ſaid to him; Fear not, Zacharias, for [2] thy prayer hath been heard; thou ſhalt have a ſon by Elizabeth thy wife, whom thou ſhalt name [3] John.

14. Thou ſhalt leap with joy thereat, and many ſhall rejoice at his birth;

15. For he ſhall be great [4] before the Lord; he ſhall drink neither wine, nor [5] any other intoxicating liquor; and he ſhall be filled with the Holy Ghoſt, even from his mother's womb;

16. He ſhall bring back many Iſraelites to the [6] Lord their God,

17. And he ſhall walk before him with the ſpirit and power of Elias, that he may [7] reconcile the fathers to the children, and call back unbelievers to the wiſdom of the juſt, to prepare a people for the Lord who may be [8] ready to receive him. *Mal.* 4. 6. *Mat.* 11. 14.

18. Zacharias ſaid to the Angel; [9] How ſhall I know that? for I am old, and my wife is advanced in age.

[1] Ver. 12. He was terrified thinking he was near his death, becauſe he had ſeen an Angel; for this was the opinion of the Jews.

[2] Ver. 13. *i. e.* the uſual prayer made for the whole nation, wherein they petition God, among other things, for the coming of the Meſſiah.

[3] The ſignification of this name is, *The Lord is merciful*, and it denoteth the particular favour which God was about to ſhew the Jews, by ſending them the forerunner of the Meſſiah.

[4] Ver. 15. *i. e.* truly great; for thus *ficera*, which is an Hebrew word, ſignifies.

[5] Abſtinence from wine was an exterior mark of ſanctity in the Old Teſtament.

[6] Ver. 16. The moſt learned commentators, both antient and modern, underſtand this of Jeſus Chriſt, who is here called *the Lord*, and the God of the Jews, as Caſtalio alſo hath proved by the words following, for Jeſus Chriſt was he before whom John walked.

[7] Ver. 17. *L.* to turn the hearts of the fathers towards the children; *i. e.* unite them together, by removing all the diſſentions then among the Jews, on account of religion; which reunion was to be brought to paſs under the Meſſiah, of whom he was the forerunner.

[8] *L.* perfect; but this word ſignifieth here, *who is well diſpoſed* to receive the Lord, agreeable to the Gr. Text: the Syr. has alſo tranſlated *perfect* as well as the Vulg.

[9] Ver. 18. *Oth.* Whence, By what ſign.

19. And

19. And the Angel replied to him; I am [1] Gabriel, [2] who am always in the preſence of God: I have been ſent to ſpeak to thee, and to declare this good news to thee:

20. Know that thou ſhalt remain dumb, and without ſpeaking till the day when theſe things ſhall happen, for not having believed my words, which ſhall be fulfilled in their due ſeaſon.

21. In the mean time the people waited for Zacharias, and were ſurpriſed that he ſtaid ſo long in the temple.

22. But not being able to ſpeak to them, when he was come out, they knew that he had had a viſion in the temple: he ſpoke to them by ſigns, and remained dumb.

23. When he had finiſhed [3] the time of his miniſtry, he returned home:

24. Some days after, Elizabeth his wife became big with child, and not ſhewing herſelf for five months, ſhe ſaid;

25. God hath dealt with me in this manner, when he looked on me, to take from [5] me the reproach wherein I was among men.

26. In [6] her ſixth month, God ſent the Angel Gabriel into a city of Galilee named Nazareth,

27. To a virgin who had eſpouſed a man named Joſeph, of the houſe of David; and the virgin's name was Mary.

28. When the Angel came in unto her, he ſaid unto her; I ſalute thee [7] full of Grace, the [8] Lord is with thee, thou art bleſſed among women.

[1] Ver. 19. This word ſignifieth, *power of God.*

[2] *i. e.* one of the chief who miniſter before him.

[3] Ver. 23. *i. e.* his week; for during this whole time, the Prieſts were not allowed to keep company with their wives.

[5] Ver. 25. Rachel, in the 30th chap. of Gen. ver. 23. ſpeaks in the ſame manner, which ſhews that the barrenneſs of women was a reproach among the Jews.

[6] Ver. 26. *i. e.* when ſhe was ſix months gone with child.

[7] Ver. 28. *i. e.* you have the favours and bleſſings of the Lord heaped upon you. The Syr. verſion is entirely agreeable to our Vulg.

[8] *i. e.* you have received greater favour from God than all the women of the world.

29. Having

29. [9] Having heard the words of the Angel, ſhe was troubled, and thought within herſelf, what could be the meaning of this ſalutation:

30. The Angel ſaid unto her; Mary, be not afraid, [1] thou haſt found favour before God.

31. Thou art going to be with child, and ſhalt bring forth a ſon whom thou ſhalt call Jeſus. *Iſa.* 7. 14. *Luke* 2. 21.

32. He ſhall be great, and [2] they ſhall call him, The Son of the [3] Higheſt. The Lord God ſhall give him the [4] throne of David his father. He ſhall reign for ever in the houſe of Jacob,

33. And his reign ſhall have no end.

34. Then Mary ſaid unto the Angel; How ſhall this be? for [5] I know not man.

35. The Angel anſwered unto her; The Holy Ghoſt ſhall come and reſt upon thee, and the [6] power of the moſt High ſhall overſhadow thee; it is for this reaſon therefore that what ſhall be born holy of [7] thee, [8] ſhall be called, The Son of God.

[9] Ver. 29. The Gr. literally expreſſes it, *whom when ſhe ſaw, ſhe was troubled at his words*, as if it was the ſight of the Angel that was the occaſion of her trouble; but there is nothing more common in Scripture than to put one of the ſenſes for the other. R. Moyſes has even made a rule of it, and among the examples which he quotes to ſupport his rule, he produces one out of Exodus, another from Jeremiah, where the word *ſeeing* is put for *hearing*; which is a ſufficient juſtification for the Vulg.; beſides, the word *word* ſhews that it ought to be tranſlated *having heard*.

[1] Ver. 30. *i.e.* you are very acceptable to God.

[2] Ver. 32. *i.e. he ſhall be*; for *to be called*, and *to be*, in the Hebrew language, very often ſignifies the ſame thing.

[3] *i.e.* of God.

[4] *i.e.* he ſhall be the King and the Meſſias whom the Jews expect.

[5] Ver. 34. *i.e.* I am a virgin. This expreſſion is not only underſtood among the Hebrews in this ſenſe; but we likewiſe meet with it in the old Gr. writers as well as the Latin. Euripides gives a very good example of it which is quoted by Hermogenes in the 4th book of his art of Oratory, ch. 11. the title of which is; *Of the decency that ought to be obſerved in converſation.*

[6] Ver. 35. Theſe words are only a repetition of the preceding, as Maldonat has obſerved; and indeed the words *ſpirit* and *power* are ſynonymous terms in Scripture.

[7] The words, *of thee*, are not in the vulgar Gr. nor in any of the Latin copies; but are to be met with in ſome Gr. editions, and among others, in that of Cardinal Ximenes and Beza.

[8] *i.e. ſhall be the Son of God.* Maldonat learnedly ſhews that the Antitrinitarians cannot make uſe of this paſſage to eſtabliſh their hereſy againſt the divinity of Jeſus Chriſt.

36. Know, thy couſin Elizabeth likewiſe has conceived a ſon in her old age, and ſhe that [9] was called barren, is in her ſixth month:

37. For nothing is impoſſible with God.

38. Then Mary ſaid; [1] Behold the ſervant of the Lord; be it unto me according as thou haſt ſaid. And the Angel left her.

39. Mary at that time took a journey and went in haſte into the hill-country, to a [2] city of Juda.

40. When ſhe came to the houſe of Zacharias, ſhe ſaluted Elizabeth.

41. As ſoon as Elizabeth heard the voice of Mary, who ſaluted her, the child leaped in her womb, and Elizabeth was filled with the Holy Ghoſt.

42. And crying out, with a loud voice, ſhe ſaid; Thou art bleſſed above all women, and bleſſed is the fruit of thy womb.

43. And whence can this happen to me, that the mother of my Lord ſhould come to ſee me?

44. For I no ſooner heard thy voice, when thou ſalutedſt me, but the babe leaped in my womb for joy.

45. Thou art bleſſed, thou that haſt believed; becauſe the things which the Lord hath told thee ſhall be fulfilled.

46. Then Mary ſaid; My Soul [3] glorifieth the Lord,

47. And my [4] ſpirit is filled with the joy of God my Saviour.

48. Becauſe he hath regarded the [5] lowlineſs of his handmaiden; for henceforth all poſterity ſhall call me bleſſed.

[9] Ver. 36. *i. e.* who was barren.

[1] Ver. 38. The Hebrews make uſe of this expreſſion to ſhew the conſent and ſubmiſſion of any perſon in relation to what was asked of them.

[2] Ver. 39. There were ſeveral cities in theſe mountains, it is generally thought that this was Hebron.

[3] Ver. 46. *Oth.* praiſes the power of the Lord.

[4] Ver. 47. Theſe words are a repetition of the preceding, which is very cuſtomary among the Hebrews, eſpecially in their canticles.

[5] Ver. 48. This is properly the ſignification of the Latin word *humilitas*, and the Gr. word ταπείνωσις.

49. Becauſe

49. Becauſe he that can do every thing, hath done great things in me;

50. His name is holy, and his mercy is from generation to generation, upon them that fear him:

51. He hath ſhewed the ſtrength of his [6] arm, he hath ſcattered what the proud imagined in their hearts. *Iſ.* 51. 9. *Pſ.* 32 10.

52. He [7] hath overturned the great from their thrones, and thoſe that were in a low condition he hath raiſed up. *Pſ.* 33. 11.

53. He hath filled with good things thoſe that ſuffered hunger, and from thoſe that were rich he hath taken every thing away: 1 *Kings* 2. 5.

54. He hath defended his ſervant Iſrael, in remembrance of his mercy.

55. As he promiſed to our fathers, to Abraham and his ſeed for ever. *Iſa.* 41. 8. *Pſ.* 131. 11. *Gen.* 17. 9. 22. 18.

56. Now Mary, after having ſtaid about three months with Elizabeth, returned to her own houſe.

57. And the time being come that Elizabeth ſhould be delivered, ſhe brought forth a ſon.

58. Her neighbours and her relations, who heard that the Lord had ſhewed great favour unto her, rejoiced with her.

59. On the eighth day they came to circumciſe the child, whom they called Zacharias, after the name of his father.

60. And the mother ſaid; No, but he ſhall be called John.

61. They made anſwer unto her; There is none of thy kindred that is called by that name.

62. And they made a ſign to the father of the child, to know how he would have him called.

[6] Ver. 51. The word *arm* ſignifies *ſtrength* in ſcripture, which often ſpeaks of God after the manner of men, by way of accommodation to us.

[7] Ver. 52. There is an expreſſion like this in Ezekiel, chap. 21. ver. 26. and in Eccleſiaſticus, ch. 10. ver. 17. This whole hymn is taken from different places of the Old Teſtament.

*Luke* 1.10. 63. Who having asked for a writing table, [8] he wrote thereon; His name is John. Which ſurprized them all.

64. He at that inſtant recovered his ſpeech, and his tongue being free, he ſpoke and bleſſed God.

65. All thoſe of the neighbourhood [9] were filled with fear, and all theſe things were publiſhed in all the hill-country of Judea.

66. All thoſe who heard theſe things ſpoken of, conſidering them with attention, ſaid; What will this child be hereafter? for the [1] hand of the Lord was with him.

67. Zacharias his father was filled with the Holy Ghoſt, and [2] propheſied, ſaying;

*Pſ.* 73.12. 68. Bleſſed be the Lord, the God of Iſrael, becauſe he
& 131.17. hath viſited and redeemed his people.

69. And [3] hath cauſed a mighty Saviour to be born unto us, in the houſe of his ſervant David.

*Jer.* 23.6. 70. As he promiſed by the mouth of his holy Prophets,
30. 10. who lived in ages paſt.

71. To deliver us from our enemies, and from the hands of all thoſe that hate us.

72. By [4] ſhewing mercy to our forefathers, in remembrance of his holy covenant.

[8] Ver. 63. He wrote, ſaying; from whence ſome infer, that Zacharias recovered his ſpeech by writing; but the ſenſe is, *He ſaid, writing*; this tranſpoſition of words is frequent in ſcripture: what people write, being a kind of ſpeech, it is better to tranſlate it plainly *he wrote*.

[9] Ver. 65. *i.e.* reſpected and worſhipped the Lord; for this is the ſignification which the word *fear* often has in ſcripture.

Ver. 66. *i.e. the power*: God having made his power appear in the birth of this child.

[1] Ver. 67. The pronouncing a canticle is in this place called *propheſying*; and it is likewiſe underſtood in the ſame ſenſe in the Old Teſtament, and Zacharias is a Prophet becauſe he is inſpired. The whole ſcripture in the ſame ſenſe is called Propheſy.

[3] Ver. 69. *L.* that he hath raiſed up a horn of ſalvation. Which is a metaphorical expreſſion, and ſignifies in this place that a great and powerful ſucceſſor of David was born in the perſon of the Meſſias. See Pſalm 131. v. 17.

[4] Ver. 72. *L.* to do mercy; but theſe ſorts of infinitives ought often to be tranſlated into our language by the gerunds; and by the word *mercy* we are to underſtand the goodneſs which God ſhewed to the antient patriarchs.

73. According to the promiſe which he ſware unto Abra- *Gen.22.16*
ham our father, that he would be gracious to us in deliver- *Jer.31.33.*
ing us out of the hands of our enemies.

74. And that we might ſerve him without fear. *Heb.6.10.*

75. And in [5] holineſs and true juſtice, all the days of *17.*
our life.

76. And thou, little child, ſhalt be called the Prophet of *Mat.4.5.*
the Moſt High:

77. For thou ſhalt go before the Lord to prepare his *Luke 1.17.*
way, by giving his people a ſaving knowledge for the re-
miſſion of their ſins.

78. Through the mercy of our God, who hath cauſed *Zach. 3.8.*
that a [6] riſing ſun from on high hath viſited us. *Mat. 4.2.*

79. To lighten thoſe that are in darkneſs, and in the
[7] ſhadow of death, and to [8] make us walk upright in a way
of peace.

80. Now the child grew and waxed ſtrong in ſpirit, and
dwelt in the deſarts, until the time that he made himſelf
known unto the Iſraelites.

[5] Ver. 75. *L.* before him: an Hebraiſm, *i.e.* ſincerely and truly.

[6] Ver. 78. I have not tranſlated it *the Sun*, becauſe there is no article before the Greek word ἀνατολὴ, which is a ſubſtantive, and not a participle; this word in the Gr. Sept. ſignifies a *ſhoot* or *bud*, becauſe it is the ſame thing with *tſemati* in Hebrew, which St. Jerome has tranſlated by *germen*: but the word *enlighten*, which follows, ſhews, that it is to be tranſlated the ſame as we find it by the antient commentators; and indeed it has this ſenſe in the Syr. language.

[7] Ver. 79. *L.* ſhadow of death. *i. e.* a profound ignorance.

[8] *i.e.* to make us enjoy all kind of proſperity and happineſs.

## CHAP. II.

1. ABOUT that time Auguſtus Cæſar cauſed a decree to be publiſhed, that all the inhabitants in the empire ſhould be [1] regiſtred.

[1] Ver. 1. Not only their perſons but likewiſe their eſtates.

2. This

2. This [2] regiſter was firſt made by [3] Cyrinus, [4] governor of Syria.

3. And all went to be regiſtred, every one in the city to which he belonged.

4. Now Joſeph went likewiſe from Nazareth, a city of Galilee, into a city of David, ſituated in Judea, and called Bethlehem; becauſe he was of the houſe and [5] family of David:

5. In order to be regiſtred, he and Mary his wife, who was big with child.

6. While they were there, the time came that ſhe was to be delivered.

7. And ſhe brought forth her [6] firſt-born ſon, whom ſhe wrapped in ſwaddling cloaths, and laid him in a manger, becauſe there was no room for them in the inn.

8. Now there were in that part of the country ſhepherds, who watched and tended their flocks by turns in the night.

9. All on a ſudden, the Angel of the [7] Lord appeared near them, and they were encompaſſed with a wonderful brightneſs, which greatly terrified them.

10. But the Angel ſaid unto them; Fear not; for I come to declare great joy unto ye, which ſhall be to all people:

[2] Ver. 2. This was not the firſt of the empire, but it was the firſt that the Romans took in Judea, of which the Evangeliſt ſpeaks.

[3] This word *by* is not in the Gr. and Maldonat would likewiſe have the preposition *a* left out of the Vulg. and that the reading ſhould be agreeable to the Gr. *Cyrinus commanding in Syria.* We find the ſame thing in the margin of the MSS. of ſome Latin bibles in the notes, which are called *correctoria.*

[4] The word *governor* we are not to take in a ſtrict ſenſe, becauſe there was at that time another governor in Syria. The author of the Vulg. often conſiders it in a more general ſenſe; and indeed neither has the Gr. word, which anſwers to it, always the ſame ſignification in the Gr. with what the Romans called governor. Cyrinus had had a particular commiſſion from the emperor to go and take a regiſter of the inhabitants of Syria, and an account of their eſtates; which extraordinary employment gives him in this place the title of governor of Syria.

[5] Ver. 4. The particle *and* is here explicative, and ſignifies *that is to ſay.*

[6] Ver. 7. This expreſſion does not prove that the virgin had other children; for the Latins likewiſe make uſe of this word *primus* in the ſame ſenſe, to ſignify an only ſon.

[7] Ver. 9. *L.* of God.

11. For

11. For unto you is born this day a Saviour, which is the Chriſt the Lord.

12. And by this you ſhall know him; You ſhall find the babe wrapped in ſwaddling cloaths, and laid in a manger.

13. Immediately this Angel was attended with a multitude of other Angels, who praiſed God, and ſaid;

14. Glory to God in the higheſt heavens, and on earth [8] peace towards men [9] who are loved of God.

15. When the Angels were gone into heaven, the ſhepherds ſaid one to another; Let us go even to Bethlehem and ſee what hath come to paſs there, and what the Lord hath made known unto us.

16. They made haſte to go thither, and they found Mary and Joſeph with the child laid in a manger.

17. Which when they had ſeen, [1] they perceived that what had been told them of this child was true.

18. And all they that heard it were ſurprized at it, as well as at what the ſhepherds related to them.

19. Now Mary conſidered all theſe things, and reflected upon them within herſelf.

20. The ſhepherds returned glorifying and praiſing God for every thing that they had heard and ſeen, which was as it had been reported unto them.

21. On the eighth day, when the child was to be circumciſed, they gave him the name of Jeſus, the Angel having ſo named him before his mother conceived.

22. When the time [2] of Mary's purification, according to the law of Moſes, was accompliſhed, they carried him to Jeruſalem to preſent him to the Lord. *Gen.*17.12 *Levit.*12.3

[8] Ver. 14. *i. e.* all ſort of happineſs and proſperity.

[9] This is the ſignification of the words *bonæ voluntatis* which is in the Latin, and which means the good-will of God towards mankind. In the vulgar Gr. it is εὐδοκία in the nominative, *i. e.* the good-will of God towards men; but in the antient Gr. MS. of Cambr. and that of Alex. we find εὐδοκίας, according to the Vulg.

[1] Ver. 17. It may likewiſe be tranſlated from the Greek *they publiſhed.*

[2] Ver. 22. In the vulgar Gr. it is *that they were to be purified*; the purification belonging both to the mother and the child. This is ſupported by Origen as the antient reading; but the reading of the Vulg. has alſo the authority of ſome Greek copies.

23. According

*Levit.*12.6 23. According as it is written in the Law of God, Every firſt-born male ſhall be conſecrated to the Lord.

*Exod.*13.2 24. And to offer a pair of turtle doves and two young
*Num.*8.16 pigeons, as a ſacrifice, according to the law of the Lord.
*Levit.*12.8

25. There was at that time in Jeruſalem a man whoſe name was Simeon; he was a juſt man, and feared the Lord, waiting for the conſolation of Iſrael, and the Holy Ghoſt was upon him.

26. The Holy Ghoſt had revealed unto him, that he ſhould not die before he had ſeen the Lord's Chriſt.

27. He went to the temple, led by the holy Spirit, and when the child Jeſus was brought there by his father and mother to perform for him what the law required,

28. He took him into his arms, and bleſſing God, ſaid;

29. Lord, now letteſt thou thy ſervant die in peace, according to thy word.

30. Becauſe mine eyes have ſeen [3] the Saviour which thou haſt ſent.

31. And whom thou haſt given to be ſeen of all people.

32. And to be a light which is to enlighten the nations, and to be the glory of thy people Iſrael.

33. [4] His father and his mother were ſurprized at what was ſpoken of him.

*Iſa.*8.14. 34. Simeon bleſſed them, and ſaid to Mary his mother;
*Rom.*9.33. This child is [5] born for the fall and the riſing up of many
1 *Pet.* 2.8. in Iſrael, and to ſerve as a mark for contradiction.

35. And a ſword ſhall pierce even into thy own [6] heart, [7] that the thoughts of many may be diſcovered.

[3] Ver. 30. *L.* thy Saviour.

[4] Ver. 33. In the vulgar Gr. it is *Joſeph*; but ſome Gr. copies have the word *father* as well as the Vulg.

[5] Ver. 34. This is foretold in the 8th chap. of Iſaiah, where it is ſaid, that the Meſſias ſhould be the ſalvation and the loſs of the Iſraelites; for though God hath ſent him for their ſalvation, by their own fault he is become their loſs, becauſe they have rejected him, and ſet themſelves in oppoſition againſt him.

[6] Ver. 35. *L.* into the ſoul. This is a metaphorical expreſſion, made uſe of among the Jews to ſignify exceſſive grief; as we ſay in our language, *this ſtabs him.*

[7] Theſe words relate to what is ſaid in the 34th verſe, *this child is, &c.*

36. There

36. There was likewiſe at that time a Propheteſs named Anna, the daughter of Phanuel of the tribe of Aſer, who was in a very advanced age, and had lived with an husband but ſeven years, whom ſhe married when a virgin.

37. She had continued a widow to the age of fourſcore, and was always in the temple ſerving God day and night in faſting and prayer.

38. She coming in at the ſame [8] time, praiſed the Lord, and ſpoke of the child to all thoſe who looked for the redemption of [9] Iſrael.

39. After they had fully performed what was required by the law of the Lord, they returned into Galilee to the city of Nazareth, where they dwelt.

40. In the mean time the child grew and was ſtrong, [1] being filled with wiſdom, and the grace of God was upon him.

41. His father and his mother went to Jeruſalem every year at the feaſt of the paſſover; *Ex.*23.15. *and* 34.18.

42. And when he had attained the age of twelve years, they went up thither according to the cuſtom of the feaſt. *Deut.*16.1

43. And when they returned after the feaſt was over, the child Jeſus continued in Jeruſalem without the knowledge of his father and his mother.

44. And as they ſuppoſed that he was among thoſe [2] of their company, they went a day's journey; afterwards they looked for him among their relations and acquaintance:

45. But not finding him, they went back to Jeruſalem to ſeek him.

[8] Ver. 38. *i. e.* when Simeon held the child in his arms.

[9] It is in the vulgar Greek, as well as ſeveral Latin MSS. *in Jeruſalem*: but the antient Greek MS. of the Vatican, and one of thoſe of Stephens, are the ſame as the Vulg.

[1] Ver. 40. *Oth.* and was filled with wiſdom; *i. e.* the more he advanced in age, the more viſible ſigns did he give of his underſtanding.

[2] Ver. 44. *Oth.* with thoſe of his kindred or family, which is what the word συγγένεια, which is in the original, ſometimes ſignifies.

46. And it came to paſs, that at the end of three days they found him in the temple among the doctors, whom he heard and asked queſtions.

47. All thoſe that heard him were aſtoniſhed at his wiſdom and anſwers.

48. They were ſurprized when they ſaw him, and his mother ſaid to him; My ſon, why haſt thou thus dealt with us? thy father and I were much troubled, and came to ſeek thee.

49. He anſwered them; Why ſeek ye me? do ye not know that I muſt mind my father's buſineſs?

50. But they underſtood not what he ſaid unto them.

51. He returned with them and came to Nazareth, and was ſubject unto them. His mother reflected upon all theſe things within herſelf.

52. And Jeſus increaſed in wiſdom, in age, and favour [3] before God and men.

[3] Ver. 52. *i. e.* truly from day to day, becauſe in proportion to his advancing in age, the more did he make appear the Spirit of God which was in him. See in relation to this ver. 40.

## CHAP. III.

1. NOW in the fifteenth year of the reign of Tiberius Ceſar, Pontius Pilate being [1] procurator of Judea, Herod being tetrarch of Galilee, Philip his brother tetrarch of Iturea and of the country of Trachonitis, and Lyſanias tetrarch of Abyla;

*Acts* 4. 6. 2. Under the high Prieſts Annas and [2] Caiphas, the word of God was ſent to John ſon of Zacharias in the deſart.

3. And

[1] Ver. 1. *i. e.* governing it by commiſſion. The author of the Vulg. very likely read ἐπιτροπεύοντος, as it is in the 2d of Stephens's Gr. MS. which often agrees with that of Cambr. See St. Matth. ch. 27. v. 2

[2] Ver. 2. Joſephus names Caiphas for high Prieſt at that time. The Jews pretend, that it is an inviolable law among them, that there ſhould be but one high Prieſt at a time. Some therefore think that Annas was only vicar or vicegerent, called

3. And he went into all the country along Jordan, *Mat.* 3. 1.
preaching the baptiſm of repentance for the remiſſion of *Mark* 1. 4.
ſins.

4. According to theſe words which are written in the *Iſa.* 40. 3.
Prophet Iſaiah; The voice of a man crying in the deſart, *John* 1. 23.
Prepare the way of the Lord, make his paths ſtraight.

5. Every valley [3] ſhall be filled, and every mountain
and hill ſhall be levelled, the ways that are crooked ſhall
be made ſtraight, and thoſe that are rough ſhall be made
ſmooth.

6. And every one ſhall ſee the Saviour [4] whom God ſends.

7. Then ſaid he to thoſe who came in a body to be bap- *Mat.* 3. 7.
tiſed by him; Generation of Vipers, who hath taught you
to flee from the puniſhment with which ye are threatened?

8. [5] Produce therefore fruit worthy of repentance, and do
not go to ſay; We have Abraham for father. For I de-
clare unto you, that God is able of theſe ſtones to raiſe
up children unto Abraham.

9. The axe is already at the root of the trees, every
tree therefore that bringeth not forth good fruit, [6] is to be
cut down and caſt into the fire.

10. And the people asked him; What muſt we do then?

11. He anſwered unto them; Let him that hath [7] two 1 *Joh.* 3. 17
coats give one to him that hath none; and let him that *Jam.* 2. 15.
hath meat do the ſame.

12. There came likewiſe publicans to him to be bap-
tiſed, who asked him; Maſter, what muſt we do?

13. He anſwered them; [8] Do nothing beyond what you
have a commiſſion for.

called *Sagan* by the Rabbins, and that having performed the office of high Prieſt, he ſtill maintained the title of it. But it is poſſible, that in theſe times of diſturbance the pontificate was not for life, and that Annas and Caiphas performed the office by turns.

[3] Ver. 5. *i. e.* be it filled, the future for the imperative, &c.

[4] Ver. 6. of God.

[5] Ver. 8. Let it appear by your actions that you truly repent.

[6] Ver. 9. *L.* ſhall be cut down.

[7] Ver. 11. Under the two words *cloathing* and *eating*, he comprehends in general all that charity obliges us to do to our neighbour.

[8] Ver. 13. *i. e.* do not oppreſs any one by exacting more than your due.

14. The ſoldiers likewiſe asked him; And we, what muſt we do? He replied unto them; Exact nothing from any man by force; do no wrong to any man whatſoever by [9] calumny; but content yourſelves with your pay.

15. In the mean time the people [1] imagining and conſidering within themſelves that John might be the Chriſt,

*Mat.*3.11. *Mark* 1.8. *John* 1.26. *Acts* 1.5. *and* 11.16 *and* 19.4. 16. John ſaid unto them all; I for my part indeed baptiſe you in the water, but he that is more powerful than I cometh, the ſtrings of whoſe ſhoes I am not worthy to unloose; he ſhall baptiſe you [2] in the Holy Ghoſt, and in the fire.

*Mat.*3.12. 17. The fan he holds in his hand, he will cleanſe his floor, and he will gather the wheat to carry it into his barn; but the chaff he will burn with unquenchable fire.

18. He likewiſe taught the people many other things, and exhorted them.

*Mat.*14.3. *Mar.*6.17. 19. But having reproved Herod the tetrarch on account of Herodias his brother's wife, [3] as well as for all the wickedneſſes he was guilty of,

20. Herod ſtill added this to all the reſt, that he cauſed John to be put in priſon.

*Mat.*3.13. *Mark* 1.9. 21. Now whilſt he baptized all the people, Jeſus having likewiſe been baptiſed, and praying, the heaven was opened;

*John* 1.32. *Mat.*3.17. *and* 17.5. 22. And the Holy Ghoſt deſcended upon him in the viſible form of a dove, and this voice was heard which came from heaven; Thou art my [4] beloved ſon, it is in thee that I am pleaſed.

[9] Ver. 14. *i. e.* extort nothing by force; *i. e.* by accuſing falſely, or ſaying falſe things of any man, to have an opportunity of oppreſſing him.

[1] Ver. 15. expecting. This is the interpretation which many give to the Greek word.

[2] Ver. 16. *i. e.* in the fire of the Holy Ghoſt. See St. Matth. ch. 3. v. 11.

[3] Ver. 19. The vulgar Gr. adds *Philip*; but this word is left out in ſeveral Gr. copies as well as the Vulg.

[4] Ver. 22. *Oth.* only.

23. Then

23. Then Jeſus [5] began to be about thirty years of age, *Luke* 9.35.
being the ſon, as was ſuppoſed, of Joſeph, who was the 2 *Pet.* 1. 17.
[6] ſon of Heli,

24. Who was the ſon of Matthat, who was the ſon of Levi, who was the ſon of Melchi, who was the ſon of Janna, who was the ſon of Joſeph,

25. Who was the ſon of Mattathias, who was the ſon of Amos, who was the Son of Naum, who was the ſon of Heſſi, who was the ſon of Nagge,

26. Who was the ſon of Mahat, who was the ſon of Mattathias, who was the ſon of Semei, who was the ſon of Joſeph, who was the ſon of Judah,

27. Who was the ſon of Joanna, who was the ſon of Rheſa, who was the ſon of Zorobabel, who was the ſon of Salathiel, who was the ſon of Nere,

28. Who was the ſon of Melchi, who was the ſon of Addi, who was the ſon of Coſan, who was the ſon of Elmadam, who was the ſon of Her,

29. Who was the ſon of Jeſus, who was the ſon of Eliezer, who was the ſon of Jorim, who was the ſon of Matthat, who was the ſon of Levi,

30. Who was the ſon of Simeon, who was the ſon of Juda, who was the ſon of Joſeph, who was the ſon of Jona, who was the ſon of Eliakim,

31. Who was the ſon of Melca, who was the ſon of Menna, who was the ſon of Mattatha, who was the ſon of Nathan, who was the ſon of David,

[5] Ver. 23. It may likewiſe be tranſlated *was thirty years of age*, becauſe the word *incipiens*, which ſignifies *beginning*, is very often of no ſignification in the ſtile of the Evangeliſts, as the particle *as* is ſometimes affirmative in the Hebrew; ſo that according to this interpretation, Jeſus Chriſt was full thirty years of age when he began his miniſtry: nevertheleſs, the Greek particle ὡσεὶ, to which the Latin *quaſi* anſwers, being joined to a number, is generally diminutive, or at leaſt ſignifies *about*; and according to this laſt ſenſe Jeſus Chriſt ſhould be a little leſs or more than thirty years of age. It is certain, that among the Jews they did not enter upon the ſacred functions before that age.

[6] Some tranſlate it *ſon-in-law*, which is not contrary to the grammatical ſenſe; but the ſame expreſſion which we meet with afterwards ſeems to ſhew, that we ought in this place to tranſlate it *ſon*. The Hebrew word *ben*, which ſignifies ſon, may likewiſe be rendered ſon-in-law.

32. Who

32. Who was the ſon of Jeſſe, who was the ſon of Obed, who was the ſon of Booz, who was the ſon of Salmon, who was the ſon of Naaſſon,

33. Who was the ſon of Aminadab, who was the ſon of Aram, who was the ſon of Eſron, who was the ſon of Phares, who was the ſon of Juda,

34. Who was the ſon of Jacob, who was the ſon of Iſaac, who was the ſon of Abraham, who was the ſon of Thara, who was the ſon of Nachor,

35. Who was the ſon of Saruch, who was the ſon of Ragau, who was the ſon of Phalec, who was the ſon of Heber, who was the ſon of Sala,

36. Who was the ſon of [7] Cainan, who was the ſon of Arphaxad, who was the ſon of Sem, who was the ſon of Noe, who was the ſon of Lamech,

37. Who was the ſon of Methuſala, who was the ſon of Henoch, who was the ſon of Jared, who was the ſon of Malaleel, who was the ſon of Cainan.

38. Who was the ſon of Henos, who was the ſon of Seth, who was the ſon of Adam, who was created of God.

[7] Ver. 36. St. Luke has followed the Gr. verſion of the Sept. who have added the name of Cainan, which is neither in the Hebrew text of the Jews, nor in that of the Samaritans; but we meet with it in all the Gr. copies of St. Luke, excepting that of Cambr. which has been deſignedly corrected in a great number of places. It is a great piece of raſhneſs in Beza to have followed this MS. as the true original of St. Luke.

## CHAP. IV.

*Mat.* 4. 1. 1. *Mar.* 1. 12. NOW Jeſus filled with the Holy Ghoſt retired from the borders of Jordan, and was led by the [1] Spirit into the deſart, where he continued for forty days.

2. And he was tempted by the devil. During all which days he eat nothing; but when they were ended he was hungry.

[1] Ver. 1. *i. e.* the Holy Spirit, for it was by his impulſe that he retired into the deſart.

3. The

3. The devil ſaid unto him; If thou be the Son of God, command that theſe [2] ſtones be made bread.

4. Jeſus made anſwer unto him; It is written, that man does not live by bread only, but by every thing which comes from God. *Deut.* 8. 3.

5. And the devil took him upon an high mountain, from thence, ſhewing him in one moment all the kingdoms of the [3] world.

6. He ſaid unto him; I will give you all this power, and the glory of theſe kingdoms; for they have been given to me, and I give them to whom I will.

7. If therefore thou wilt worſhip me, all this ſhall be thine.

8. Jeſus made anſwer unto him; [4] It is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. *Deut.* 6. 13

9. He afterwards brought him to Jeruſalem, and having placed him upon the [5] top of the temple, he ſaid unto him; If thou be the [6] Son of God, caſt thyſelf down from hence:

10. For it is written, that he hath commanded his Angels to be careful to keep thee, *Pſ.* 90. 10.

11. And that they ſhall bear thee up in their hands, leſt thy foot ſhould daſh againſt any ſtone.

12. Jeſus made anſwer unto him; It is written, Thou ſhalt not tempt the Lord thy God. *Deut.* 6. 16.

13. The devil having ended the temptation, departed from him for a ſeaſon.

14. Jeſus returned, by the power of the [7] Spirit, into Galilee, and his name was ſpread throughout all the country. *Mat.* 4. 12. *Mar.* 1. 14.

[2] Ver. 3. *L.* this ſtone; but the Hebrews make uſe of this ſort of ſingular number to expreſs the plural; *i. e.* a heap of ſtones.

[3] Ver. 5. *Oth.* of the Roman empire.

[4] Ver. 4. The vulgar Gr. adds, *Get thee behind me, ſatan*, but theſe words are not in ſeveral antient Gr. MSS. nor in the Syr. verſion, nor in the Vulg.

[5] Ver. 9. *L.* the little wing of the temple. See St. Matth. ch. 4. v. 5.

[6] In the Gr. MS. of Alexandria it is, *Son of God*, without the article.

[7] Ver. 14. *i. e.* by the impulſe of the holy Spirit.

15. He

15. He taught in their ſynagogues, and was applauded by all the people.

*Mat.*13.54 *Mark* 6. 1. 16. Now he went to Nazareth, where he had been brought up, and he entered, as his cuſtom was, on the day of the ſabbath, into the ſynagogue, where he [8] ſtood up to read.

*John*4.43. 17. They put into his hands the book of the Prophet Eſaias, and having opened it, he found the place where it was written;

*If.* 61. 1. 18. The Spirit of the Lord is upon me; for which reaſon he hath [9] conſecrated me with his unction: he hath ſent me to preach the Goſpel to the poor, to [1] heal thoſe that are overwhelmed with grief;

19. To preach to captives their deliverance, and to the blind the recovery of ſight, to ſet at liberty thoſe that are oppreſſed, to publiſh the [2] acceptable year of the Lord, and the [3] day on which every man ſhall be rewarded according to his works.

20. He afterwards ſhut the book, and having delivered it to the [4] miniſter, he ſat down. All thoſe who were in the ſynagogue had their eyes fixed upon him.

21. And he ſaid unto them; It is this day, that theſe words which ye have juſt now heard, are fulfilled.

22. All the people gave teſtimony in his favour, and wondered at the grace with which he ſpoke his words, ſaying; Is not this the ſon of Joſeph?

23. He then ſaid unto them; Ye will ſurely ſay unto me this proverb; Phyſician, heal thyſelf; do alſo here in

[8] Ver. 16. The Jews ſtand up when they read the Law and the Prophets in their ſynagogues.

[9] Ver. 18. *L.* he hath appointed me; *i. e.* he hath ordained and ſent me: for what is meant here relates only to the unction of the miſſion of Jeſus Chriſt to preach the Goſpel.

[1] *i. e.* to comfort: the literal meaning is, to cure thoſe who are broken-hearted.

[2] Ver. 19. *i. e.* in which God will ſhew himſelf favourable, by doing good to mankind.

[3] *L.* the day of retribution; but theſe words which are in the text of Iſaiah, from whence they are taken, are not in any Gr. copy of St. Luke, excepting in thoſe of the Marquis de los Veles, the Gr. whereof was from our Vulg.

[4] Ver. 20. This miniſter of the ſynagogue, who kept the ſacred books and preſented them, is called *Chaſan* by the Jews.

thy

thy own country the great things which we have heard reported that thou haſt done in Capernaum.

24. But I aſſure you, adds he, no Prophet is welcome in his own country.

25. I ſay unto you, yea, I ſay it unto you; There were many widows in Iſrael, in the time of Elias, when the heaven was ſhut up for three years and a half, and there was a great famine throughout all the country. 3 *Kings* 17. 9.

26. Nevertheleſs Elias was not ſent to any of them, but to a woman, a widow of Sarepta, in the country of Sidon.

27. And there were likewiſe many lepers in Iſrael, in the time of the Prophet Eliſeus, and there was not one of them healed, but only Naaman who was a Syrian. 4 *Kings* 5. 14.

28. All thoſe in the ſynagogue who heard him ſpeak in this manner were greatly enraged.

29. And riſing up, they drove him out of the city, and carried him to the top of the mountain upon which their city was built, to caſt him headlong.

30. But he paſſed through the midſt of them, and went his way.

31. He came to Capernaum, a city of Galilee, and he taught the people there on the ſabbath days. *Mat.* 4. 13. *Mar.* 1. 21.

32. They were greatly [s] aſtoniſhed at his doctrine, becauſe he ſpoke with authority. *Mat.* 7. 28. *Mark* 1. 23.

33. There was a man in the ſynagogue poſſeſſed with an unclean devil, who cried out;

34. Let us alone, what have we to do with thee, Jeſus of Nazareth? Art thou come to deſtroy us? I know that thou art the Holy One of God.

35. But Jeſus rebuking him with menaces, ſaid unto him; Hold thy peace, and come out of this man. The devil having caſt him in the midſt of the place, came out of his body without doing him any harm.

[s] Ver. 32. At his manner of teaching; his diſcourſes being accompanied with miracles.

36. They were all amazed at it, and asked one another; What is the meaning of this? He commandeth the unclean ſpirits with authority and power, and they come out.

37. There was no place in all the country where he was not ſpoken of.

*Mat.*8.14. *Mark*1.30. 38. Jeſus going out of the ſynagogue, entered into Simon's houſe, whoſe mother-in-law had a violent fever; and they deſired him to cure her.

39. Sitting down by her, he rebuked the fever, which left her. She immediately aroſe and ſerved them.

40. When the ſun was ſet, all they who had ſuch as were ſick of any diſeaſe whatſoever, brought them to him, and he cured them, by laying his hands upon each of them.

*Mark*1.34. 41. The devils came out of many bodies, crying and ſaying; Thou art the [6] Son of God: but he rebuked them, and would not ſuffer them to ſpeak, becauſe they knew that he was the Chriſt.

42. On the morrow, when it was day, he departed and went into a deſart place, and the people who ſought him came unto him, and detained him, for fear he ſhould depart from them.

43. He ſaid unto them; I muſt alſo preach the kingdom of God to other cities, for therefore am I ſent.

44. And he preached in the ſynagogues of Galilee.

[6] Ver. 41. The Gr. adds, *the Chriſt*, but this word is not in the Camb. MS.

## CHAP. V.

1. AS he was by the lake of Gennaſareth, he found himſelf preſſed by the people, who came in crouds unto him to hear the word of God.

*Mat.*4.18. *Mark*1.16. 2. Seeing two boats which were near the ſhore of the lake, and the fiſhermen belonging to them being come down to waſh their nets;

3. He

3. He went into one of them, which was Simon's, and desired him to put out to some distance from the land, and he taught the people from out of the boat where [1] he was seated.

4. When he had made an end of speaking, he said unto Simon; Carry us out to sea, and cast your nets for fish.

5. Simon replied unto him; Master, we have laboured all the [2] night without taking any thing; but at thy word I will cast the nets.

6. Which when they had done, they took so great a number of fish that their nets broke with them.

7. They made a sign to their companions that were in the other boat, to come and help them; and when they came, the two boats were so filled that they [3] almost sunk.

8. When Simon Peter saw this, he cast himself at Jesus's feet, and said unto him; Depart from me, Lord, because I am a sinner.

9. For both he and they that were with him had been greatly astonished at the fish which they had just taken;

10. As well as James and John the sons of Zebedee, who were partners with Simon; but Jesus said unto Simon; Fear not; thou shalt henceforth [4] fish for men.

11. And when they had brought their boat to land, they forsook all and followed him.

12. As Jesus was in one of the cities of the country, a man all covered with leprosy, seeing him, came and cast himself at his feet, and besought him, saying; Lord, if thou wilt, thou canst [5] heal me. a *Mat.* 8. 2. *Mar.* 1. 40.

[1] Ver. 3. It was customary among the Jews to sit down when they taught.

[2] Ver. 5. They generally fished in the night-time, and even the darkest nights were thought the best.

[3] Ver. 7. The word *almost* is not in the vulgar Gr. nor in several Latin copies; but we find it in the MS. of Camb. and in one of those of Stephens, and the Syr. has likewise added it as well as our Vulg.

[4] Ver. 10. The Gr. word signifies, according to the grammatical sense, *you shall take living or alive*, as it is in the Syr. but the Arabian interpreter, who has translated from the Syr. has plainly translated, *You shall fish for*, which appears to me to be the true sense; because the subject is here in relation to fishery; and St. Luke makes use of this expression, because the greatest part of the fish were taken alive.

[5] Ver. 12. *L.* purify me; make me clean. See St. Matth. ch. 2. v. 2.

13. And Jeſus ſtretching forth his hand, touched him, ſaying; I will, be thou healed: at that very inſtant the leproſy departed from him.

14. And Jeſus commanded him not to ſpeak of it to any one whatſoever. But go, ſays he, unto him, ſhew thyſelf unto the Prieſt, and offer for thy cure what Moſes hath required, that it may ſerve as a teſtimony unto them.

15. Now they ſpoke more or leſs of him in all places, ſo that a great multitude of people came to hear him, and to be cured of their diſeaſes.

16. But he withdrew into the deſart, where he prayed.

17. One day as he was ſeated for to teach, there were Phariſees and Doctors of the law ſitting likewiſe in the ſame place, who were come from all the towns of Galilee and Judea, and from the city of Jeruſalem, and the power of the Lord appeared in the cure of the ſick.

*Mat.* 9. 2. *Mark* 2. 3. 18. There came men who brought in a bed a man ſick of a palſy, and they ſought means to bring him in and lay him before him;

19. But not being able to find a way to bring him in, by reaſon of the multitude, they went upon the houſe-top, and let him down with his bed [6] through the tiling, and placed him in the midſt before Jeſus.

20. Who ſeeing their faith, ſaid; Man, thy ſins are forgiven thee.

21. Upon which the Scribes and the Phariſees conſidering, began to ſay; Who is this that thus uttereth blaſphemies? Who can forgive ſins but God alone?

22. But Jeſus, who knew their thoughts, ſaid unto them; What thoughts have ye in yourſelves?

23. Which is eaſier to [7] ſay; Thy ſins are forgiven thee; or to ſay; Ariſe, and walk?

24. Now to the end that you may know that the Son of man hath power on earth to remit ſins; Riſe (ſaid he

[6] Ver. 19. *i. e.* having taken away ſome tiles to make an opening.
[7] Ver. 23. See St. Matth. ch. 9. v. 5.

to

to the paralytic) I command thee, carry away thy bed, and go home.

25. This man ſtraightway riſing in their preſence, carried away the bed whereon he lay, and went away to his houſe, praiſing the power of God.

26. They were all ſeized with aſtoniſhment, and they praiſed the power of God; and being filled with fear, they ſaid; We have ſeen wonderful things to day.

27. After this, Jeſus went away, and ſeeing a Publican, *Mat.* 9. 9.
named [8] Levi, who ſat at the office of impoſts, he ſaid to *Mark* 2. 14.
him; Follow me.

28. Levi ariſing, forſook all, and followed him.

29. He made him a great feaſt in his houſe, and there was a great number of Publicans, and other people, who placed themſelves at table with them.

30. Whereat the Phariſees and Scribes murmured, and *Mark* 2. 16.
ſaid to his diſciples; Why is it that ye eat and drink with Publicans and Sinners?

31. Jeſus replied to them; they who are in health want no phyſician; but they who are ſick.

32. I am not come to call juſt men, but ſinners to repentance.

33. They ſaid to him; Why do the diſciples of John, and thoſe of the Phariſees, faſt often, and pray, and thine eat and drink [9]?

34. He anſwered them; Can ye make thoſe faſt who accompany the bridegroom, while the bridegroom is with them?

35. But there ſhall come a time when the bridegroom ſhall be taken from them, and it ſhall be at that time that they ſhall faſt.

36. He alſo propounded to them this compariſon; A piece taken out of a new garment is not put upon an old

[8] Ver. 27. This was St. Matthew; however, ſome make a diſtinction between Levi and Matthew.

[9] Ver. 33. *viz.* on our faſt-days.

one;

one; otherwiſe the new one is rent, and the piece which was taken from it, doth not ſuit with the old garment.

37. Neither is new wine put into old [1] skins; otherwiſe the new wine will burſt the old skins, and it will be ſpilled, and the skins will be of no farther uſe:

38. But new wine muſt be put into new skins, whereby both are preſerved.

39. And there is none, who drinking old wine ſtraightway deſireth new; for he ſaith that the old is better.

[1] Ver. 37. See St. Matth. ch. 9. v. 17.

## CHAP. VI.

*Mat.* 12.1. *Mar.* 2.23. 1. ONE ſabbath day, *which was called* the [1] ſecond firſt, as Jeſus paſſed along the corn, his diſciples plucked ſome ears, and eat of them, rubbing them in their hands.

2. But ſome of the Phariſees ſaid to them; Why do ye what is not lawful [2] on the ſabbath days?

3. Jeſus anſwered them; Have ye not read what David did, when he, and they who accompanied him, were hungry?

*Ex.* 29.32. *Lev.* 24.9. 4. How he entered into the houſe of God, where he took of the loaves which had been before the *Lord*, eat thereof, and gave of them to thoſe who were with him, although it is lawful for the Prieſts only to eat them.

[1] Ver. 1. There are at leaſt eight ſeveral explications of this word; and all of them only conjectural. That of Scaliger is generally followed, who ſuppoſeth that this ſabbath was the firſt after the ſecond day of unleavened bread, *i. e.* the firſt of the ſeven ſabbaths between the Paſſover and Pentecoſt. Le Fevre d' Eſtaples, in his French verſion of the Goſpels, has tranſlated *on the ſabbath, being the firſt of the ſecond*: but it is better to retain the word, tho' it is difficult to be underſtood, which is both in the Gr. and Latin: for it is compounded in ſuch a manner, that *ſecond* is rather an adverb than a genitive caſe: ſo that this ſabbath is ſo called, becauſe it was the firſt for the ſecond time.

[2] Ver. 2. *To do* is added in the Gr.

5. He

5. He ſaid alſo to them; [3] The Son of man is maſter even of the ſabbath.

6. Another ſabbath-day he entered into the ſynagogue to teach there, and a man was there whoſe right hand was withered. *Mat.* 12. 10 *Mark* 3. 1.

7. The Scribes and the Phariſees took notice whether he would perform any cure on the ſabbath-day, that they might have whereof to accuſe him.

8. But knowing their thoughts, he ſaid to the man, whoſe hand was withered; Ariſe, and ſtand forth in the midſt. He aroſe and ſtood forth.

9. But Jeſus ſaid to them; I ask you, Whether it be lawful to do good or evil on the ſabbath-day; to ſave a man or leave him to periſh?

10. And looking upon all thoſe who were round about him, he ſaid to the man; Stretch forth thy hand. He ſtretched it forth, and his hand was reſtored to its former condition.

11. Which put them into ſuch a rage, that they diſcourſed together of what they might do to Jeſus.

12. At that time Jeſus went upon a mountain to pray, and he ſpent the night there in prayer to God.

13. As ſoon as it was day, he called his diſciples, and choſe twelve of them, to whom he gave likewiſe the name of Apoſtles; *Viz.* *Mat.* 10. 1. *Mark* 3. 13.

14. Simon whom he likewiſe called Peter, and Andrew his brother; James and John, Philip and Bartholomew,

15. Matthew and Thomas, James Son of Alpheus, and Simon, called the Zealous;

16. Jude the brother of James, and Judas Iſcariot; he who was the traitor.

[3] Ver. 5. *Oth.* man. For it hath been already obſerved, that this expreſſion not only ſignifies Jeſus Chriſt, who is often called by this name; but mankind in general. The meaning in this caſe would be that the ſabbath and other ceremonies were made for man, and not man for ceremonies. Many by *the Son of man* do in this place underſtand Jeſus Chriſt.

17. Afterwards

17. Afterwards coming down with them, he ſtopped in a plain with the company of his diſciples, and a great multitude of people of all Judea, of Jeruſalem, and the maritime country of Tyre and Sidon;

18. Who were come to hear him, and to be healed of their diſtempers. Thoſe who were tormented with unclean ſpirits were alſo healed?

19. So that each one ſought to touch him, [4] becauſe a virtue went out of him, which healed them all.

*Mat. 5. 3.* 20. Jeſus lifting up his eyes towards his diſciples, ſaid to them; Ye are bleſſed, ye who are [5] poor; becauſe the kingdom of God belongeth to you.

*Mat. 5. 6.* 21. Ye are bleſſed, ye who hunger now; for ye ſhall be filled. Ye are happy, ye who weep now, becauſe ye ſhall laugh.

22. Ye ſhall be bleſſed when men ſhall hate ye, when they ſhall drive ye [6] away, when they ſhall reproach ye, and when they [7] ſhall caſt out your names as evil, becauſe of the Son of man.

23. Rejoice then and make your joy manifeſt; for your reward is to be great in heaven; becauſe it is in this manner that their fathers treated the Prophets.

24. But woe to you rich; for [8] ye have your comfort.

25. Woe to you who are filled, for ye ſhall hunger: Woe to you who laugh now, for ye ſhall lament and weep.

26. Woe to you, when men ſhall ſpeak well of you; for their fathers did the ſame to the falſe Prophets.

*Mat. 5. 44.* 27. But I ſay to you, to you who hear me; Love your enemies; do good to thoſe who hate you;

[4] Ver. 19. This expreſſion ſheweth that this virtue was natural to him, and diſtinguiſhed him from the Prophets to whom he was ſuperior by his Divinity.

[5] Ver. 20. The Gr. word here ſignifieth real poverty; however, the word may be taken, and agreeably enough to the ſtile of St. Luke, as well here as in St. Matthew, metaphorically, and ſignifies humility and poverty of ſpirit.

[6] Ver. 22. *viz.* from their ſynagogues, *i. e.* ſhall excommunicate you, as people unworthy to have any correſpondence or intercourſe with them.

[7] *i. e.* ſhall calumniate you.

[8] Ver. 24. *i. e.* you receive your comforts in this world, and therefore ought not to expect any in the next.

28. Bleſs

28. Bleſs thoſe who curſe you, and pray for thoſe who [9] calumniate you. *Mat.5.39.*

29. If any one ſmiteth thee on one cheek, offer him again the other; and if [1] thy cloak be taken away, hinder not thy [2] tunic from being taken away alſo. *1 Cor. 6.7.*

30. Give to every man who asketh of thee, and if any man [3] taketh away from thee what is thine, ask it not again.

31. Act in the ſame manner towards others, as ye would have them act towards you. *Tob. 4. 16. Mat. 7. 12.*

32. If ye love thoſe who love you, what reward ſhall ye have? for ſinners alſo love thoſe who love them. *Mat. 5. 46.*

33. And if ye do good to thoſe who do good to you, what reward ſhall ye have, ſince ſinners alſo do the ſame thing?

34. If ye lend to thoſe from whom ye hope the ſame favour, what reward ſhall ye have for it? for ſinners likewiſe lend to ſinners, that they may receive [4] the like.

35. But love your enemies, do *them* good, and lend [5] without hoping for any thing from it; then ye ſhall have a great reward, and ye ſhall be the children of the moſt high, becauſe he doth good to the unthankful, and to the wicked.

36. Be ye therefore merciful, as your heavenly father is merciful.

[9] Ver. 28. Thus do the gloſſaries interpret the word in the Gr. *i. e.* who inſult and oppreſs you.

[1] Ver. 29. *L.* veſtment: but the word in the Gr. ſignifies the upper garment.

[2] *i. e.* the under garment.

[3] Ver. 30. *i. e.* taketh it away to make uſe of it, ask it not again if he wanteth it more than thou doſt.

[4] Ver. 34. *viz.* if they come to want. The heathen aſſiſted ſuch of their friends as had come to want, rather out of regard to their own intereſt, than out of a ſpirit of charity.

[5] Ver. 35. The Gr. word, according to the grammatical ſenſe, may be rendered *deſperantes*, ſo that it ſhould be tranſlated *without loſing hope*; and the Syr. verſion confirmeth this interpretation; but the context confirmeth the interpretation of the Vulg. which is likewiſe followed by the moſt antient interpreters, and even by the Arabian publiſhed by Erpenius. The meaning is, they ought not to do as the pagans, who lend in hopes of a return: but we muſt lend even to our enemies, without hopes of receiving any thing again.

*Mat.* 7. 1. 37. Judge not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned; forgive, and ye ſhall be forgiven.

*Mat.* 7. 2. *Mar.* 4. 24. 38. Give, and it ſhall be given unto you; good meaſure ſhall be poured [6] into your lap, which ſhall be preſſed, ſhaken, and heaped up; for ye ſhall be meaſured with the ſame meaſure which ye ſhall have made uſe of.

39. He likewiſe propounded to them this compariſon; Can the blind lead the blind? ſhall they not both fall into a ditch?

*Mat.* 10. 24. *Joh.* 13. 16. *Mat.* 7. 3. 40. A diſciple is not above his maſter; but every diſciple [7] who is like his maſter is perfect.

41. Why ſeeſt thou the ſtraw which is in thy brother's eye, and perceiveſt not the beam which is in thine eye?

42. Or how canſt thou ſay to thy brother; Brother, let me pull the ſtraw out of thine eye, thyſelf ſeeing not the beam which is in thine? Hypocrite, firſt pull the beam out of thine eye, and after that thou ſhalt ſee [8] how thou ſhalt pull the ſtraw out of thy brother's eye.

*Mat.* 7. 18. *and* 12. 33. 43. For a tree which bringeth forth bad fruit is not good, and a tree which bringeth forth good fruit is not bad.

44. Each tree is known by its fruit; for figs are not gathered from thorns, nor are grapes taken from a buſh.

45. The good man draweth [9] good words [1] out of the good fund of his heart, and the evil man draweth evil words out of the evil fund; [2] for words proceed out of the abundance of the heart.

*Mat.* 7. 21. *Rom.* 2. 13. *Jam.* 1. 22. 46. But why, calling to me, do ye ſay to me; Lord, Lord, and do not what I ſay?

[6] Ver. 38. *i. e.* abundantly. The compariſon is taken from the veſts of the antients, which are large.

[7] Ver. 40. The Vulg. hath added *ſi ſit* to make the ſenſe the clearer. It may alſo be tranſlated according to the Gr. in which this word is not inſerted, *every perfect diſciple is like his maſter*; *i. e.* a good diſciple ought to forget nothing to arrive at the wiſdom of his maſter.

[8] Ver. 42. *Oth.* to pull.

[9] Ver. 45. *L.* the good: but the queſtion here is concerning words.

[1] *L.* treaſure.

[2] *Of his heart* is added in the Greek. This word nevertheleſs is not in the Camb. MS.

47. I will

47. I will now tell you whom he reſembleth that cometh to me, and who, hearing what I ſay, doeth it.

48. He reſembleth a man who building an houſe digged deep, and laid the foundation on a rock. An inundation happened, and the river beat againſt that houſe, without being able to move it, becauſe it had its foundations on a rock.

49. But he who heareth what I ſay, and doeth it not, reſembleth a man who built an houſe upon the earth without laying a foundation; the river beating againſt it, it fell immediately, and the ruin thereof was great.

## CHAP. VII.

1. WHEN he had ended his inſtructions to the people, he entered into Capernaum. *Mat.* 8. 5.

2. A centurion had a ſervant who was ſick and at the point of death, whom he greatly loved.

3. Having heard [1] of Jeſus, he ſent to him ſome of the elders of the Jews, to beg him to come and heal his ſervant.

4. The elders being come to Jeſus, earneſtly beſought him, and ſaid unto him; He deſerveth that thou ſhouldeſt grant him this favour.

5. For he loveth our nation, and it is he who hath cauſed the [2] ſynagogue to be built for us.

6. Jeſus went away with them, and as he was now not far from the houſe, the centurion ſent ſome of his friends to ſay to him; Lord, trouble not thyſelf, for I am not worthy that thou ſhouldſt come to my houſe. *Mat.* 8. 8.

[1] Ver. 3. *i. e.* that Jeſus was come to Capernaum.
[2] Ver. 5. *i. e.* our ſynagogue of Capernaum.

7. Therefore I did not think myſelf worthy to come to thee; but command [3] with one ſingle word, and my ſervant ſhall be healed.

8. For I [4] who act under another, have ſoldiers under me, and I ſay to one; Go, and he goeth; and to another; Come, and he cometh; and to my ſervant; Do this, and he doeth it.

9. Jeſus hearing theſe words [5] was in admiration, and turning, he ſaid to the people who followed him; Verily I ſay unto you, that I have not yet found ſo much faith, no, not in Iſrael.

10. They who had been ſent being returned to the houſe, found that the ſervant who had been ſick was healed.

11. Jeſus afterwards went to a city called Nain, followed [6] by his diſciples, and a great multitude of people.

12. When he came near the gate of the city, it happened that a dead man was carrying to the grave, the only ſon of a woman who was a widow, and there were with her many perſons of the city.

13. When the Lord ſaw her, he had compaſſion on her, and ſaid to her; Weep not.

14. He afterwards drew near the bier, and touched it, and they who carried it ſtanding ſtill, he ſaid; Young man ariſe, I command thee.

15. Immediately the dead man ſitting up began to ſpeak, and Jeſus delivered him to his mother.

*Luk.*24.19 16. All were ſeized [7] with fear, and praiſing the power *Joh.* 4.19. of God, they ſaid; A great prophet appeareth among us, and God hath viſited his people.

[3] Ver. 7. *Oth.* ſay only one word. See St. Matth. ch. 8. v. 8.

[4] Ver. 8. *i. e.* who am but an inferior officer.

[5] Ver. 9. Gr. admired him; but the pronoun αυτὸν is not in the Cambr. MS.

[6] Ver. 11. *By many* is inſerted in the vulgar Greek: but theſe words do not appear in ſome antient Gr. MSS. nor in the Syr. verſion.

[7] Ver. 16. The word *fear* is here to be taken for the awful reverence we bear toward God, and which the ſcripture calls the *fear of God.*

17. The

17. The miracle which he had juſt wrought was known throughout Judea, and the country round about.

18. The diſciples of John having related all theſe things to him, *Mat.* 11. 2.

19. He called two of them, whom he ſent to Jeſus, to ask him; Art thou he [8] who is to come, or ſhall we expect another?

20. Being then come to Jeſus, they ſaid to him; John Baptiſt hath ſent us to you to ſay to you; Is it thou who art to come, or ſhall we expect another?

21. In that very hour he healed many perſons of their diſtempers and maladies, and he delivered them from evil ſpirits, and reſtored ſight to many who were blind;

22. Then he anſwered to thoſe who were ſent; Go and relate to John what ye have heard and ſeen; that the blind ſee, that the lame walk, that the lepers are healed, that the deaf hear, that the dead riſe again, and that the Goſpel is preached to the poor. *Iſa.* 35. 5.

23. And bleſſed is he [9] who ſhall not be offended upon my account.

24. When they who were ſent by John were departed, Jeſus ſaid to the people, ſpeaking of John; What went ye out into the deſart to ſee? a reed ſhaken with the wind?

25. But what went ye to ſee? a man in ſoft cloathing? It is in the palaces of kings that they are, who are magnificently habited, and who live delicately.

26. But what went ye to ſee? a prophet? yea, I ſay unto ye, even more than a prophet.

27. It is of him that it is written; I will ſend mine angel before thee, who ſhall prepare thy way. *Mal.* 3. 1. *Mat.* 11. 10

28. For I declare unto you, that among all thoſe who are born of women, there is not a greater prophet than John Baptiſt; but the leaſt in the kingdom of heaven, is greater than he. *Mark* 1. 2.

[8] Ver. 19. *i. e.* who was to come.

[9] Ver. 23. *i. e.* to whom I ſhall not be an occaſion of falling.

29. [1] All

29. [1] All the people and the publicans who had been baptized with the baptism of John, having heard *this*, [2] have praised God.

30. But the Pharisees and the doctors of the law have [3] despised in themselves what God had resolved, not having been baptized by John.

*Mat.*11.16 31. The Lord added; Whereto shall I compare the men of this time, and to what are they like?

32. They are like to children sitting in a publick place, and who said one to another; We have played to you upon the flute, and ye have not [4] danced: we have lamented, and ye have not wept.

*Mat.* 3. 4. *Mar.* 1. 6. 33. For John Baptist came: he eat no bread, and he drank no wine; and ye say; He is possessed with a devil.

34. The Son of man came, who eateth and drinketh, and ye say; He is a man who loveth good cheer, he is a drinker, *he is* a friend of publicans and sinners.

35. Thus [5] wisdom hath been justified by all her children.

36. A Pharisee besought Jesus to eat at his house, and being come thither, he placed himself at table.

*Mat.*26.7. *Mar.*14.3. *Joh.* 11. 2. *and* 12. 3. 37. Then a woman of the city, who was a sinner, knowing that he eat at the house of the Pharisee, brought an alabaster vessel full of an odoriferous liquor.

38. And [6] keeping behind Jesus at his feet, [7] she washed them with her tears, wiped them with her hair, kissed them, and perfumed them with that liquor.

[1] Ver. 29. These words, as far as the 31st verse, seem also to refer to Jesus Christ.

[2] *L.* have justified; *i. e.* have approved the counsel of God as just; *oth.* justified, &c.

[3] Ver. 30. Thus is *in semetipsos* to be translated, agreeably to the Gr. as if it had been *in semetipsis*, and not *against themselves*; for nothing is more frequent in the Evangelists, and in the LXX. then the preposition εις instead of εν. Some commentators nevertheless affirm, that these words are transposed, and that the passage ought to be translated, *what God had resolved concerning them.*

[4] Ver. 32. *viz.* to the sound of the flute.

[5] Ver. 35. *i. e.* the wise counsel of God. See St. Matth. ch. 11. v. 19.

[6] Ver. 38. It was the custom among the antients, for the servants to stand behind their masters at their feet, while they lay round the table upon their beds; so that Mary Magdalene stood in the place appointed for the servants.

[7] *Weeping* is added in the Gr.

39. Which

39. Which the Phariſee who had invited him ſeeing, he ſaid within himſelf; If this man were a prophet, he would without doubt know, who this woman is who toucheth him, and that it is a ſinner.

40. But Jeſus ſaid to him; Simon, I have ſomething to ſay to thee. He replied; Maſter, ſay on.

41. A creditor had two debtors, one whereof owed him five hundred [8] pence, and the other fifty.

42. And as they had not wherewith to pay, he remitted to both what they owed. Which of the two in your opinion will love him moſt?

43. I reckon, replied Simon, he to whom he hath remitted moſt: and Jeſus ſaid to him; You have judged well of it.

44. Then turning towards the woman, he ſaid to Simon; Seeſt thou this woman? I came to your houſe, and you have not ſo much as given me water to waſh my feet; but ſhe hath watered them with her tears, and dried them with her hair.

45. Thou haſt given me no kiſs; but ſhe, ſince ſhe came in, hath not ceaſed to kiſs my feet.

46. Thou haſt not perfumed my head; ſhe, on the contrary, hath ſhed her perfumes on my feet.

47. Wherefore I ſay unto you, that many ſins are forgiven her, [9] becauſe ſhe hath loved much; but he to whom leſs is forgiven, loveth leſs.

48. He afterwards ſaid to this woman; Thy ſins are forgiven thee. *Mat. 9. 2*

49. They who were at table with him, ſaid within themſelves; Who is this, who even forgiveth ſins?

[8] Ver. 41. *i.e.* pieces about ſeven pennies, which was the value of a Roman penny.

[9] Ver. 47. The whole context ſheweth, that this particle *becauſe* is not properly cauſal. The meaning is, that the great love which ſhe had towards Jeſus Chriſt, was a ſign that many ſins had been forgiven her, and this appears by the following words with the adverſative particle, *but he, &c.*

50. He

50. He ſaid again to the woman; Thy faith hath ſaved thee; go [t] in peace.

[t] Ver. 50. *i. e.* with all manner of proſperity; for this is the Jewiſh manner of ſalutation, either in accoſting or taking leave of any one.

## CHAP. VIII.

1. HE afterwards went through the cities and villages preaching and declaring the kingdom of God, and the twelve were with him;

*Mar.*16.9. 2. And ſome women who had been delivered from evil ſpirits and diſtempers; Mary called Magdalene, out of whom were gone ſeven devils;

3. Joanna wife of Chuſa, Herod's ſteward, Suſanna, and many other women, who [u] aſſiſted him with their goods.

*Mat.*13.3. *Mar.* 4.2. 4. As a great number of people aſſembled, and came out of the cities and ran to him, he ſaid this parable to them.

5. The ſower went out to ſow his grain, and as he ſowed, a part fell on the way ſide, and it was trodden under foot, and eaten by the birds.

6. Another part fell in ſtony places, and it was no ſooner ſprung up, but it withered for want of moiſture.

7. Another part fell among thorns, and it was choaked by theſe thorns which grew up at the ſame time.

8. Another part fell into good ground, and ſpringing up brought forth an hundred for one. Saying theſe words he cried; He that hath ears to hear, let him hear.

9. Now his diſciples asked what this parable meant.

[u] Ver. 3. It was a received cuſtom among the Jews, for the women, eſpecially the widows, to aſſiſt the doctors with their ſubſtance, and even to follow them in their journies, to ſupply them with neceſſaries.

10. And

10. And he anſwered them; It hath been given to you to know the [2] myſteries of the kingdom of God; but as to others, I make uſe of parables, that [3] ſeeing, they may not ſee; and that hearing, they may not perceive. *Iſa. 6. 9. Mat. 13. 14 Mar. 4. 12 Joh. 12. 40 Acts 28. 26 Rom. 11. 8.*

11. This is what the parable ſignifies; The ſeed is the word of God:

12. They who are on the way-ſide, are they who hear it; the devil cometh afterwards, who taketh the word out of their hearts, leſt believing they ſhould be ſaved:

13. They who are in ſtony places, are they who having heard the word receive it with joy; but having no root, they believe for a time, and they fall off when temptation comes.

14. What falls among thorns, are they who have heard the word; but [4] going away, they are choaked by the cares, by the riches, and by the pleaſures of life, and [5] they bring forth no fruit.

15. What falls into good ground, are thoſe who hearing the word with a heart [6] truly good, retain it, and who having patience bring forth fruit.

16. He who lighteth a lamp, covereth it not with a veſſel, or putteth it under a bed; but he putteth it upon a candleſtick, that they who enter may ſee the light. *Mat. 5. 15. Mar. 4. 21. Mat. 10. 26 Mar. 4. 22.*

17. For there is nothing concealed which is not diſcovered, nor any thing ſecret which is not known, and becometh not publick. *Mat. 13. 12 and 25. 29. and 12. 46. Mar. 3. 31.*

18. Take heed therefore [7] how ye hearken; for to him who hath is given; and as for him who hath nothing, from

[2] Ver. 10. Gr. the myſteries, *i. e.* the moſt ſecret things.

[3] See St. Matth. ch. 13. v. 13. and St. Mark, ch. 4. v. 12.

[4] Ver. 14. This word *going away* is not in the Syr. verſion; and indeed it has no ſignification, according to the Hebrew ſtile, in many places of the New Teſtament.

[5] The Gr. word ſignifieth *to become ripe*; *i. e.* theſe people have in truth profited by the word of God, but they have not perſevered.

[6] Ver. 15. The Gr. rendered literally is *fair and good*; *i. e.* which has not only a ſeeming and exterior, but an intrinſic goodneſs. Vulg. *good and beſt.*

[7] Ver. 18. *i. e.* that ye may improve by the good inſtructions which are given you.

him ſhall be taken away [8] even that which he ſuppoſeth he hath.

19 His mother and his brethren came to find him, but they could not come near him becauſe of the people.

20. It was told him; Thy mother and thy brethren are without, who deſire to [9] ſee thee.

21. And he anſwered them; My mother and my brethren, are thoſe who hearken to the word of God, and put it in practice.

*Mat.*8.23. *Mar.*4.36. 22. Going one day aboard a ſhip with his diſciples, he ſaid to them; Let us go to the other ſide of the lake; and they put to ſea.

23. As they were paſſing over, he fell aſleep, and ſo great a wind aroſe upon the lake [1] that their ſhip was filled with water, ſo that they were in danger.

24. They drew near him, and waking him, they ſaid to him; Maſter, we are going to periſh. Jeſus [2] being waked, rebuked the wind which cauſed the tempeſt, and it immediately ceaſed, and there was a calm.

25. Then he ſaid to them; Where is your faith? and they being in fear, and in admiration, ſaid to one another; What man is this who commandeth the winds and the ſea, and they obey him?

26. And they afterwards ſailed towards the country of the [3] Geraſenes, which is over againſt Galilee.

27. Jeſus being come on ſhore, a man met him [4] who had been a long time poſſeſſed [5] with a devil, and who wore no cloaths, and had no habitation but the ſepulchres.

[8] Gr. which he ſeemeth to have; *i. e. which he hath*, as in the Gr. of St. Matth. ch. 25. v. 29. and this is the meaning of the Gr. expreſſion here, the ver ἔχειν, having frequently that ſignification.

[9] Ver. 20. *i. e. ſpeak*, as in the Gr. of St. Matth. ch. 12. v. 47.

[1] Ver. 23. *i. e.* the tempeſt was ſo great, that the waves entered into the ſhip.

[2] Ver. 24. *Oth.* ariſing.

[3] Ver. 26. Gr. Gadarenes; nevertheleſs, in the Camb. Gr. MS. we find *Geraſenes*, as in the Vulg. See St. Matth. ch. 8. v. 28.

[4] Ver. 27. The Gr. adds *of the city*; *i. e.* a native, but not an inhabitant.

[5] In the Gr. we find *devils* in the plural.

28. As

28. As ſoon as he ſaw Jeſus, he threw himſelf at his feet, and cried; What have I to do with thee, Jeſus, Son of the moſt high God? I beſeech thee not to torment me.

29. For Jeſus commanded the unclean ſpirit to go out of this man, he having a long time poſſeſſed him; and altho' he was kept chained and fettered, he broke his bonds, and the devil carried him away into the deſart.

30. Jeſus asked him; What is thy name? And he anſwered; Legion; becauſe many devils had entered into this man.

31. And they beſought him not to command them to go into [6] the abyſs.

32. Now there was in that place a great herd of ſwine which were feeding upon the mountain; they beſought him to ſuffer them to enter into thoſe ſwine, and he ſuffered them.

33. The devils then went out of the body of the man, and entered into the ſwine; and the herd running furiouſly threw themſelves from the top of the mountain into the lake, where they were drowned.

34. They who kept them ſeeing this, fled, and carried the news thereof into the city and the villages;

35. Whence the people came out to ſee what had happened, and coming to Jeſus, they found the man out of whom the devils had gone, ſitting at his feet, cloathed, and in his right mind, which cauſed them to fear.

36. And they who had ſeen the thing, related to them how he had been delivered from the [7] legion.

[6] Ver. 31. The word *abyſs* in many places of the Old Teſtament, ſignifies that great collection of waters called *the ſea*, and according to this ſenſe the devils would have deſired to be caſt headlong into the ſea, as the ſwine were afterwards; but it is more probable that it is here taken for *hell*, or the ſubterraneous places where the devils are as it were impriſoned. Hell is called the *abyſs* in the Apocalypſe.

[7] Ver. 36. This word *legion* is not in the Greek, unleſs it be in the Cambr. MS. and in thoſe of the Marquis de los Velez: but it is certain that the latter were compoſed from our Vulg.

37. Then all of the country of the Geraſenes beſought him to depart from among them, becauſe they were filled with fear. He went therefore aboard the ſhip, and returned.

38. The man out of whom the devils had gone, beſought him to admit him among his followers; but Jeſus ſent [a] him away, and ſaid to him;

39. Return to thy houſe, and relate how great favour the Lord hath ſhewed thee. And he went throughout the [b] city, publiſhing what Jeſus had done for him.

40. Now Jeſus at his return was gladly received by the people; for they all waited for him:

*Mat.* 9. 18. *Mar.* 5. 22. 41. And a man called Jairus, who was chief [1] of the ſynagogue, came to him, and throwing himſelf at his feet, beſought him to come to his houſe.

42. Becauſe he had an only daughter about twelve years of age, who was dying. As Jeſus was going thither, he was very much preſſed by the croud.

43. And a woman who had an iſſue of blood twelve years, and who had ſpent all her ſubſtance upon phyſicians, and none having been able to heal her,

44. Came behind him, and touched the [2] hem of his garment; immediately her iſſue of blood was ſtopped.

45. And Jeſus ſaid; Who is it that hath touched me? Each denying that it was he: Peter, and thoſe who accompanied him, ſaid to him; Maſter, the croud throngeth, and oppreſſeth thee, and thou ſayeſt; Who toucheth me?

46. Jeſus replied; Some one hath touched me; for I have perceived that a virtue is gone out of me.

47. Then the woman ſeeing that ſhe could not hide herſelf, came trembling and threw herſelf at his feet, and declared before all the people, why ſhe had touched him, and how ſhe had been ſtraightway healed.

[a] Ver. 38. *i. e.* admitted him not.
[b] Ver. 39. *i. e.* the city where he was born and brought up.
[1] Ver. 41. of the ſynagogue of Capernaum.
[2] Ver. 44. The fringe of his garment. See St. Matth. ch. 9. v. 20.

48. Jeſus

48. Jeſus ſaid to her; [3] Daughter, thy faith hath healed thee; go in peace.

49. While he was yet ſpeaking, one of the men belonging to the chief of the ſynagogue, came and ſaid to him; Thy daughter is dead, trouble him no more.

50. Which Jeſus having heard, he ſaid to the father of the damſel; Fear not, only believe, and ſhe ſhall be healed.

51. When he was come to the houſe, he ſuffered none to enter with him, except Peter, James, and John, and the father and mother of the damſel.

52. Now they all wept and lamented becauſe of her: but he ſaid to them; Weep not, the damſel is not dead, but ſhe ſleepeth.

53. And they derided him, knowing that ſhe was dead.

54. [4] Jeſus taking her by the hand, and raiſing his voice, ſaid to her; Damſel, ariſe.

55. Her ſoul immediately came again; ſhe aroſe, and he commanded that they ſhould give her to eat.

56. Whereat her father and mother were greatly ſurpriſed, and he commanded them to tell no one what had then happened.

[3] Ver. 48. The Gr. adds, *take courage.*

[4] Ver. 54. The vulgar Gr. adds, *after having put them all out:* but theſe words are not in the Cambr. MS. nor in two others of Stephens's: if we admit theſe words, they are to be underſtood only of thoſe who wept and lamented, and not all in general; ſince the father and mother were preſent at the miracle.

## CHAP. IX.

1. JESUS having aſſembled his twelve Apoſtles, gave them power and authority over all devils, and the virtue of healing diſtempers. *Mat.* 10. 1. *Mar.* 3. 13.

2. Then he ſent them to preach the kingdom of God, and to reſtore health to the ſick.

2. He

*Mat.*10.9. *Mar.*6.8. 3. He ſaid to them; Carry nothing by the way, neither [1] ſtaff, nor bag, nor bread, nor money, and have not two ſuits of cloaths.

4. And into whatſoever houſe ye enter, remain there, and [2] go not out of it.

*Acts*13.51 5. When men will not receive you, go out of their city, and even ſhake the duſt from off your feet to be a witneſs againſt them.

6. They departed and went through the cities, preaching the Goſpel, and healing the ſick every where.

*Mat.*14.1. *Mar.*6.14. 7. Herod the tetrarch heard the report of all that Jeſus did, and knew not what to think of it, becauſe ſome ſaid,

8. That John was riſen again; others, That it was Elias who appeared; others, That one of the antient prophets was riſen again.

9. And Herod ſaid; I cauſed John's head to be cut off; Who then can this be of whom I hear ſuch things reported? And he ſought to ſee him.

10. The apoſtles being returned, reported to Jeſus all that they had done. He took them with him, and retired apart into a deſart of [3] Bethſaida.

11. The people having known it, followed him: Jeſus received them, he ſpoke to them of the kingdom of God, and healed ſuch as had need of being healed.

*Mat.*14.15 *Mar.*6.36. 12. As the day began to decline, the twelve drew near him, and ſaid to him; Send away the people, to the end that they may go and lodge in the neighbouring towns and villages, and that they may find ſomething to eat; for we are here in a deſart.

13. He anſwered them; Give ye them to eat. We have not here, ſaid they to him, but five loaves and two fiſhes, unleſs we go to buy victuals for all this multitude.

[1] Ver. 3. In the vulgar Gr. we find *ſtaves*, in the plural; but in the Gr. MS. of Camb. and in one of Stephens's, we read it in the ſingular, *ſtaff*, as in the Vulg.

[2] Ver. 4. The Gr. hath not the particle negative, *and go out of it*, *i.e.* remain there till ye are obliged to go out. The negative is nevertheleſs in one of Stephens's, and and in one of the Bodleian MSS. which however doth not alter the ſenſe.

[3] Ver. 10. *i.e.* which is near the city of Bethſaida.

14. Now

14. Now they were about five thouſand men: And he ſaid to his diſciples; Make them ſit down by companies of fifty perſons:

15. Which they performed, cauſing them all to ſit down.

16. Jeſus took the five loaves and two fiſhes, and looking towards heaven, he bleſſed them, brake them, and diſtributed them to his diſciples, to ſet before the people.

17. All eat thereof, and were ſatisfied, and twelve baſkets were carried away of the pieces which were left.

18. One day praying in private with his diſciples, he asked them; Who do the people ſay that I am? *Mat.*16.13 *Mar.*8.27.

19. They made anſwer unto him; Some ſay that you are John the Baptiſt; ſome Elias; ſome that one of the antient prophets is riſen again.

20. And you, ſays he to them, whom ſay ye that I am? Simon Peter made anſwer; You are [4] the Chriſt of God.

21. But he [5] earneſtly charged them not to ſay ſo to any one.

22. Becauſe it is neceſſary, adds he, that the Son of man ſhould ſuffer much, that he ſhould be rejected by the Elders, by the chief Prieſts and Scribes, that he ſhould be put to death, and that he ſhould riſe again on the third day.

23. Now he ſaid unto them all; If any one will follow me, let him deny himſelf; let him carry his croſs every day and follow me: *Mat.*10.38 *and* 16.24. *Mar.*8.34.

24. For he that would ſave his life, ſhall loſe it; and he that will [6] loſe his life for my ſake ſhall ſave it. *Luke*14.27

25. And what ſervice will it be to a man to gain the whole world, if he intirely loſes himſelf. *Luke*17.33 *Joh.*12.25

26. For if any one is aſhamed of me and my words, the Son of man will be aſhamed of him, when he ſhall come *Mat.*10.33 *Mar.*8.38. *2Tim.*2.12

[3] Ver. 10. *i.e.* which is near the city of Bethſaida.
[4] Ver. 20. *i.e.* the Meſſias ſent by God.
[5] Ver. 21. with menaces.
[6] Ver. 24. *i.e.* who will not be over ſollicitous to preſerve it.

in

in his glory, and in that of his Father, and [7] of the holy angels.

*Mat.*16.23 27. I [8] aſſure you, that ſome of thoſe which are here
*Mar.* 8.39. ſhall not die till they ſee the [9] kingdom of God.

*Mat.*17. 1. 28. About eight days after he had talked in this manner
*Mar.* 9. 1. unto them, he took with him Peter, James and John, and went upon the mountain to pray.

29. And whilſt he prayed, the form of his countenance altered; his raiment became white and ſhining;

30. And ſuddenly there appeared two men, who diſcourſed with him; which were Moſes and Elias.

31. Who appeared full of glory, and ſpake of his death which was to happen in Jeruſalem.

32. Now Peter, and they that were with him, were overpowered with ſleep, and when they were awake, they ſaw the brightneſs of his glory, and the two men that were with him.

33. As they departed from Jeſus, Peter not knowing what he ſaid, ſaid unto him; Maſter, it is good that we ſhould continue here; let us make three tabernacles; one for thee, one for Moſes, and one for Elias.

34. While he was ſtill ſpeaking, a cloud covered them, and they were afraid when they ſaw themſelves enter into the cloud.

2*Pet.*1.17. 35. At the ſame time a voice came out from thence, ſaying; This is my [1] beloved Son, hear him.

36. And while the voice was heard, Jeſus found himſelf alone. As to the apoſtles, they kept the ſecret, and ſpake not to any one in thoſe days of what they had ſeen.

*Mat.*17.14 37. On the day following, when they came down from the mountain,

[7] Ver. 26. *i. e.* when he ſhall be accompanied with angels who will ſerve him.

[8] Ver. 27. *L.* I ſpeak it to you as a truth. St. Luke has expreſſed the Hebrew word Amen, which is ſo frequent in the Evangeliſts, in the Gr. by *truly*.

[9] *i. e.* the reign of Jeſus Chriſt, after the deſcent of the Holy Ghoſt upon the Apoſtles who were to go and preach the Goſpel to all nations.

[1] Ver. 35. *Oth.* only.

38. A great number of people met them; and there was a man in the croud, who cried out; Maſter, I beſeech thee look upon my ſon, for I have none but him; *Mar.* 9. 14.

39. A ſpirit ſeizes him; immediately he crieth out; the ſpirit [2] caſteth him on the ground, and by reaſon of the ſhock he foameth, and [3] bruiſing him hardly doth he depart from him:

40. I beſought thy diſciples to caſt him out, and they could not.

41. Jeſus made anſwer unto them; Faithleſs and perverſe generation, how long ſhall I be with you and ſuffer you? Bring hither thy ſon.

42. And as he came near, the devil threw him on the ground in [4] violent convulſions.

43. But Jeſus having threatened the unclean ſpirit, cured the child, and reſtored him to his father.

44. All were amazed at the mighty power of God; and as they wondered at every thing that Jeſus did, he ſaid unto his diſciples; [5] Conſider well what I am going to ſay unto you; The Son of man is to be delivered into the hands of men.

45. But they did not underſtand this language, it was ſo hid from them that they comprehended nothing of it; and they were afraid to ask him concerning it.

46. Then they were thinking which of them was the greateſt. *Mat.* 18. 1.

[2] Ver. 39. *Oth.* ſhakes him and gives violent ſhocks. Inſtead of theſe two words which are in the Latin *elidit* and *diſſipat*, there is only this ſingle verb in the Gr. σπαράσσει, which the author of the Vulg. has tranſlated literally by *diſcerpere*, to tear. See the note upon this place, St. Mark, ch. 1. v. 26. but he ſeems to have read in this place as well as the Camb. MS. and one of thoſe of Stephens's, ῥήσσει, which he has tranſlated by the word *elidit*, *daſhes*.

[3] *Oth.* after having tired him with the ſeveral ſhocks he gave him: for this ſenſe may likewiſe be given to the Gr. word.

[4] Ver. 42. The verb which is in the Gr. and which is tranſlated in St. Mark by *to tear*, may likewiſe be tranſlated, *made him fall into convulſions*.

[5] Ver. 44. Put into your hearts, or, as it is in the Gr. *into your ears*. It is literally, and according to the ſenſe, purely grammatical, *theſe words for*, i. e. *theſe things*, as if Jeſus Chriſt ſhould ſay to his diſciples, See how the people admire the miracles which I do; but it is more natural to apply theſe words to what follows; and then the particle *for* will be needleſs.

*Mark* 9.33. 47. But Jeſus knowing what they thought in themſelves, took a little child, whom he placed near him.

48. Then he ſaid unto them; He receiveth me that receiveth this little child in my name, and whoever receiveth me, receiveth him that ſent me: For he that is leaſt among you all is [6] greateſt.

49. John anſwering, ſaid; Maſter, we ſaw a man driving out devils in thy name, and we hindered him, becauſe he is not with us.

50. Jeſus ſaid; Hinder him not; for he that is not [7] againſt you, is for you.

51. The time when he was to be taken away from this world, being near at hand, he [8] ſtedfaſtly purpoſed to go to Jeruſalem.

52. And he ſent ſome perſons before him, who went and entered into a city [9] of the Samaritans, to prepare him a lodging.

53. But theſe received him not among them, becauſe they [1] perceived that he was going to Jeruſalem.

54. Which when James and John his diſciples ſaw, they ſaid unto him; Lord, wilt thou that we command fire to come down from heaven to conſume [2] them.

55. But turning towards them, he ſaid to them, by way of reproof; [3] You know not what ſort of ſpirit it is that puſhes you on.

[6] Ver. 48. Shall be great: but the ſenſe is very well expreſſed in the Vulg.; for the word *great* is here as if it was in the ſuperlative.

[7] Ver. 50. The word *us* is expreſſed twice in the Gr. but in the Camb. MS. and in another Gr. MS. we find it *you* as it is in the Vulg.

[8] Ver. 51. *L.* he ſet his face.

[9] Ver. 52. Gr. town or village; but one of the Gr. MSS. of Stephens's is agreeable to our Vulg.

[1] Ver. 53. The feaſt of the paſſover, which was near, made them know that he was going to Jeruſalem. Now this was the occaſion of ſchiſm among the Jews and Samaritans; the former pretending that no ſacrifice could be offered but in the temple of Jeruſalem; and the Samaritans, on the contrary, oppoſed their temple which was built upon the mountain of Gariſim to that of Jeruſalem.

[2] Ver. 54. The Gr. adds, *as Elias did.*

[3] Ver. 55. *i.e.* You think you are animated with the ſame ſpirit as Elias was, but you are miſtaken; it is your own ſpirit which makes you ſpeak in this manner, and not true zeal. *Oth.* Take heed, for the ſpirit of the new law which has been juſt now preached unto you, is very different from that of the old, with which Elias was animated.

56. The

56. The Son of man is not come to deſtroy mankind, *John* 3.17. but to ſave them. And they went into another town.

57. As they were on the way, a man ſaid unto him; I *Mat.*8.19. will follow thee whereſoever thou ſhalt go.

58. Jeſus ſaid unto him; Foxes have dens, and birds *Mat.*8.20. places for a ſhelter, but the Son of man hath not where to lay his head.

59. To another he ſaid; Follow me: and he made anſwer; Lord, let me firſt go and bury my father.

60. Jeſus ſaid unto him; Let the dead bury their dead, but do you go and preach the kingdom of God.

61. Another ſaid unto him; Lord, I will follow thee; but firſt ſuffer me to diſpoſe of what is in my houſe.

62. Jeſus made anſwer unto him; [4] He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.

[4] Ver. 62. Jeſus Chriſt would ſhew by this compariſon, that they who would be his diſciples and preach the goſpel, ſhould not be engaged in other affairs.

## CHAP. X.

1. AFTER this the Lord choſe [1] ſeventy-two other diſciples, whom he ſent two by two before him, into all the cities and places where he was to go himſelf.

2. And he ſaid unto them; The harveſt truly is great, *Mat.*9.37. but the labourers few. Pray therefore the Lord of the harveſt, that he would ſend forth labourers.

3. Go; I ſend you forth as lambs in the midſt of *Mat.*10.16 wolves.

[1] Ver. 1. In the Gr. and in the Syr. verſion it is 70; but in the Camb. MS. we find οϐ 72, as in the Vulg. The ſame reading is confirmed by the antient MS. of the Vatican, and it appears that Rob. Stephens likewiſe from the margin of his beautiful Gr. edition in folio, inclines to the ſame reading, altho' he does not quote any of his manuſcripts for that purpoſe.

*Mat.*10.10 4. Carry neither purſe, nor bag, nor ſhoes; and [2] ſalute no man in the way.

*Mar*6. 8. 5. Into whatſoever houſe ye enter, ſay firſt; [3] Peace be
4 *Kings* 4. 29. in this houſe.

6. And if the [4] ſon of peace be there, your peace ſhall reſt upon him; if not, it ſhall return unto you.

*Mat.*10.11 7. Continue in the ſame houſe, eating and drinking what
*Deu.*24.14 you ſhall find; for the labourer is worthy of his reward:
1 *Tim.*5.18 Go not from houſe to houſe.

8. And into whatſoever city ye go, if they receive you there, eat ſuch things as are ſet before you.

9. Heal the ſick that are therein, and ſay unto them; The kingdom of God is nigh unto you.

10. But if you enter into any city, and they receive you not, go into the ſtreet, and ſay;

*Acts* 13.51 11. We ſhake off againſt you the very duſt of your city which cleaveth unto us: know, however, that the kingdom of God is nigh.

12. I declare unto you, That at the [5] laſt day, Sodom ſhall be treated with leſs ſeverity than that city.

*Mat.*11.21 13. Woe unto thee Corozin! Woe unto thee Bethſaida! for if the [6] miracles which have been done in you, had been done in Tyre and Sidon, they would have repented a long time ago in ſackcloth and aſhes.

14. Tyre alſo and Sidon, they ſhall be treated with leſs ſeverity than you at the day of judgment.

15. And thou, Capernaum, that art exalted even to heaven, ſhall be ſunk down to hell.

[2] Ver. 4. As if we ſhould ſay in our language, *Do not ſtop to make long Compliments, if you ſhould meet any one in the way.*

[3] Ver. 5. *i. e.* all ſort of happineſs and proſperity.

[4] Ver. 6. *i. e.* any one that is worthy of peace, by being attentive to what ſhall be preached unto him.

[5] Ver. 12. *L.* in that day, *i. e.* in the great day of univerſal judgment.

[6] Ver. 13. Jeſus Chriſt ſhews by this expreſſion, that the Jews are more guilty than the heathens, and that at the day of judgment they ſhould be more ſeverely puniſhed, becauſe he had worked miracles among them, and none among the heathens.

16. Who-

16. Whoſoever heareth you, heareth me; and he that *Mat.* 10. 40. *Joh.* 13. 20. deſpiſeth you, deſpiſeth me; and whoſoever deſpiſeth me, deſpiſeth him that ſends me.

17. Now the [7] ſeventy-two returned with joy, ſaying; Lord, the [8] devils themſelves are ſubject to us, in thy name.

18. Jeſus made anſwer unto them; I ſaw ſatan fall from heaven like [9] lightening.

19. Behold [1] I have given you the power to walk upon ſerpents, upon ſcorpions, and upon every thing which the enemy hath moſt powerful, without receiving any harm.

20. Nevertheleſs rejoice not that ſpirits are ſubject unto you; but rejoice becauſe [2] your names are written in heaven.

21. In that very hour did he greatly rejoice, by the impulſe of the [3] holy ſpirit, and ſaid; I praiſe thee my Father, Lord of heaven and earth, becauſe thou haſt concealed theſe things from the wiſe and learned, and that thou haſt revealed them unto [4] babes: yea, my Father, for ſuch hath been thy will.

22. All things have [5] been delivered into my hands, by my Father; and no man knoweth who is the Son, but the Father; neither who is the Father, but the Son; and he to whom the Son ſhall pleaſe to reveal him.

23. And turning towards his diſciples, he ſaid unto them [6]; Happy are the eyes which ſee what ye ſee.

[7] Ver. 17. It is in the Gr. and in the Syr. 70, as in ver. 1. but we read in one of Stephen's MS. and in the MSS. of Camb. 72, as in the Vulg.

[8] *i. e.* we drive out devils from bodies that are poſſeſſed, only by pronouncing thy name.

[9] Ver. 18. *i. e. out of the air*; for it is chiefly in the air that devils reign. It may be literally tranſlated, *as lightening falls from heaven*; ſo that laſt word falls upon the word *lightening*, which expreſſion ſignifies *ſuddenly*: this laſt ſenſe ſeems to be the moſt plain and natural.

[1] Ver. 19. Gr. I give you; but it is in one of Stephens's Gr. MSS. as it is in the Vulg.

[2] Ver. 20. *i. e.* you are of the number of the faithful for whom heaven is appointed.

[3] Ver. 21. The word *holy* is not in the vulgar Gr. and the beſt Gr. commentators have not added it, ſo that according to them the ſenſe is, that Jeſus Chriſt rejoiced in himſelf *animo ſuo*: but we find the word *holy* in the three Gr. MSS. of Stephens, and in that of Camb. as well as in our Vulg.

[4] *i. e.* to thoſe that are as ſimple as little children.

[5] Ver. 22. *Oth.* have been taught me; for this is what the word *tradere* often ſignifies in ſcripture.

[6] Ver. 23. the Gr. adds *in private*.

24. For

*Mat.*22.25 *Mar.*12.28 24. For I declare unto you, That many prophets and kings have deſired to ſee what ye ſee, and have not ſeen it; and to hear what ye hear, and have not heard it.

25. Then a doctor of the law ſtood up, with a deſign to [7] try him, and ſaid unto him; Maſter, What muſt I do to enjoy eternal life?

26. Jeſus made anſwer unto him; What is written of it in the law? What readeſt thou there?

*Deut.* 6. 5. 27. He replied; Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, with all thy ſtrength, and with all thy mind, and thy neighbour as thyſelf.

28. Jeſus ſaid unto him; Thou haſt anſwered well, do that, and thou ſhalt live.

29. But this man being deſirous to ſhew that he was [8] juſt, ſaid unto Jeſus; And who is my neighbour?

30. Jeſus made anſwer unto him; A man going from Jeruſalem to Jericho, fell into the hands of robbers, who ſtripped him, and after they had greatly wounded him, they departed, leaving him half dead.

31. It happened that a Prieſt was on the ſame road; and having ſeen him, he paſſed by.

32. Likewiſe a Levite being near the ſame place, when he ſaw him, paſſed by.

33. But a Samaritan, who was travelling and came near the place where he was, when he ſaw him, was moved with compaſſion for him;

34. He came up to him, and pouring wine and oil into his wounds, he bound them up; afterwards placing him upon his horſe, he carried him to an inn, and took care of him.

[7] Ver. 25. *L.* to tempt him; this word *tempt* has ſeveral ſignifications in ſcripture. It ſignifies often in the Evangeliſts to poſe queſtions to diſcover the thoughts of any one, and even to ſurpriſe him.

[8] Ver. 29. *i. e.* a man of worth, and a zealous obſerver of the commands of the law.

35. On [9] the morrow, he took out [1] two pence, which he gave the hoſt, and ſaid unto him; Take care of this man, and if thou ſpendeſt more, I will repay thee at my return.

36. Which of theſe three ſeems to you to have been the neighbour of this man who fell into the hands of the robbers?

37. He replied; The doctor that was charitable to him. And Jeſus ſaid unto him; Go, and do thou likewiſe.

38. Jeſus being on the road with his diſciples, entered into a [2] village where a woman, named Martha, received him into her houſe.

39. She had a ſiſter, named Mary, who ſtood at the feet of the Lord, and heard his word.

40. But Martha, who was buſied to prepare what was neceſſary, came and ſaid to Jeſus; Lord, do you not conſider that my ſiſter leaves me to ſerve all alone? Speak to her therefore that ſhe come and aſſiſt me.

41. The Lord made anſwer unto her; Martha, Martha, thou art careful and troubled about many things;

42. Nevertheleſs there is but one thing that is needful: [3] Mary hath choſen the beſt part, which ſhall not be taken from her.

[9] Ver. 35. The Gr. adds, *when he departed*; but theſe words are not in the Camb. MS.

[1] *i. e.* about the value of 15 pence; for this was what the two pennies were worth, at leaſt, according to the general opinion, for nothing certain can be affirmed upon this matter.

[2] Ver. 38. This was Bethany.

[3] Ver. 42. *Viz.* to procure her own ſalvation, by kearkening unto my word.

## CHAP. XI.

1. ONE day as he was praying in a certain place, when he had made an end, one of his diſciples ſaid unto him; Lord, teach us to pray, as John taught his diſciples.

2. And

2. And he ſaid unto them; When ye would pray, ſay: Our Father, [1] hallowed be thy name, [2] thy kingdom come;

3. Give us [3] this day our [4] daily bread:

4. And pardon us our ſins, ſince we forgive all thoſe who [5] have offended us: and ſuffer us not to be [6] tempted.

5. He moreover ſaid unto them; If any of you had a friend whom he ſhould go to at midnight, and ſay unto him; My friend, lend me three loaves;

6. Becauſe a friend of mine, in his [7] journey, is come to ſee me, and I have nothing to give him.

7. And this man ſhould anſwer from within his houſe; Do not trouble me, my door is now ſhut, and my children are in bed with me; I cannot ariſe and give thee them.

8. If [8] the other continued to knock at the door, I aſſure you, That although he would not ariſe to give them to him, becauſe he was his friend, nevertheleſs, on account of his importunity, he would ariſe, and give him as many loaves as he ſhould have occaſion for.

*Mat.* 7. 7. *and* 21. 22. 9. In like manner, I ſay unto you; Ask, and it ſhall be given unto you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.

*Mar.* 11. 24 *Joh.* 14. 13. 10. For whoſoever asketh, receiveth; and whoſoever ſeeketh, findeth; and to him that knocketh, it is opened.

[1] Ver. 2. The Gr. and the Syriac add, *who art in heaven.*

[2] We read in the Gr. and the Syr. theſe other words, as in St. Matthew, *thy will be done in earth as it is in heaven*; and they are likewiſe in ſeveral Latin copies: but we do not find them in the antient Gr. copy of the Vatican, nor in our Vulg.

[3] Ver. 3. In the Gr. and in ſeveral Lat. copies it is, *every day*: however, in the Camb. MS. and in our Vulg. we find, *this day.*

[4] *i. e. our food of each day.* See St. Matth. ch. 6. v. 11.

[5] Ver. 4. *L.* who owe us.

[6] *Viz.* with a temptation that may incline us to evil, which proceeds from the devil. See St. Matth. chap. 6. v. 13. The Gr. and the Syr. add at the end of the verſe, as it is in St. Matthew, *but deliver us from the evil ſpirit.*

[7] Ver. 6. *i. e.* has come out of his way to ſee me.

[8] Ver. 8. The firſt words of this verſe are not in the Gr. nor the Syr. and in ſome Latin MSS. too they are left out, which very likely have been corrected from the Greek.

11. Who, that is a father among you, will give his ſon, if he ask for bread, a ſtone? Or, Who, inſtead of a fiſh, will give him a ſerpent? *Jam.* 1. 5. *Mat.* 7. 9.

12. Or if he asks an egg of him, will he give him a ſcorpion?

13. If therefore, very evil as ye are, ye know how to give good things to your children, how much more will your Father, that is in heaven, give the [9] good ſpirit to them that ask it of him?

14. Jeſus caſt out a devil [1] which was dumb, and as ſoon as he was caſt out, the dumb ſpake, at which all the people wondered. *Mat.* 9. 32. *and* 12. 22.

15. Some, however, ſaid; He caſteth out devils by Beelzebut [2] prince of devils. *Mar.* 3. 22.

16. Others to ſee [3] what he would ſay, asked him to work a miracle [4] in the heaven.

17. But knowing their thoughts, he ſaid unto them; Every kingdom, in which there is a diviſion, deſtroyeth itſelf; and a houſe which is divided, falls to ruin.

18. And if there be a diviſion in the kingdom of ſatan, how ſhall it ſubſiſt? For you ſay I caſt out devils by Beelzebut.

19. Or if I caſt out devils by Beelzebut, [5] your children, by whom do they caſt them out? They ſhall themſelves therefore be your judges.

20. But if I, by the [6] finger of God, caſt out devils, the kingdom of God muſt of neceſſity be come even unto you.

[9] Ver. 13. Gr. the holy ſpirit; but Beza has even obſerved, that the reading in two Gr. MSS. is the ſame as in the Vulg.

[1] Ver. 14. The devil is called dumb becauſe the perſon poſſeſſed was made ſo by him. This expreſſion we meet with in ſeveral other places of the Goſpels.

[2] Ver. 15. Gr. Beelzebul, as in the other Evangeliſts, which is the ſignification of the Latin words *Deus Stercoreus*. The Jews gave this name to the gods of the heathens.

[3] Ver. 16. *L.* to tempt him.

[4] They were not ſatisfied with the miracles which he did on earth, as curing the ſick, &c.

[5] Ver. 19. See St. Matth. ch. 12. v. 27.

[6] Ver. 20. This is what St. Matthew calls the *Spirit of God*, *i. e.* by the virtue and power of God, which in other places of ſcripture, is called *the hand and arm of God*: and this expreſſion likewiſe we find in the 8th ch. of Exodus, v. 19.

21. When a ſtrong man armed guardeth the [7] entrance into his houſe, his goods are in ſafety.

22. But if a ſtronger than he cometh, and conquereth him, he taketh from him [8] all the wealth in which he truſted, and afterwards [9] divideth the ſpoils thereof.

23. He that is not with me is againſt me, and he that gathereth not with me, ſcattereth.

24. When the unclean ſpirit is gone out of a man, he goeth into dry places ſeeking reſt, and not finding any, he ſaith; I will return into my houſe from whence I came out.

25. And coming thither, he findeth it cleanſed and adorned.

26. Then goeth he and taketh with him ſeven other ſpirits more wicked than himſelf, and being entered therein, they dwell there, and the laſt ſtate of this man is worſe than the firſt.

27. When he ſaid this, a woman, raiſing her voice from the midſt of the multitude, ſaid unto him; Happy is ſhe that hath borne thee in her womb, and who hath given thee ſuck.

28. But rather, ſays Jeſus, happy are they who hear the word of God, and keep it.

*Mat.*12.39 29. As the people gathered together in a multitude, he ſaid unto them; This [1] generation is an evil generation, it requires a [2] ſign, and it ſhall have none other than that of the prophet Jonas.

*Jon.* 2. 1. 30. For as Jonas was a ſign for the Ninevites, in the ſame manner ſhall the Son of man likewiſe be one for this generation.

[7] Ver. 21. *Oth.* his houſe, his palace.

[8] Ver. 22. *L.* all the arms: but this word is rather to be underſtood in this place to ſignify the goods and every thing that is in the houſe, than arms, as will appear by comparing this place of St. Luke with St. Matth.

[9] *Orh.* he ſhall pillage all the wealth of the houſe. The words which are in the Gr. may very well be explained in this ſenſe.

[1] Ver. 29. This is an expreſſion of contempt, even in our language; *i. e.* theſe vile people.

[2] *i. e.* a miracle, to ſhew them that Jeſus Chriſt was truly ſent from God.

31. The

31. The queen of the ſouth ſhall [3] riſe up to judgment with theſe people, and ſhall condemn them, becauſe ſhe came from the [4] utmoſt parts of the earth to hear the [5] wiſe diſcourſes of Solomon; and he that is here is greater than Solomon. 3 *Kings* 10. 1. 2 *Par.* 9. 1.

32. The Ninevites ſhall riſe up to judgment with theſe people, and ſhall condemn them, becauſe they repented when they heard Jonas preach; and he that is here is greater than Jonas. *Jon.* 3. 5.

33. No perſon lighteth a candle to put it in a ſecret place, or under a buſhel; but he putteth it in a candleſtick, that they that enter may ſee the light. *Mat.* 5. 15 *Mark* 4. 21.

34. Your eye ſerves as a [6] light to your body; if your eye be ſound, your whole body will be enlightened; but if your eye be evil, your body likewiſe will be in darkneſs.

35. Take heed therefore leſt the light which is in thee be not darkneſs.

36. If therefore your body be all enlightened, without any the leaſt part of darkneſs, all will be enlightened by it, as when a lighted candle gives thee light.

37. While he ſpake, a Phariſee beſought him to dine with him, and when he went in, he ſat himſelf down to table.

38. Now the Phariſee [7] reaſoned with himſelf, ſaying; Why did he not waſh before dinner?

39. And the Lord ſaid unto him; As for you Phariſees, you clean, in [8] truth, the outſide of the cup and plate, but your inſide is full of rapine and wickedneſs.

40. Mad men! did not he that made the outſide, make the inſide likewiſe?

[3] Ver. 31. See St. Matth. ch. 12. v. 41.
[4] *i. e.* from a diſtant country.
[5] *L.* the wiſdom.
[6] Ver. 34. See St. Matth. ch. 6. v. 22.
[7] Ver. 38. It is in the Gr. *ſeeing that, marvelled*; but the reading in the Gr. MS. of Cambr. and in one of thoſe of Stephens, is the ſame with the Vulg.
[8] Ver. 39. *L.* now; *i. e.* as things are at preſent: but the particle *nunc* does not in this place expreſs the time: and in the Gr. it is often to be underſtood in the ſame ſenſe which we have given it.

41. Give rather alms of [9] what ye have, and then [1] all things will be clean unto you.

42. But woe unto you Phariſees, ye pay the tythe of mint and rue, and all manner of herbs, and ye paſs over juſtice and the love of God; the former ye ſhould obſerve, without omitting the latter.

43. Woe unto you Phariſees, becauſe ye love to have the uppermoſt ſeats in the ſynagogues, and to be ſaluted in the market places.

44. Woe unto you [2] becauſe you reſemble graves [3] which appear not, and upon which people walk without knowing it.

45. Then one of the doctors of the law made anſwer unto him; Maſter, in ſpeaking thus thou reproacheſt us alſo.

46. But Jeſus ſaid unto him; Woe likewiſe unto you doctors of the law, becauſe ye load men with burdens which they cannot bear, and you touch them not yourſelves with one of your fingers.

47. Woe unto you who build the ſepulchres of the Prophets whom your fathers have put to death.

48. In truth you give proofs that you conſent to what your fathers have done: for they have put the Prophets to death, and you, you [4] build their ſepulchres.

49. For this reaſon therefore hath the wiſdom of God ſaid; I will ſend them Prophets and Apoſtles; ſome of them they will put to death, and the reſt they will perſecute.

[9] Ver. 41. This is what the words *quod ſupereſt* in the Vulg. ſignify, in relation to the Gr. word τὰ ἐνόντα; *i. e.* of *your goods*, in proportion to what you have.

[1] By this he would have us prefer charity to our neighbour to all thoſe laws which require the waſhing our hands, cleaning cups, diſhes, &c.

[2] Ver. 44. The Gr. adds, *Scribes and Phariſees, hypocrites*; but theſe words are not inſerted in one of Stephen's Gr. MSS.

[3] *i. e.* the outſide of which is concealed from us.

[4] Ver. 48. They were not guilty for building, or rather adorning the antient tombs of the Prophets, but becauſe they imitated their fathers in putting them to death after their example, altho' they profeſſed to have a great veneration for them; and by this they revived what their fathers had acted againſt the antient Prophets.

50. That

50. That an account may be required of this [5] nation of the blood of all the Prophets which hath been ſhed ſince the creation of the world,

51. From the blood of Abel to the blood of Zacharias, who was ſlain between the altar and the temple. Yes, I declare unto you, that an account thereof ſhall be required of this nation. *Gen.* 4. 8. 2 *Par.* 24. 22.

52. Woe unto you doctors of the law, becauſe you have [6] taken away the key of knowledge, and not entering in yourſelves, you have prevented thoſe, who offered themſelves to enter in.

53. When he ſpoke in this manner, the phariſees and doctors of the law began to urge him vehemently, and to [7] preſs him upon many ſubjects to provoke him to ſpeak;

54. Laying ſnares for him, and endeavouring to draw ſomething from him by which they might accuſe him.

[5] Ver. 50. *L.* this generation; *oth.* this race.

[6] Ver. 52. *i. e.* you aſſume to yourſelves alone the knowledge of the law, which you have altered by your traditions. This metaphorical expreſſion is occaſioned by the Jews, who, when they ſpeak of their doctors, ſay, that they open, to ſignify that they teach.

[7] Ver. 53. *Oth.* by propoſing inſnaring queſtions to draw ſomething from him.

## CHAP. XII.

1. DURING this, a multitude of people having gathered together round about him, inſomuch that they trod upon one another, he began to ſay unto his diſciples, Beware [1] of the leaven of the Phariſees, which is hypocriſy: *Mat.* 16. 6. *Mark* 8. 15

2. For there is nothing concealed which is not diſcovered, nor any thing ſo ſecret, which is not at laſt known. *Mat.* 10. 26 *Mar.* 4. 22.

[1] Ver. 1. The Gr. adds, *firſt of all; i. e.* above all things.

3. For

3. For what you have ſaid in darkneſs, ſhall be ſpoken in open day; and what you have ſpoken in the ear in [2] cloſets, ſhall be proclaimed upon the houſe-tops.

4. I ſpeak it to you that are my friends, not to be afraid of thoſe that kill the body, and that are not able to do any thing more.

5. I would ſhew you whom you ought to fear. Fear him, who after having taken away your life, hath the power of caſting you into [3] gehenna. Yea, I ſay unto you, fear him.

6. Are not five ſparrows ſold for two pence? God, however, doth not forget one of them.

7. And even the hairs of your head have all been numbered. Fear not therefore, ye are of more value than many ſparrows.

*Mat.*10.32 *Mar.* 8. 38 2*Tim.*2.12 8. Now I ſay unto you, Whoever ſhall confeſs [4] me before men, him ſhall the Son of man confeſs before the angels of God.

9. But if any one denieth me before men, he ſhall be denied before the angels of God.

*Mat.*12.32 *Mark*3.28. 10. Whoever ſhall ſpeak any thing againſt the [5] Son of man, it ſhall be forgiven him; but he that ſhall baſpheme againſt the Holy Ghoſt, it ſhall not be forgiven him.

*Mat.*10.19 11. When they ſhall carry you unto the ſynagogues, unto the magiſtrates, and unto the powers, be not concerned what you ſhall anſwer, or what you ſhall ſay:

12. For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13. Then one of the company ſaid unto him; Maſter, ſpeak to my brother that he divide our inheritance with me.

[2] Ver. 3. *i. e.* in the moſt ſecret places of the houſe.

[3] Ver. 5. *i. e.* hell. But as the word gehenna has ſomething particular in it, I have thought proper to keep cloſe to it, as well here as in ſeveral other places.

[4] Ver. 8. That is, ſhall acknowledge my doctrine, and the truth of my miſſion.

[5] Ver. 10. This expreſſion of the Son of man ſignifies men in general; but it is often underſtood in the New Teſtament for Jeſus Chriſt, and it appears by what follows, that we ought to conſider it ſo in this place.

14. But

14. But Jeſus made anſwer unto him; Man, who hath appointed me judge or arbiter of your diviſions?

15. He again ſaid unto them; See, beware of all ſort of covetouſneſs, for it is not by the great wealth which any man poſſeſſeth, that he ſhall live.

16. He afterwards propoſed this parable to them; The lands of a rich man brought forth abundantly: *Eccl.* 11. 19

17. Inſomuch, that conſidering with himſelf, he ſaid; What ſhall I do? for I have not room enough to lay up my crop.

18. This I will do, ſaith he, I will pull down my barns and will make larger, where I will lay up my crop, and all that I have.

19. And I will ſay unto myſelf; Thou haſt many goods in ſtore, and for a great number of years, reſt thyſelf, eat, drink, and be merry.

20. But God ſaid unto him; Thou fool, this night ſhall thy [6] ſoul be required of thee; and for whom ſhall all this be which thou haſt hoarded up?

21. This is what happeneth to him that [7] layeth up treaſure for himſelf, and is not rich in God.

22. For this reaſon, ſays he, I ſay unto you, Be not concerned for your life, what you ſhall eat, neither for your body, with what you ſhall be cloathed. *Pſ.* 54. 23. *Mat.* 6. 25. 1 *Pet.* 5. 7.

23. The life is more than meat, and the body more than raiment.

24. Conſider [8] the ravens, they neither ſow nor reap, nor have they either ſtorehouſe or barn; it is God which feedeth them. Of how much more value are ye than they?

25. And which among you can by thought add one cubit to his ſtature?

[6] Ver. 20. *i. e.* the life which God hath given thee.

[7] Ver. 21. *i. e.* he that is only careful to heap up riches in this world, and does not by his good works lay up a treaſure for the other.

[8] Ver. 24. A particular kind for birds in general. St. Matthew refers to birds in general. Job and David mention ravens in particular, when they ſpeak of God's providence in relation to birds, and St. Luke has imitated them in this particular.

26. If

26. If therefore ye are not able to do the ſmalleſt things, why are ye ſollicitous about the reſt?

27. Conſider the lilies of the field, how they grow, they toil not, neither do they ſpin. I aſſure you, that even Solomon in all his glory was not ſo well arrayed as one of theſe lilies.

28. Now if God in this manner cloatheth an herb which is to day in the field, and to morrow ſhall be caſt into the oven, how much more care will he take to cloath ye, men of little faith?

29. Ask not ye therefore what ye ſhall eat, or what ye ſhall drink; let not your minds be in ſuſpence for this:

30. For it is [9] the Gentiles of this world who are in care about theſe things; but your Father knoweth that ye have need thereof.

31. Seek therefore [1] firſt the kingdom and the juſtice of God, and all theſe things ſhall be given you over and above.

32. Fear not, [2] little flock, for it hath pleaſed your Father to give you the kingdom.

*Mat.* 6.20. 19. 21. 33. Sell what ye have, and give alms therewith; be careful to have purſes which wear not out, and a treaſure in heaven which is not to be exhauſted, where thieves come not near, and where the worm ſpoileth no thing.

34. For where your treaſure is, there alſo is your heart.

35. Let your loins be girded, and have your lamps lighted [3] in your hands.

36. Be like thoſe who wait till their maſter returns [4] from the marriage, that they may open to him as ſoon as he ſhall arrive, and knock.

[9] Ver. 30. *Oth.* the men of the world; *i. e.* who put their whole truſt in this, without thought of the next world.

[1] Ver. 31. The words *firſt*, and *juſtice*, are not in the Gr.

[2] Ver. 32. He giveth this name to thoſe that followed his doctrine, who, were in truth, at that time, but few in number.

[3] Ver. 35. Theſe words, *in your hands*, are not in the Gr.

[4] Ver. 36. Marriages were ſolemnized in the night.

37. Happy

37. Happy thoſe ſervants whom the maſter findeth watching when he cometh. Verily I ſay unto you, that girding himſelf, he ſhall make them place themſelves at table, and ſhall come and ſerve them.

38. And if he cometh at the ſecond watch, or at [5] the third, and findeth them in this condition, happy are theſe ſervants.

39. Now know that if the father of a family knew the hour when the thief ſhould come, he would not fail to watch, and would not ſuffer his houſe to be broken through. *Mat.* 24. 43

40. Be therefore ready; for the Son of man will come at the hour which ye think not of. *Ap.* 16. 15

41. Then Peter ſaid to him; Lord, is this parable for us alone? is it not likewiſe for all the reſt?

42. The Lord anſwered him; Who is the faithful and prudent ſteward, whom the maſter ſhall ſet over his domeſtics, to give to each in due ſeaſon their [6] meaſure of corn?

43. Happy the ſervant whom his maſter when he cometh ſhall find ſo doing.

44. Verily I ſay unto you, that he will give him the adminiſtration of all that he poſſeſſeth.

45. But if this ſervant ſay within himſelf; My maſter will not come ſo ſoon, and beginneth to ſtrike the *reſt* of the ſervants and the maid-ſervants, to eat, to drink, and to be drunken;

46. The maſter of this ſervant will come on a day when he doth not expect him, and at the hour that he knoweth not of, [7] he will turn him out of his employment, and will allot him a place among the unbelievers.

[5] Ver. 38. St. Luke ſeemeth here to divide the night, according to the antient Jewiſh cuſtom, into three watches only. St. Matth. ch. 14. v. 25. hath followed the Roman uſage, who divided it into four.

[6] Ver. 42. *i. e.* a certain allowance of corn given to ſervants, called in Latin *demenſum*.

[7] Ver. 46. *L.* will divide. The word in the Gr. ſignifieth, according to the grammatical ſenſe, *to cut aſunder*. See St. Matth. ch. 24. v. 51.

47. The ſervant who having known his maſter's will, ſhall not keep himſelf ready, and ſhall not have performed his orders, ſhall be beaten much.

48. But he who not knowing it, ſhall have done things worthy of chaſtiſement, ſhall be beaten leſs. To whom much hath been given, of him much ſhall be required; and with whom more hath been intruſted, of him more ſhall be exacted.

49. I came to bring [8] fire upon the earth, and what will I [9] except that it be lighted?

50. I have a [1] baptiſm to be baptiſed with, and [2] what do I not ſuffer till it be accompliſhed?

*Mat.*10.34 51. Think ye that I am come to bring peace upon the earth? No, I tell you, but [3] diviſion.

52. For hereafter five perſons of the ſame houſe ſhall be divided, there ſhall be three againſt two, and two againſt three.

53. The father ſhall be againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother; the mother-in-law againſt the daughter-in-law, and the daughter-in-law againſt the mother-in-law.

*Mat.*16.2. 54. He ſaid likewiſe to the people who were there; When ye ſee a cloud ariſe towards the weſt, ye ſtraightway ſay, It is going to rain, and this happeneth.

55. And when the ſouth wind bloweth, ye ſay that it will be warm, and it faileth not.

56. Hypocrites, ye can judge of what appeareth in the heaven and on the earth; how then do ye not judge [4] of this time?

[8] Ver. 49. *i. e.* the Goſpel, which would ſet men at variance.

[9] The literal interpretation of the Gr. is, *if it is already lighted*: but the ſenſe is very well expreſſed by the Vulg.

[1] Ver. 50. Jeſus Chriſt denoteth by this metaphorical expreſſion his death and ſufferings.

[2] *L.* how am I preſſed? by which is implied the pain and anxiety under which he laboured, or his impatience to ſuffer for us.

[3] Ver. 51. See St. Matth. ch. 10. v. 34.

[4] Ver. 56. *i. e.* the time of your ſalvation by the coming of the Meſſiah.

57. And

57. And why do ye not alſo yourſelves diſcern [5] what is juſt?

58. If thou goeſt before the magiſtrate with thy adver- *Mat.5.25.* ſary, endeavour in the way [6] to deliver thyſelf from him, leſt he draggeth thee before the judge, and the judge deliver thee to the miniſter of juſtice, and this miniſter putteth thee in priſon.

59. For I declare to thee, that thou ſhalt not go thence, till thou haſt paid the laſt farthing.

[5] Ver. 57. *i.e.* what is your duty.

[6] Ver. 58. *i.e.* ſatisfy him to get out of his hands; ſome believe that the Gr. words, rendered literally in the Vulg. by *da operam*, ſignify, give him gain, profit, intereſt.

## CHAP. XIII.

1. AT the ſame time ſome gave him an account of the [1] Galileans, whoſe blood Pilate had mingled with their ſacrifices.

2. Jeſus anſwered them; Think you that theſe Galileans were the greateſt ſinners in all Galilee, becauſe they were treated in that manner?

3. I declare unto you, that it is not ſo; but if ye do not repent, ye ſhall all periſh as well as they.

4. In [2] like manner, think ye that the eighteen on whom the tower of Siloa fell, and killed them, were the greateſt ſinners in all Jeruſalem?

5. I declare to you, that it is not ſo; but if ye do not repent, ye ſhall all periſh as well as they.

6. He afterwards propounded this parable to them; A man had a fig-tree in his vineyard, and coming to ſeek for fruit thereon, he found none:

[1] Ver. 1. Theſe Galileans, according to the moſt learned Gr. commentators, were the followers of Judas of Galilee, mentioned Acts ch. 5. v. 37. Pilate, to put a ſtop to this ſedition, cauſed them to be ſlain at Jeruſalem, when they came thither to ſacrifice.

[2] Ver. 4. Gr. *or.*

7. He ſaid to the dreſſer of his vineyard; This is the third year that I have come to ſeek for fruit upon this fig-tree, and have found none; cut it down therefore, to what purpoſe ſhould it take up a piece of ground?

8. The vine-dreſſer anſwered him; Lord, let it alone this year alſo, till I have dug about it, and caſt dung thereon.

9. And if it beareth fruit, [3] *it ſhall remain there*; if not, thou ſhalt cauſe it to be cut down.

10. Now Jeſus teaching in their ſynagogue on a ſabbath-day,

11. A woman came before him, whom an [4] infirmity cauſed by a ſpirit eighteen years, kept bent ſo that ſhe could not look up.

12. Seeing her, he called her, and ſaid to her; Woman, thou art delivered from thy infirmity.

13. And having laid hands on her, forthwith ſhe became ſtraight, and praiſed the power of God.

14. But the chief of the ſynagogue, who was angry that Jeſus had performed a cure on the ſabbath day, ſaid to the people; There are ſix days for working; come therefore on thoſe days to be healed, and not on the ſabbath-day.

15. The Lord anſwered him; Hypocrites, is there any among you that doth not, on the ſabbath-day, unlooſe his ox, or his aſs, and take them out of the ſtable, and lead them to watering?

16. And muſt not this daughter of Abraham, whom ſatan hath kept bound theſe eighteen years, be looſed from her bonds on the ſabbath day?

17. At theſe words, all his adverſaries reddened with ſhame, and all the people rejoiced at the glorious things which he did.

[3] Ver. 9. Theſe words were ſupplied, there being an ellipſis in the Vulg. and in the Gr. text, which our tongue will not admit of.

[4] Ver. 11. *L.* a ſpirit of infirmity.

18. He

18. He ſaid, moreover; To what is the kingdom of God like, and whereto ſhall I compare it? *Mat.*13.31 *Mar.*4.30.

19. It is like a grain of muſtard-ſeed which a man took, and ſet in his garden, and which ſhooting forth became a great tree; ſo that the birds came and ſat upon its branches.

20. He ſaid again; Whereto ſhall I compare the kingdom of God? *Mat.*13.33

21. It is like leaven which a woman took and put in three [5] meaſures of meal, to leaven the whole lump.

22. He went through the cities and villages, teaching; and proceeding towards Jeruſalem,

23. One asked him; Lord, are there but few men who be ſaved?

24. And he anſwered them; Endeavour to enter by the ſtrait gate; for I declare unto you, that many ſhall ſeek to enter, and ſhall not be able. *Mat.*7.13.

25. Now when the maſter of the family [6] ſhall have entered, and when he ſhall have ſhut the door, ye ſhall remain without; and knocking at the door, ye ſhall ſay; Lord, open to us: but he will anſwer you; I know not whence ye are. *Mat.*25.10

26. Then ye ſhall ſay to him; We have eat, and have drunk with thee, and thou haſt taught in our publick places:

27. But he ſhall anſwer you; I know not whence ye are; begone from me all ye [7] who live in iniquity. *Mat.*7.23; *and*25.41. *Pſ.*6.9.

28. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, Iſaac, and Jacob, and all the Prophets in the kingdom of God; and that ye ſhall be driven out.

[5] Ver. 21. See St. Matth. ch. 13. v. 33.

[6] Ver. 25. In the Gr. it is *ſhall be riſen*, but the Camb. MS. and one of thoſe belonging to Stephens, read as in the Vulg.

[7] Ver. 27. In the Latin, agreeably to the Gr. text, we find *operarii*; which implieth a habit of vice.

29. Some

29. Some ſhall come from the eaſt, from the weſt, from the north, and from the ſouth, who ſhall have a place [8] at table in the kingdom of God.

*Mat.*19.30 *and* 20. 16 *Mar.*10.31 30 And it ſhall come to paſs, that they who are the laſt, ſhall be the firſt, and that they who are the firſt ſhall be the laſt.

31. The ſame day ſome Phariſees came to him, ſaying; Get thee gone, retire from hence, for Herod deſigns to put thee to death.

32. He replied to them; Go and ſay to this [9] fox; That I drive away devils; and that [1] to day and to morrow I will yet heal the ſick; and [2] that on the third day I ſhall not be in the world.

33. Nevertheleſs it is fit [3] that I walk to day, to morrow, and after to morrow; for a Prophet [4] cannot be put to death out of Jeruſalem.

*Mat.*23.37 34. Jeruſalem, Jeruſalem, which putteſt to death the Prophets, and ſtoneſt thoſe who are ſent to thee; how often would I have gathered together thy children as a bird doth gather her young under her wings, and ye would not?

35. Know that your houſe is going to be left deſart; for I declare to you, That ye ſhall ſee me no more until ye ſhall ſay, Bleſſed be he who cometh in the name of the Lord.

[8] Ver. 29. The Jews repreſent the kingdom of God by a feaſt; which is the reaſon that he makes uſe of this expreſſion.

[9] Ver. 32. This was probably the name commonly given to Herod, at that time, by reaſon of his cunning and ſubtlety.

[1] *i. e.* ſome days longer; we meet with this phraſe in Hoſ. ch. 6. v. 2.

[2] *i. e.* after that time.

[3] Ver. 33. *i. e.* the fact ſome days.

[4] The longer tryal of the Prophets was reſerved to the Sanhedrim at Jeruſalem.

CHAP.

## CHAP. XIV.

1. JESUS going on a [1] ſabbath day to eat at the houſe of one of the chief Phariſees, and being obſerved by thoſe people,

2. A man who had a dropſy was before him.

3. Jeſus ſpeaking to the doctors of the law, and to the Phariſees, ſaid to them; Is it lawful to heal on the ſabbath-day?

4. To which they made no anſwer; but he taking this man, healed him, and ſent him away.

5. Then he ſaid to them; Who among you, if his aſs, or his ox, fall into a pit on the ſabbath-day, will not ſtraightway pull him out?

6. And they could not anſwer any thing to this.

7. He likewiſe propounded this parable to the gueſts, obſerving how they choſe the chief places at table.

8. When thou ſhalt be invited to a wedding, do not ſet thyſelf in the chief place, leſt a more conſiderable man than thou, be invited;

9. And that he who ſhall have invited you both, come and ſay unto thee; Give place to this man; and that then thou with ſhame takeſt the loweſt place.

10. But when thou ſhalt be invited, go and take the laſt place, that he who hath invited thee may come and ſay to thee; My friend, go up higher; and then this ſhall be an honour to thee, in preſence of thoſe who are at table with thee. *Prov.25.7.*

11. For he who exalteth himſelf ſhall be abaſed, and he who abaſeth himſelf ſhall be exalted. *Mat.23.12. Luke18.14.*

[1] Ver. 1. The Jews make better cheer on ſabbath days, and other feſtivals, than on common days. For which reaſon they call them, *days of rejoicing*.

12. He

*Tob.4.7. Prov.34.9.* 12. He alſo ſaid to him who had invited him; When thou giveſt a dinner, or a ſupper, do not invite [2] thy friends, thy brethren, thy relations, nor ſuch of thy neighbours as are rich, leſt [3] they alſo invite thee in their turn, and this be as a recompence to thee.

13. But when thou makeſt a feaſt, invite the poor, the maimed, the lame, the blind;

14. And thou ſhalt be happy, becauſe they cannot return it to thee; for thou ſhalt receive thy recompence at the reſurrection of the juſt.

15. One of thoſe who were at table with him, having heard this diſcourſe, ſaid to him; Happy is he who ſhall feaſt in the kingdom of God.

*Mat.22.2. Apoc.19.9.* 16. Whereupon Jeſus ſaid to him; A man made a great ſupper, to which he invited many;

17. And at the hour of ſupper he ſent his ſervant to tell the gueſts, that they ſhould come, for that all was ready.

18. But all excuſed themſelves, as if they had agreed [4] together. The firſt ſaid to him; I have bought a [5] piece of ground; I muſt neceſſarily go and ſee it: I pray thee excuſe me.

19. Another ſaid; I have bought five yoke of oxen, which I go to prove; I pray thee excuſe me.

20. Another ſaid; I am married, therefore I cannot go thither.

21. The ſervant being returned, related this to his maſter: then the father of the family being angry, ſaid to his ſervant; Go forthwith into the public places, and ſtreets of the city, and cauſe the poor, the maimed, the blind, and the lame to come hither.

22. The ſervant ſaid; Lord, I have done as thou haſt commanded me, and there are ſtill places empty.

[2] Ver. 12. Jeſus Chriſt doth not forbid us to invite our friends and relations; but the negative ſignifies no more in this place than that we ſhould invite the poor rather than them.

[3] *Oth.* leſt they do likewiſe.

[4] Ver. 18. Thus doth the word *ſimul* in the Vulg. ſignify, anſwering to the Greek ἀπὸ μιᾶς, as if we ſhould ſay, *with one voice*; it may alſo be tranſlated *equally*.

[5] *Oth.* farm.

23. The

23. The maſter replied to the ſervant; Go into the high-ways, and by the ſides of the hedges, and [6] preſs people to come, that my houſe may be filled.

24. For I declare unto you, that none of thoſe who were invited ſhall taſte of my ſupper.

25. As a croud of people walked with Jeſus, he turned towards them, and ſaid to them;

26. If any man comes to me [7] and loves his father, his mother, his wife, his ſons, his brothers, his ſiſters, and even himſelf, more than e, he cannot be my diſciple. *Mat.*10.37

27. And he who does not bear his croſs and follow me, cannot be my diſciple. *Mat.*10.38 *and* 16.24. *Mar.*8.34.

28. For who among you, being deſirous to build a tower, would not firſt in private compute the expence he muſt be at, *to ſee* whether he hath ſufficient to finiſh it?

29. Leſt when he has laid the foundation, and is not able to finiſh it, all who ſhall ſee it mock him.

30. And ſay; This man began to build, and has not been able to finiſh.

31. Or who is that king, who, being on his march to go to war with another king, does not examine firſt in private, whether he can with ten thouſand men encounter him who comes againſt him with twenty thouſand?

32. Otherwiſe, while he is ſtill far off, he ſends an embaſſy to deſire peace.

33. Therefore whoever of you doth not renounce all that he poſſeſſes, cannot be my diſciple.

34. Salt is good; but if it loſeth its ſtrength, where-with ſhall it be ſeaſoned? *Mat.*5.13. *Mar.*9.50.

[6] Ver. 23. The Gr. word, according to the grammatical ſenſe, ſignifies to *compel*; *i.e.* by the ſtrength of prayers and intreaties oblige them to come in.

[7] Ver. 26. *L.* and hateth not his father, &c. but the word *hate* is not to be taken here according to its ſtrict meaning; but in the ſenſe we find it in St. Matthew, ch. 10. v. 37. and it hath the ſame ſenſe in ſeveral places, both in the Old and New Teſtament.

35. It cannot ſerve for the [8] earth, nor for the dung-hill, but it is caſt out. He that hath ears, let him hear.

[8] Ver. 35. Salt is the chief cauſe of fertility; ſo that in ſome places near the ſea, they dung the ground with a ſea weed.

## CHAP. XV.

1. THE publicans and the ſinners [1] coming near to him to hear him,

2. The Phariſees and Scribes murmured, and ſaid; This man receives ſinners, and eats with them.

3. Then Jeſus propounded this parable to them:

*Mat.* 18. 12 4. Which of you having a hundred ſheep, if he loſeth one, doth not leave the ninety and nine in the deſart to go and ſeek that which is loſt, till he hath found it?

5. And having found it, does not put it upon his ſhoulders with joy?

6. As ſoon as he is come home, Does he not aſſemble his friends and neighbours, to whom he ſays; Rejoice with me, for I have found my ſheep which was loſt?

7. I ſay unto you, [2] That there ſhall be alſo more joy in heaven for one ſinner who does repent, than for ninety and nine juſt perſons who have no need of repentance.

8. Or what woman having ten [3] drachmas, if ſhe loſe one, lights not a candle, and ſweeping the houſe ſeeks it with care till ſhe find it?

9. And who, as ſoon as ſhe has found it, does not aſſemble her friends and her neighbours, to whom ſhe ſays;

[1] Ver. 1. *All* is added in the Gr. *i. e. ſeveral*, for thus doth the word *all* ſignify in many places of ſcripture.

[2] Ver. 7. *i. e.* that there *is*: the future is put for the preſent.

[3] Ver. 8. The drachma, as well as the denarius, was worth about ſeven pence of our money.

Rejoice

Rejoice with me, for I have found the drachma which I had loſt?

10. In like manner I ſay unto you, That the angels of God rejoice when a ſingle ſinner does repent.

11. He alſo ſaid; A man had two ſons,

12. The younger of which ſaid to his father; Father, give me what ſhare of the eſtate belongeth to me: and the father parted his poſſeſſions between them.

13. Soon after, the younger having gathered all together, went into a far country, where he waſted his ſubſtance, living in debauchery.

14. And after he had ſpent all that he had, a great famine came upon that country, ſo that he was reduced to want.

15. Then he went and entered into the ſervice of a man of that country, who ſent him to his farm there to keep ſwine:

16. There he wiſhed to eat his fill of the [4] carobs which the ſwine eat; but no one gave him any.

17. At length, coming to himſelf, he ſaid; How many hired ſervants are there at my father's, who have more bread than they want; and I here am ready to die with hunger?

18. I will go to my father, and I will ſay to him; Father, I have ſinned againſt [5] God, and againſt thee;

19. I am no more worthy to be called thy ſon; uſe me as one of thy hired ſervants.

20. He went therefore to his father, and while he was yet far off, his father perceived him, and, moved with compaſſion, ran to him, fell upon his neck and kiſſed him.

21. His ſon ſaid to him; Father, I have ſinned againſt God, and againſt thee; I am no more worthy to be called thy ſon.

[4] Ver. 16. Thus doth the word *ſiliqua* in Latin ſignify, and the Greek κεράτιον, which the Syr. and Arabic interpreters have likewiſe rendered by *Carob*. They are wont to feed the ſwine with this ſort of fruit (which is in taſte ſomething like a cheſnut) in the hot countries. See Maldonat upon this paſſage.

[5] Ver. 18. L. heaven.

22. Then the father ſaid to his ſervants; Take out [6] ſpeedily the firſt [7] robe, and cloath him therewith; put a ring on his finger, and ſhoes on his feet.

23. Bring alſo the fatted calf and kill it; let us eat and rejoice:

24. For behold my ſon who was [8] dead, and he is riſen again; he was loſt, and is found again: [9] And they began to rejoice.

25. Now his eldeſt ſon who was in the field, returning, when he drew near the houſe, heard them ſinging and dancing.

26. He called one of the ſervants, of whom he asked what this was.

27. The ſervant ſaid to him; Thy brother is returned, and thy father hath cauſed the fatted calf to be ſlain, becauſe he hath received him ſafe and ſound.

28. The eldeſt was angry, and would not come in; ſo that the father came out to intreat him.

29. But he anſwered his father; So long have I ſerved thee, and have not diſobeyed thee in any thing; and thou haſt never given me a kid to rejoyce with my friends:

30. But thy ſon there, who hath devoured all that he had with lewd women, no ſooner came back, but thou didſt cauſe the fatted calf to be killed for him.

31. The father replied to him; Son, thou art always with me, and I have nothing which is not thine:

32. But we ought to rejoice and be glad; for thy brother here who was dead, is riſen again; he was loſt, and is found again.

[6] Ver. 22. The word *ſpeedily*, is not in the vulgar Gr. but is in the Camb. MS. and in two of thoſe of Stephens.

[7] The word *firſt* denotes a particular robe, and the beſt in the houſe, and indeed they laid by ſeveral robes, and there were ſome which they put on only on feſtival and ſolemn days. It ſeems nevertheleſs that by this word *firſt* the father would intimate that he retained his former affection for his ſon.

[8] Ver. 24. The Jews give the name of dead to ſinners.

[9] *Oth.* to make good chear.

CHAP.

## CHAP. XVI.

1. JESUS ſaid moreover to his diſciples; A rich man had a [1] receiver who was accuſed before him, as having waſted the wealth of which he had the management.

2. He ſent for him, and ſaid to him; What is this that I hear of thee? Render me an account of thy adminiſtration, for thou ſhalt be no longer my receiver.

3. Then the receiver ſaid within himſelf; What ſhall I do, ſince my maſter takes from me the adminiſtration of his wealth? I know not how to dig, and I am aſhamed to beg:

4. I know what I will do, that when my employment ſhall be taken from me, I may find men to receive me into their houſes.

5. Sending therefore ſeparately for all thoſe who owed to his maſter, he asked the firſt; How much oweſt thou to my maſter?

6. A hundred [2] barrels of oil, replied he. The receiver ſaid to him; Take thy bill, ſit down quickly, and write another of fifty.

7. Then he asked another; And thou, how much oweſt thou? A hundred meaſures of wheat, replied he. Take, ſaid he, thy bill, and write one of fourſcore.

[1] Ver. 1. Thus doth the word οἰκονόμος ſignify in this place, and *villicus* in the Vulg. which ſome Gloſſaries explain by *exactor penſionum villæ*. St. Jerome in his letter to Algaſia, ſaith, that *villicus* ſignifieth *the governor of a farm*, and that the Gr. word οἰκονόμος is more general, and ſignifies a man who has the management and adminiſtration of all his maſter's wealth, and that we are to take the word *villicus* in this ſenſe, in the paſſage before us.

[2] Ver. 6. I made uſe of this word *barrels*, it being a well-known word in our language, altho' our barrels differ according to the meaſures of each place.

8. The

8. The maſter commended the prudence of this unjuſt receiver: For [3] the children of this world are wiſer [4] in their generation than the [5] children of light.

9. And I ſay to you; make to yourſelves friends of [6] deceitful riches, that when ye ſhall come to fail, they may receive you into everlaſting habitations.

10. He who is faithful in ſmall things, is ſo likewiſe in greater; and he who is unfaithful in ſmall things, is ſo likewiſe in greater.

11. If therefore ye have not been faithful in the deceitful, who will truſt you with the true riches?

12. And [7] if ye have not been faithful in that which belongs to another, who is it that will give you that which is your own?

*Mat.6.24.* 13. No ſervant can ſerve two maſters; for either [8] he will hate the one, and love the other; or elſe adhere to the one, and deſpiſe the other; ye cannot ſerve God, and be ſlaves to [9] money.

14. The Phariſees, who were covetous, heard all this, and they mocked him.

15. It is ye, ſaid he to them, who make yourſelves paſs for juſt before men; but God knows your hearts: for that which [1] is eſteemed of men is abominable before God.

[3] Ver. 8. *i. e.* they who are wholly attached to the world.

[4] *i. e.* in what relates to them in their own temporal affairs.

[5] *i. e.* they who have received the light of the faith.

[6] *L.* of iniquity, or as in the Gr. of *injuſtice*, or *unjuſt*; but as there is no mention made here of riches acquired by indirect means, I have tranſlated this word agreeably to the Greek of the LXX. to which the Hebrew word *ſaker* anſwers.

[7] *i. e.* if you have not faithfully diſpenſed the riches which God has given you to diſtribute to others, who is it that will give you a reward for what particularly relates to you; *i. e.* ſpiritual and eternal poſſeſſions which are to be your portion?

[8] Ver. 13. *i. e.* he will not love the one ſo much as the other, for thus doth the word *hate* frequently ſignify in the ſcripture.

[9] *L.* mammona, which is a Syriac word retained in the Vulg. See St. Matth. ch. 6. v. 24.

[1] Ver. 15. *L.* exalted among men: *i. e.* great.

16. The

16. The [2] law and the prophets *have been* until John : *Mat.*11.12. ſince him the kingdom of God is preached, and [3] each offereth violence to enter therein.

17. The heaven and the earth ſhall [4] paſs away ſooner *Mat.*5.32. than one ſingle [5] tittle of the law be loſt.

18. Whoever divorceth his wife, and marrieth another, *Mar.*10.11 becomes an adulterer; and he who marrieth her who hath *1Cor.*7.11. been divorced from her husband, becomes likewiſe an adulterer.

19. There was a rich man cloathed in purple, and [6] fine linnen, who fared ſumptuouſly every day.

20. There was alſo a poor man, named [7] Lazarus, all covered with ulcers, who lay at the rich man's gate;

21. And who deſired to be filled with the crumbs which fell from his table, [8] but none gave him thereof; and the dogs even came and licked his ſores.

22. Now it came to paſs that this poor man died, and the angels carried him into [9] Abraham's boſom. The rich man alſo died, and had [1] hell for his ſepulchre.

23. And lifting up his eyes when he was in torments, he ſaw afar off Abraham, and Lazarus in his boſom.

[2] Ver. 16. Jeſus Chriſt intimateth hereby, that he was the Meſſiah who was to give new expoſitions to the Law and the Prophets.

[3] See St. Matth. ch. 11. v. 12.

[4] Ver. 17. *i. e.* ſhall periſh.

[5] See St. Matth. ch. 5. v. 18.

[6] Ver. 19. There was a certain fine linnen of great price, with which the chief men in that country, and in Egypt were cloathed; this rich man was habited in ſome of this linnen, of a purple colour.

[7] Ver. 20. The name of *Lazarus* was the ſame at that time among the Jews as *Eleazar*, and ſignifieth *the help of God.* Some nevertheleſs believe that this word is not an abridgement of *Eleazar*, and it ſignifieth *without help.*

[8] Ver. 21. Theſe words are not in the Gr. text.

[9] Ver. 22. *i. e.* in the place appointed for Abraham and the juſt. This expreſſion is to be found in antient Jewiſh authors, who make uſe of it to expreſs a place of reſt abounding with all ſorts of delights, and where they feaſted with Abraham; for thus do the words *in ſinu* ſignify; implying moreover, that Lazarus was placed near Abraham in paradiſe.

[1] *L.* and he was buried in hell; but in the Gr. text there is a ſtop after *buried*, and then follows, *and he in hell lifting up his eyes.* We find alſo in the Syriac, *and being tormented in hell, he lift up his eyes.*

24. He

24. He cried out; Father Abraham, have pity on me, and ſend Lazarus, that dipping the end of his finger in water, he may come and cool my tongue, for I am cruelly tormented in this flame.

25. Abraham anſwered him; Son, remember that thou receivedſt [a] good things in thy life-time; whereas Lazarus hath had only evil; but now he is comforted, and thou art in torments.

26. Moreover, [3] there is a great [4] gulph between us and you; ſo that they who would go from us to you, cannot; neither can they come hither from the place where you are.

27. The rich man replied; I pray thee then, father *Abraham*, to ſend him to my father's houſe,

28. That he may admoniſh my brethren (for I have five) leſt they come alſo into this place of torments.

29. Abraham anſwered; They have Moſes and the Prophets, let them hear them.

30. And he replied; No, father Abraham; but if any one from the dead goes to them, they will repent.

31. And Abraham ſaid to him; If they hear not Moſes, and the Prophets, neither will they believe, though even one roſe from the dead.

[a] Ver. 25. Gr. thy good things, *i. e.* the things wherein thou haſt placed thy chief good and happineſs.

[3] Ver. 26. We read in the Latin agreeably to the Gr. text, *firmatum eſt*; but in Hebrew this word frequently ſignifies no more than *poſitum eſt*.

[4] *L.* abyſs: but the Latin word *chaos* in this place is here the ſame as *hiatus*; and Maldonat ſuppoſeth that in the Vulg. we ought to read *chaſma*, which is afterwards altered to *chaos*. This expreſſion ſuppoſeth that the place called *Abraham's boſom*, and hell, were both upon the earth, but at a great diſtance from each other; which agreeth with the opinion of the antient Jews.

CHAP.

## CHAP. XVII.

1. JESUS ſaid to his diſciples; [1] It is not poſſible but *Mat.*18.7. that offences will come; but woe to him, by whom they come.

2. It would be better for him that a mill-ſtone were *Mar.*9.42. faſtened about his neck, and that he were thrown into the ſea, than to offend one of theſe little ones.

3. Take heed to yourſelves: if thy brother ſin againſt *Mat.*18.21 thee, [2] reprove him earneſtly; and if he repents, forgive *Lev.*19.13. *Eccl.*19.13 him.

4. And if he ſin [3] ſeven times a day againſt thee, and if he comes again to thee ſeven times a day, and ſays to thee; I repent: forgive him.

5. Then the Apoſtles ſaid to the Lord; [4] Increaſe our faith.

6. And the Lord ſaid unto them; [5] If your faith was as *Mat.*17.19 a grain of muſtard-ſeed, ye might ſay to this mulberry-tree; Be thou rooted up, and be thou planted in the ſea, and it would obey you.

7. Is there any among you who having a ſervant who tilleth, or looketh after the cattle, ſayeth to him, when he ſeeth him return from the field; Come quickly and place thyſelf at table?

8. Will he not rather ſay to him; Make ready for me to ſup, [6] gird thyſelf, and ſerve me till I have ate and drank; and after that, thou ſhalt eat and drink.

[1] Ver. 1. See St. Matth. ch. 18. v. 7. The word *impoſſible* frequently ſignifies both in ſcripture language, and even in common diſcourſe, that a thing is difficult.

[2] Ver. 3. *i.e.* in the manner ſet down in St. Matth. ch. 18. v. 15. & ſeq;

[3] Ver. 4. *i.e.* ſeveral times.

[4] Ver. 5. The Apoſtles hereby equal Jeſus Chriſt to his Father, when they pray him to increaſe their faith.

[5] Ver. 6. *i.e.* if ye had ever ſo little faith. When the Jews would deſcribe the ſmallneſs of a thing, they compared it to a grain of muſtard-ſeed.

[6] Ver. 8. *i.e.* tuck up your robe. Nothing is ſo common as this expreſſion throughout the ſcripture; for as the habit of the Jews was very long, they were forced to tuck it up for their greater convenience in walking.

9. Is he [7] obliged to this ſervant for having done what he commanded him?

10. I do not think it. In like manner ye, when ye have done all that hath been commanded you, ſay; We are [8] unprofitable ſervants, we have done nothing but what we [9] ought.

11. Jeſus going to Jeruſalem, and paſſing through Samaria and Galilee,

12. Met, as he entered into a town, ten lepers, who, ſtanding afar off,

13. Cried; Jeſus, our maſter, have pity on us.

*Levit.* 14. 2 14. As ſoon as he perceived them, he ſaid to them; Go ſhew yourſelves to the Prieſts; and as they went, they were healed.

15. There was one among them, who perceiving that he was healed, returned back, praiſing God with a loud voice.

16. And he threw himſelf at Jeſus's feet, with his face to the ground, returning him thanks: he was a Samaritan.

17. Then Jeſus ſaid; Were not all the ten healed? Where then are the other nine?

18. None but this [1] ſtranger hath returned, and given glory to God.

19. And he ſaid to him; Riſe, go, thy faith hath ſaved thee.

20. The Phariſees asking him, [2] When doth the kingdom of God come? The kingdom of God will not

[7] Ver. 9. A maſter is not obliged to a ſervant that waits upon him, becauſe he is paid for it.

[8] Ver. 10. The word *unprofitable* is taken here for one to whom we are not obliged. God, as our Lord and Maſter, is not obliged to us when we do what he hath commanded us; but he oweth us the reward to which he himſelf ſtands engaged, by promiſing us eternal life for our good actions.

[9] *i. e.* were obliged to do.

[1] Ver. 18. The Jews have always looked upon the Samaritans as ſtrangers, who were not of the race of the Iſraelites, and they call them Cutheans to this day.

[2] Ver. 20. *i. e.* when will the Meſſiah come whom God hath promiſed to ſend us? They did not believe that Jeſus was he, becauſe they ſaw nothing ſplendid or royal in him.

come,

come, anſwered he, [3] with ſigns that may make it known;

21. And it ſhall not be ſaid; Behold it in this place, or behold it in that place: for the kingdom of God [4] is with you.

22. He afterwards ſaid to his diſciples; The time ſhall come, when ye ſhall deſire to ſee [5] one of the days only of the Son of man, and ye ſhall not ſee it.

23. And it ſhall be ſaid to you; He is here, he is there; go not, nor follow after. *Mat.*24.23 *Mar.*13.21

24. For as the lightening ſpreadeth its brightneſs, and is ſeen [6] from one end of heaven to the other; ſo ſhall the the [7] day of the Son of man be.

25. But he muſt firſt ſuffer a great deal, and be rejected by theſe people.

26. And the ſame thing which happened in the time of Noah, ſhall happen in the time of the Son of man. *Mat.*24.37 *Gen.*7.7.

27. They ate and drank; men married wives, and maidens were given in marriage, till the day that Noah entered into the ark, and the deluge came, which deſtroyed the whole world.

[3] Jeſus Chriſt intimates hereby that his reign was not to be temporal, and that therefore they ought not to expect any ſigns of pomp or magnificence at the appearance of the Meſſiah, whom they ſuppoſed was to be a powerful prince.

[4] Ver. 21. *L.* within you, *i. e.* within yourſelves, and therefore ſeek not for any exterior tokens of it. But it is probable that the word *intra* is the ſame as the Hebrew word *ben*, or *inter* in Latin, *i. e.* amongſt you; Jeſus Chriſt gives them to underſtand by this, that it is their own fault if they do not make a right uſe of the grace that God has beſtowed upon them.

[5] Ver. 22. When after his death they ſhall be perſecuted, they ſhall deſire to ſee him, eſpecially when falſe Meſſiahs ſhall ariſe.

[6] Ver. 24. In the Gr. *we find*, which the Latin tranſlator hath rendered too literally, *from one part which is under the heaven, to another which is under the heaven*; *i. e.* as in St. Matthew, from the riſing to the ſetting ſun.

[7] It ſeemeth as if Jeſus Chriſt ſpoke here of his reign after his reſurrection, which was ſoon ſpread over the whole earth, by the preaching of the Goſpel: many underſtand this of the ſecond coming of Jeſus Chriſt: perhaps it may be beſt underſtood of the time when Jeſus Chriſt revenged, if we may uſe the expreſſion, his death by the deſtruction of Jeruſalem. What is ſaid in ver. 30, and in the remaining part of the chapter, ſeemeth to ſupport this interpretation.

28. It alſo happened in like manner in the time of Lot; they ate, and they drank; they bought, and they ſold; they planted and they built.

*Gen.*19.24. 29. But the day that Lot went out of Sodom, *God* cauſed it to rain fire and ſulphur from heaven, which deſtroyed them all.

30. It ſhall be the ſame on the day when the Son of man ſhall appear.

31. At that time, let not him who ſhall be on the houſe-top, and whoſe moveables are in the houſe, come down to take them away; let not him alſo who ſhall be in the field return back.

32. Remember Lot's Wife.

*Mat.*10.39 33. He who ſhall ſeek to ſave his life, ſhall loſe it;
*Mar.* 8 35. *Luke* 9. 24. and he who [8] ſhall loſe it ſhall ſave it.
*Joh.* 12. 25 34. I declare to you; That, in that night, of two men
*Mat.*24.40 who ſhall be in the ſame bed, one ſhall be taken and the
1 *Theſ.*4.16 other left.

35. Of two women who ſhall be grinding together, one ſhall be taken and the other left: of two men [9] who ſhall be in the field, one ſhall be taken and the other left.

36. They asked him; Where ſhall this be, Lord?

37. And he anſwered them; Where the body is, there ſhall the eagles be gathered together.

[8] Ver. 33. *i. e.* ſhall not be ſollicitous to preſerve it.

[9] Ver. 35. Theſe words *of two men*, and the reſt to the end of the verſe, do not appear in many Gr. copies. But Stephens read them in four of his MSS. and they are alſo in ſome others, and in the Syr. verſion. The Latin copies alſo differ in this point, and it is probable that this paſſage was taken from St. Matthew, ch. 24. v. 40. And it is true that it is in the Camb. Gr. MS. and in the ſecond of Stephens, where are many the like interpolations.

## CHAP. XVIII.

1. HE likewiſe propounded this parable to them, to ſhew them that we ought to pray always, and not be weary: *Eccl.*18.22 *1Theſ.*5.17

2. There was a judge in a certain city, who feared not God, nor cared for man.

3. A widow of the ſame city came, and ſaid to him; Do me juſtice upon mine adverſary.

4. After having remained a long time without doing it, he ſaid within himſelf; Although I neither fear God, nor care for men,

5. Nevertheleſs, becauſe this widow wearieth me, I will do her buſineſs, leſt [1] at length ſhe [2] come and give me injurious language.

6. Hear, ſaid the Lord, what the unjuſt judge ſaith.

7. [3] And ſhall not God avenge his elect who cry to him day and night? and [4] ſhall he delay to do it?

8. I declare to you, that he will not be ſlow to avenge them; but when the Son of man ſhall come, ſhall he find faith upon the earth?

9. He ſpake alſo this parable to certain people who had a good opinion of themſelves, believing themſelves to be righteous, and who deſpiſed others.

10. Two men went to the temple to pray; the one a Phariſee, and the other a Publican.

[1] Ver. 5. The Gr. word tranſlated by *tandem* ſignifieth alſo *inceſſantly*; and this interpretation is juſtified by the Syriac verſion.

[2] It may alſo be tranſlated according to the Gr. *leſt ſhe ſhould tire me out*; the meaning is, *leſt ſhe ſhould continually importune and trouble me.*

[3] Ver. 7. *i. e.* ſhall he not defend thoſe who are his?

[4] Euthymius, and many after him explain theſe words by the following; *altho' he be patient for ſome time.* But μακροθυμῶν, which is the participle, is to be underſtood as if it was the future, μακροθυμήσει; and thus is it read in the antient Alexandrine Gr. MS. and in the Camb. and the Vulg. agreeth with this reading.

11. The

11. The Phariſee prayed thus [5] within himſelf; My God, I thank thee that I am not as other men, who are thieves, unjuſt, adulterers, nor as this Publican.

12. I faſt [7] twice a week; I give tythes of all that I poſſeſs.

13. But the Publican ſtanding afar off, durſt not lift up even his eyes unto heaven; but ſmiting his breaſt, ſaid; God, have mercy upon me, who am a ſinner.

*Luke* 14.11 14. I tell you that this man return'd to his houſe [8] juſti-
*Mat.* 23.12 fied rather than the other; for whoſoever exalteth himſelf ſhall be abaſed, and whoſoever humbleth himſelf ſhall be exalted.

*Mat.* 19.13 15. They preſented likewiſe even little children to him,
*Mar.* 10.13 that he might touch them; which his diſciples ſeeing, they rebuked thoſe who preſented them.

16. But Jeſus calling theſe children, ſaid; Suffer theſe little children to come unto me, and hinder them not; for the kingdom of God belongeth to thoſe who reſemble them.

17. Verily I ſay unto you, That whoſoever ſhall not receive the kingdom of God as a little child, ſhall not enter therein.

*Mat.* 19.16 18. At that time, one of the chief men of the place asked him; Good Maſter, what muſt I do to inherit eternal life?

19. Jeſus anſwered him; Why calleſt thou me good? There is none good but God only.

*Ex.* 20.17. 20. Thou knoweſt the commandments; Thou ſhalt not kill; Thou ſhalt not commit adultery; Thou ſhalt not ſteal;

[5] Ver. 11. *L.* ſtanding; but the word *ſtans* ſignifieth frequently nothing more in the ſcripture than *to be*; and ſo the meaning is, that the hypocritical Phariſee ſet himſelf in the poſture of one who prayed devoutly.

[7] Ver. 12. *viz.* on monday and thurſday.

[8] Ver. 14. *i.e.* that his prayer was more acceptable to God than that of the Phariſee; and inſtead of theſe words *ab illo*, which are in our Vulg. St. Jerome, in his work againſt the Pelagians, reads *pluſquam ille*; and indeed this expreſſion among the Hebrews is comparative.

Thou

Thou ſhalt not bear falſe witneſs; Honour thy father and mother.

21. He ſaid unto him; I have kept all theſe from my infancy.

22. Which Jeſus hearing, ſaid unto him; One thing thou lackeſt yet; Sell all that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven; then come and follow me.

23. Theſe words made him very ſorrowful, becauſe he was very rich.

24. Then Jeſus ſeeing that he was very ſorrowful, ſaid; How hardly do the rich enter into the kingdom of God!

25. It is more eaſy for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. They who heard this, ſaid; Who then can be ſaved?

27. Jeſus anſwered them; What is impoſſible to men, is poſſible to God.

28. And Peter ſaid unto him; As for us, we have left all and followed thee.

29. Jeſus anſwered him; Verily I ſay unto you, that whoſoever ſhall have left his houſe, or his father, or his mother, or his brethren, or his wife, or his children, for the kingdom of God,

30. Shall receive manifold more from this time; and eternal life [z] in the other world.

31. Jeſus took the twelve with him, and ſaid unto them; Behold we go up to Jeruſalem, and all things which have been written concerning the Son of man by the prophets, ſhall be accompliſhed. *Mat.*20.17 *Mar.*10.32

32. For he ſhall be delivered to the Gentiles; they ſhall mock him; they ſhall ſcourge him; they ſhall ſpit on his face.

[z] Ver. 20. In the time to come.

33. And

33. And after having ſcourged him, they ſhall put him to death; and he ſhall riſe again the third day.

34. But they apprehended nothing of all this; this diſcourſe was hidden from them, and they underſtood not what he ſpake unto them.

*Mat.*20.29 *Mar.*10.46 35. As they drew nigh to Jericho, a blind man who ſat by the way-ſide, and begged,

36. Hearing a multitude paſs by, asked what it was.

37. They told him that it was Jeſus of Nazareth.

38. Immediately he cried out; Jeſus, thou Son of David, have mercy on me.

39. They who went before rebuked him that he ſhould hold his peace; but he cried ſo much the more, Thou Son of David, have mercy on me.

40. Inſomuch that Jeſus ſtanding ſtill, commanded him to be brought unto him; and when the blind man was come near, he asked him;

41. What wilt thou that I ſhould do unto thee? The blind man anſwered; Lord, that I may receive my ſight.

42. And Jeſus ſaid unto him; Receive thy ſight, thy faith hath ſaved thee.

43. The ſame hour he received his ſight, and followed him, praiſing the power of God. All the people which ſaw this miracle, bleſſed God for it.

## CHAP. XIX.

1. JESUS being come into Jericho, as he went through the city,

2. A man named Zaccheus, [1] chief of the Publicans, and who was rich,

3. Sought to ſee and to know him; but not being able, by reaſon of the preſs, becauſe he was little of ſtature;

[1] Ver. 2. The maſter of the Publicans who were in this place.

4. He

4. He ran before, and climbed up into a ſycamore-tree to ſee Jeſus, who was to paſs that way;

5. When Jeſus came to the place, looking up, he ſaw him, and ſaid unto him; Zaccheus, come down quickly, becauſe to day I muſt abide at thy houſe.

6. Zaccheus immediately came down, and received him joyfully.

7. The multitude who ſaw this, murmured that he was gone to abide at the houſe of a ſinner.

8. But Zaecheus, preſenting himſelf before the Lord, ſaid unto him; Lord, [2] I am ready to give half of my goods to the poor, and if I have [3] done any wrong to any man, I reſtore four-fold.

9. Then Jeſus ſaid unto him; To day has [4] this houſe received ſalvation, becauſe this man is alſo [5] a ſon of Abraham.

10. For the Son of man is come to ſeek and to ſave that which was loſt. *Mat.*18.11

11. When they heard him ſpeak theſe things, he added a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God would immediately appear.

12. He ſaid therefore; A certain Lord going into a far country to take poſſeſſion of a kingdom, and afterwards to return, *Mat.*25.14

13. Called ten of his ſervants, to whom he gave ten [6] marks of ſilver, and ſaid unto them; Improve them till I return.

14. But the people of his country hating him, ſent deputies after him, ſaying; We will not have this man to be our king.

[2] Ver. 8. Behold I give, *i. e.* I am going to give.

[3] If I have wrong'd any one by extortion, under pretence of executing the laws of the prince.

[4] Ver. 9. That which follows ſeems to ſhew that he ſpeaks only of Zaccheus, and not of all thoſe who dwelt in his houſe.

[5] Tho' he was a Publican, he was nevertheleſs a true Iſraelite.

[6] Ver. 13. To each one mark. It is literally *pounds*, but the word *mark* is more common with us.

15. When he was returned, after having taken poſſeſſion of his kingdom, he ſent for his ſervants, to whom he had given his money, that he might know how much each had improved it.

16. Now the firſt who came, ſaid unto him; Lord, thy mark hath produced ten others.

17. He anſwered him; That is well, good ſervant, becauſe thou haſt been faithful in a little, thou ſhalt have ten cities which thou ſhalt govern.

18. The ſecond who came, ſaid; Lord, thy mark hath produced five others.

19. He anſwered him; And thou alſo ſhalt govern five cities.

20. The third who came, ſaid; Lord, ſee here is thy mark which I have kept laid up in a napkin:

21. For I was afraid of thee, becauſe thou art a ſevere man, who exacteſt that thou didſt not give out, and reapeſt that thou didſt not ſow.

22. The maſter ſaid unto him; By thine own words I condemn thee, thou wicked ſervant; thou knoweſt that I am a ſevere man, who exact that I gave not out, and reap where I did not ſow.

23. Wherefore then gaveſt thou not my money to the bankers, that at my return I might have acquired it with intereſt?

24. He ſaid to thoſe that were preſent; Take from him the mark, and give it to him who hath ten of them.

25. They anſwered him; Lord, he hath ten of them.

*Mat.* 13. 12 *and* 25. 29 *Mar.* 4. 25. *Luke* 8. 18. 26. Know, ſaith he to them, that they ſhall give to him whoſoever hath already, and [?] that he ſhall be in abundance; and from him who hath not, they ſhall take even that which he hath.

27. But now bring hither thoſe people who are mine enemies, and who would not have me for their king, and ſlay them in my preſence.

[?] Ver. 26. This word is not in the Gr. but it is in one of the Gr. MSS. of Stephens, and in one of the Engliſh.

28. After

28. After this diſcourſe, he took the road of Jeruſalem, going the firſt.

29. And when he was near Bethphage and Bethany, towards the mountain which they call the mountain of Olives, he ſent two of his diſciples, *Mat.*21.1. *Mar.*11.1.

30. And ſaid unto them; Go to this village which is over againſt you; you ſhall find there at the entrance an aſs-colt tied, upon which no man ever ſate, looſe him, and bring him.

31. And if any one ask why you looſe him, you ſhall anſwer him; That the Lord hath need of him.

32. They whom he had ſent, went and found [s] the aſs-colt tied, as he had ſaid unto them.

33. And as they looſed him, they to whom he belonged, ſaid unto them; Why do ye looſe the aſs-colt?

34. It is, anſwered they, becauſe the Lord hath need of him.

35. Then they brought him to Jeſus, and having put their cloaths upon the aſs-colt, they ſet him upon him. *Joh.*12.14

36. And as he went, they ſpread their garments in the way.

37. When he drew nigh from the deſcent of the mountain of Olives, all the multitude of his diſciples rejoicing, began to praiſe God with a loud voice for all the marvellous things that they had ſeen,

38. And to ſay, Bleſſed be the king that cometh in the name of the Lord; [t] peace in heaven, and [u] glory in the higheſt heaven.

[s] Ver. 32. Theſe words *aſs-colt tied* are not in the Gr. but we find them in one of the MSS. of Stephens: and in Origen upon St. Matthew, ἐσῶτα ἐπὶ πῶλον, which is literally expreſſed in our Vulg. by *ſtantem pullum*, a colt ſtanding.

[t] Ver. 38. *viz.* may all kinds of bleſſings and proſperity come from heaven upon the kingdom of the Meſſiah; *in heaven* ſeems to be here the ſame as *from heaven*.

[u] Or, may glory and power come from heaven, or from God. The diſciples of Jeſus Chriſt expected a powerful Meſſiah, whoſe kingdom was to be glorious. They make acclamations agreeable to the notions which they had of this kingdom.

39. Then ſome of the Phariſees who were among the multitude, ſaid unto him; Rebuke thy diſciples.

40. He ſaid unto them; I tell you that if theſe hold their peace, [2] the ſtones will cry out.

41. And as he drew nigh the city, beholding it, he wept [3] for it, and ſaid;

42. Yet if thou hadſt known, at leaſt [4] in this day which is for thee, that which brought thee peace [5]; but now that is hid from thine eyes.

43. Sorrowful days for thee will come, in which thine enemies ſhall make a trench about thy walls; they ſhall incloſe thee, and ſhut thee up on all ſides;

*Mat.* 24.2. *Mark* 13.2. *Luke* 21.6. 44. They ſhall entirely deſtroy thee and thine inhabitants, and they ſhall not leave thee one ſtone upon another, becauſe thou kneweſt not the time when thou waſt viſited. [6]

*Mat.* 21.12 *Mar.* 11.15 *If.* 56.7. *Jer.* 7.11. 45. He afterwards went into the temple, from whence he drove out thoſe who ſold in it, and who bought in it.

46. It is written, ſaid he to them; My houſe is an houſe of prayer, and ye have made of it a den of thieves.

47. And he taught daily in the temple; but the chief Prieſts, the Scribes, and the chief of the people ſought to deſtroy him;

48. And they knew not how to do any thing unto him, becauſe all the people were very attentive to hear him.

[2] Ver. 40. It is an hyperbolical expreſſion, which perhaps had grown into a proverb.

[3] Ver. 41. Over it; *viz.* becauſe of it.

[4] Ver. 42. In this time that I am with thee, God having principally ſent me for thy ſake.

[5] Euthymius adds, *thou ſhouldſt not periſh*, as if there was here an ellipſis, or that the ſentence was not ended; one may thus, without an ellipſis, explain theſe words, as if he had ſaid, *would to God thou hadſt known*, &c.

[6] Ver. 44. The word *viſited* is here in a favourable ſenſe; God hath viſited them in ſending the Meſſiah, to inſtruct and exhort them to repentance.

CHAP.

## CHAP. XX.

1. ONE of theſe days, as he taught the people in the temple, and preached the Goſpel to them, the chief Prieſts and the Scribes [1] came upon him with the Elders; *Mat.*21.23 *Mar.*11.27

2. And ſpake unto him in theſe words; Tell us; by what authority doſt thou theſe things? or who is he who hath given thee this authority?

3. Jeſus anſwered them; I have alſo one queſtion to put to you; anſwer me?

4. The baptiſm of John, came it from God or from men?

5. But they reaſoned thus among themſelves; If we anſwer, it came from God, he will ſay to us; Why then did ye not believe him?

6. If we anſwer, It came from men; all the people will ſtone us, becauſe they are perſuaded that John was a prophet.

7. They anſwered then; That they knew nothing of it.

8. And Jeſus ſaid unto them; No more do I tell you by what authority I do theſe things. *Mat.*21.33 *Mar.*12.1.

9. But he told the people this parable; A certain man planted a vineyard, which he let out to husbandmen, and he took a long journey out of his own country. *Iſa.* 5. 1. *Jer.* 2. 21.

10. The ſeaſon being come, he ſent a ſervant to the husbandmen to receive ſomething of the fruits of his vineyard; but after having beaten him, they ſent him back without giving him any thing.

11. Afterwards he ſent another ſervant unto them, whom they beat alſo, and treated him injuriouſly; then they ſent him back without giving him any thing.

[1] Ver. 1. The Gr. word may alſo be rendered *attacked*.

12. He

12. He ſent a third, whom they wounded, and drove away.

13. At laſt the Maſter of the vineyard ſaid; What ſhall I do? I will ſend mine [2] only ſon; perhaps ſeeing him, they will reſpect him.

14. But as ſoon as the husbandmen ſaw him, they reaſoned and ſaid among themſelves; Behold the heir, let us kill him, that we may have his inheritance.

15. [3] They caſt him out of the vineyard, and killed him. What then ſhall the Maſter of the vineyard do unto them?

*Pſ.*117.22. *Acts* 4. 11. *Rom.* 9.33. 1 *Pet.* 2.7. *Iſa.* 28.16. 16. He will come, he will deſtroy theſe husbandmen, and will give his vineyard unto others. They who heard him, ſaid unto him; God forbid.

17. But beholding them, he ſaid unto them; What then is this which is written? The ſtone which the builders have refuſed, is that which has been put in the head of the corner.

18. Whoſoever ſhall fall upon this ſtone ſhall be broken, and upon whomſoever it ſhall fall, he ſhall be cruſhed to pieces.

19. The Chief Prieſts and the Scribes the ſame hour ſought to take him, becauſe they knew that it was for them that he had ſpoken this parable; but they feared the people.

*Mat.* 22.15 *Mat.* 12.13 20. Obſerving him therefore narrowly, they ſent ſpies to him, who pretended to be good men, to catch him in his words, in order to deliver him to the [4] preſident who had the command and authority.

21. Theſe put this queſtion to him; Maſter, we know that what thou ſayeſt, and what thou teacheſt is according to juſtice, and that without having reſpect to perſons thou teacheſt the way of God truly.

[2] Ver. 13. Well-beloved.

[3] Ver. 15. This is probably a tranſpoſition of the words; for the ſenſe is, that after having killed him, they caſt him out of the vineyard.

[4] Ver. 20. *L.* to the command and power of the *preſident*. What the Vulg. here tranſlates *preſident* is that which it elſewhere tranſlates *procurator*, which we have explain'd.

22. Are

22. Are we allowed to pay tribute to Cæſar or not?

23. But Jeſus conſidering their [5] malice, ſaid unto them; Why are ye deſirous to [6] entrap me?

24. Shew me a penny; whoſe is the figure and the inſcription? They anſwer'd, Cæſar's.

25. Render then to Cæſar, ſaith he, that which is Cæſar's, and to God that which is God's.

26. They could not take hold of any thing in his ſpeeches before the people; but admiring his anſwers, they held their peace.

27. There came afterwards ſome of the Sadducees, who deny the reſurrection, and they propounded this queſtion to him. *Mat.22.23 Mar.12.18 Deut.25.5.*

28. Maſter, Moſes hath left us in writing, that if a man hath a brother who dieth leaving no children, he ought to marry the widow, to raiſe up children to his brother.

29. There were then ſeven brethren, the firſt of whom, who had married a wife, died without children.

30. The ſecond married the ſame wife, and died alſo without children.

31. The third alſo married her, as did likewiſe the reſt, and all ſeven died leaving no children:

32. After them all, the woman died likewiſe.

33. To which of the ſeven therefore ſhall ſhe be wife at the reſurrection? For ſhe hath been married to all the ſeven.

34. Jeſus anſwered them: The people of this world marry;

35. But they [7] who ſhall be worthy of the other world, and of the reſurrection, ſhall not marry.

[5] Ver. 23. *L.* cunning, ſubtilty.

[6] *L.* Why tempt ye me?

[7] Ver. 35. We find in the Gr. if it be rendered literally, *who ſhall have been accounted worthy to obtain this age*; and by the *age* is meant the world. But the word τυχεῖ is not expreſſed in the Vulg. which in truth does not add any thing to the ſenſe, and by this expreſſion they are ſignified who have ſo lived in this world as to be accounted worthy to ariſe to everlaſting life: for this is ſpoken of the reſurrection of the juſt, who are properly ſaid to *riſe*; becauſe they riſe to a life of happineſs and immortality.

36. For

36. For they can die no more, becauſe they ſhall be as the angels, and [8] as children of God [9] after their reſurrection.

*Exod.* 3.6. 37. As to the reſurrection of the dead, even Moſes hath ſhewed it [1] when, being near the buſh, he called the Lord, the God of Abraham, the God of Iſaac, and the God of Jacob.

38. Now God is not the God of the dead, but of the living; for all are living before him.

39. Then ſome of the Scribes ſaid to him; Maſter, thou haſt ſaid well.

40. And they durſt not queſtion him any more.

41. But he ſaid to them; How is it ſaid, that Chriſt is the ſon of David?

*Mat.*22.44 *Mar.*12.36 *Pſal.*109.1. 42. For David himſelf ſays, in the book of Pſalms; The Lord ſaid to my Lord, Sit thou at my right hand,

43. Till I make thine enemies thy foot-ſtool.

44. David then calling him his Lord, how is he his ſon?

45. He ſaid afterwards to his diſciples before all the people who heard him; Beware of the Scribes, who love to go with long robes, and to be ſaluted in the markets, and to have the chief ſeats in the [2] ſynagogues, and the chief places at feaſts;

*Mat.*23.6. *Mar.*12.38 *Luke*11.43. 46. Who devour the houſes of widows, under pretence of making long prayers. They ſhall therefore be judged with greater rigour.

[8] Ver. 36. *i.e.* who ſhall enjoy God, being with him in heaven as his children.

[9] *L.* being children of the reſurrection; *i.e.* being riſen again: which ſheweth that the reſurrection is a ſtate of immortality, and that conſequently marriage ſhall have no place in it.

[1] Ver. 37. This expreſſion is abridged, and meaneth, when he wrote the hiſtory of the burning buſh, whence God ſpake to him.

[2] Ver. 45. The word ſynagogue may here be underſtood of any ſort of public aſſembly.

CHAP.

## CHAP. XXI.

1. JESUS beholding the rich while they put their offer- *Mar.12.41*
ings into the cheſt,

2. Saw alſo a poor widow who put therein the value of two farthings;

3. And he ſaid; Verily I ſay unto you, This poor widow hath put, more than the reſt;

4. For all theſe have thrown into [1] the cheſt, of their ſuperfluity; but ſhe, of the little ſhe hath, hath put therein all that ſhe had to live upon.

5. As ſome ſaid that the temple was built of beautiful *Mat.21.23*
ſtones, and adorned with gifts, he ſaid to them; *Mar.13.1.*
*Luke19.44*

6. A time ſhall come, when of what ye ſee, there ſhall not remain one ſtone upon another; all ſhall be thrown down.

7. Then they asked him; Maſter, when ſhall theſe things be? and what ſign ſhall there be when theſe things begin to come to paſs?

8. And he anſwered them; Take heed that ye are not ſeduced; for many ſhall come in my name, ſaying; I am the Chriſt; and this time draweth near; therefore follow them not.

9. And when ye ſhall hear of wars, and ſeditions ſpoken of, be not terrified; for theſe things muſt firſt happen; but the end ſhall not be ſo ſoon.

10. He alſo ſaid to them; Nation ſhall be ſeen to riſe againſt nation, and kingdom againſt kingdom;

11. And there ſhall be in divers places, great earthquakes, peſtilences, and famines; and terrible things ſhall appear in the heavens, and great prodigies.

[1] Ver. 4. Thus is the word *munera* to be tranſlated after the old Syr. interpreter, agreeably to the Gr.; for *munera* in the Vulg. ſignifieth the cheſt wherein the preſents made to God were depoſited, and is the ſame as *corban* or *gazophylacium*.

12. But before all this, ye ſhall be apprehended, ye ſhall be perſecuted; ye ſhall be delivered to the ſynagogues; ye ſhall be impriſoned, and dragged before kings and magiſtrates, becauſe of my name.

13. Which ſhall ſerve you for a witneſs [2].

14. Settle it therefore in your minds, not to [3] meditate before, what ye are to anſwer;

15. For I will give you words, and a wiſdom which none of your enemies ſhall be able to reſiſt, or in anywiſe oppoſe.

16. Ye ſhall be betrayed [4] by your fathers and mothers, by your brethren, by your kindred, and your friends; and they ſhall put ſome of you to death.

17. Ye ſhall be hated by all for my name's ſake:

18. But an hair of your head ſhall not be loſt.

19. [5] Ye ſhall be ſaved [6] by your patience.

*Mat.*24.15 *Mar.*13.14 *Dan.*9.27. 20. Now when ye ſhall ſee Jeruſalem encompaſſed by an army, know that its deſtruction is nigh.

21. And then let them who are in Judea flee to the mountains; let them who are [8] in the country remove far off; and let not thoſe who are [8] without enter in;

22. Becauſe it ſhall be a time of vengeance, [9] in which ſhall be fulfilled all that is written.

23. Woe to women who are with child, and to them who ſhall have children at the breaſt; for there ſhall be great miſery in the country, and [10] the people ſhall be cruelly treated.

[2] Ver. 13. Namely, to defend the truth of the Goſpel againſt them.

[3] Ver. 14. See St. Matth. ch. 10. v. 19.

[4] Ver. 16. *Alſo* is added in the Greek, which makes the ſenſe the clearer.

[5] Ver. 19. *L. ye ſhall poſſeſs your ſouls*, and in the Gr. *poſſeſs*; the meaning is, *ye ſhall ſave yourſelves*. See St. Matthew, ch. 10. v. 22. This may be underſtood of our eternal ſalvation, or only of our ſafety in this preſent life.

[6] *i. e.* perſeverance, or conſtancy in our ſufferings.

[7] Ver. 21. *L.* in the midſt of her.

[8] *L.* in the countries, *i. e.* out of Judea, or rather Jeruſalem. The Gr. word may nevertheleſs be tranſlated *in the fields*; as if the meaning was; Let not them who are in the country come and ſhut themſelves up in Jeruſalem. It is probable that the word *regionibus* is put in the Latin for *agris*.

[9] Ver. 22. *L.* that it may be fulfilled.

[10] Ver. 23. *L.* wrath upon this people.

24. They

24. They ſhall be put to the edge of the ſword, and ſhall be led captives among all the nations; and the nations ſhall tread Jeruſalem under foot, till their time be fulfilled.

25. There ſhall be ſigns in the ſun, in the moon, and in the ſtars, and [z] upon the earth; the nations ſhall be terrified by the noiſe cauſed by the toſſing of the ſea. *Mat.*24.29 *Mar.*13.24 *Iſa.* 13. 10. *Eze.* 32. 7. *Joel* 3. 15.

26. The fear, and expectation of what ſhall threaten the whole univerſe, cauſing men to [a] conſume away; for [b] there is nothing ſo firm in the heavens but it ſhall be ſhaken.

27. Then ſhall they ſee the Son of man come upon a cloud, with great power and great glory.

28. Now when theſe things begin to come to paſs, look up, and lift up your head, for your deliverance ſhall draw nigh. *Rom.*8.23.

22. He alſo propounded this compariſon to them; Behold the fig-tree, and the other trees,

30. When they begin to ſhoot forth [c] ye know that ſummer is nigh:

31. In like manner, when ye ſhall ſee theſe things come to paſs, know that the kingdom of God is nigh.

32. I declare unto you, that this [d] generation ſhall not paſs away till all this ſhall happen;

33. Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

34. Take heed to yourſelves therefore leſt your minds be overcharged with exceſs of eating and drinking, and by the cares of this life, and this day come and ſurprize you ſuddenly.

[z] Ver. 25. I have retained the exact grammatical meaning: nevertheleſs the people of Judea only ſeem to be concerned here, and nothing is more common in ſcripture, than to give the general name of *earth* to a particular country.

[a] Ver. 26. It may alſo be tranſlated according to the Gr. *cauſing them to become as dead men*: which expreſſion St. Matth. makes uſe of ch. 28. v. 4. to deſcribe a great conſternation.

[b] *L.* the virtues of heaven, *Oth.* the ſtars.

[c] Ver. 30. *their fruit* is added in the Vulg. which is not in the Gr. text, unleſs in the Camb. MS. but by the word *fruit*, we are to underſtand the whole product of a tree, as leaves, bloſſoms, *&c.* The word *leaf*, which is in St. Matthew and St. Mark, may be added here.

[d] Ver. 32. See St. Matth. ch. 24. v. 34.

35. For as a net it ſhall encloſe all who inhabit the earth.

36. Watch therefore, and pray always, to the end that ye may be' able to eſcape all theſe evils that muſt come to paſs, and to appear before the Son of man.

37. Now in the day-time he taught in the temple; but every night he went out, and abode on the mountain, called the mount of Olives.

38. All the people came early in the morning to him in the temple to hear him.

[1] Ver. 36. *L.* ye may be accounted worthy; *Oth.* ye may deſerve; but the word in this place ſignifies only, *ye may be able.*

## CHAP. XXII.

*Mat.*26.2. *Mar.*14.1. 1. THE feaſt of the Azyma, called the Paſſover, was near.

2. And the chief prieſts, and the ſcribes, ſought how they might put Jeſus to death; but they feared the people.

*Mar.*26.14 *Mar.*14.10 3. Now ſatan entered into Judas, ſurnamed Iſcariot, one of the twelve,

4. Who went away to the chief prieſts, and [1] the officers to talk with them, of the manner how he ſhould betray him to them.

5. They were very glad; and in conſideration of a ſum of money, which they agreed to give him,

6. He gave them his word. Then he ſought an opportunity to betray him without tumult.

7. Now the day of the Azyma being come, on which the [2] Paſſover was to be ſacrificed,

8. Jeſus ſent Peter and John, and ſaid to them; Go and prepare the Paſſover for us, that we may eat it.

[1] Ver. 4. The word in the Gr. is tranſlated in the Syr. *The captains of the temple*; or, literally, *The chiefs of the militia of the temple*, i. e. according to *Euthymius*, the officers who had the guard of the temple.

[2] Ver. 7. *i. e.* the paſchal lamb.

9. Where

9. Where wilt thou, ſaid they to him, that we prepare it?

10. He anſwered them; Going into the city ye ſhall meet a man carrying a pitcher of water; Follow him into the houſe where he ſhall enter;

11. And ſay to the maſter of the houſe; Our maſter asketh thee; Where is the place, where I ſhall eat the Paſſover with my diſciples?

12. He will ſhew you a large chamber furniſhed, there prepare *for the Paſſover.*

13. Going therefore, they found as he had ſaid to them: and they made preparation for the Paſſover.

14. When the hour *of ſupper* was come, he placed himſelf at table, and the twelve Apoſtles with him. *Mat.26.20* *Mar.14.17*

15. He ſaid unto them: I greatly deſired to eat this Paſſover with you before I ſuffered.

16. For know that I will eat no more thereof, [3] till it be fulfilled in the kingdom of God.

17. Then, taking the cup, he gave thanks, and ſaid: Take it, and [4] give it to one another:

18. For I declare unto you, that I will drink no more of the fruit of the vine [5], till the reign of God ſhall come.

19. Afterwards, taking bread, he gave thanks; he brake it, and gave of it to them, ſaying; This is my body, which is given for you; Do this in memory of me. *1 Cor. 11. 24.*

[3] Ver. 16. By this expreſſion is meant, that this was the laſt Paſſover which he ſhould keep with his Apoſtles; therefore he expreſſes the great deſire he had to eat it with them before his death. The particle *till*, doth not imply that he was to keep another Paſſover with them after his death, but that he would not keep it any more; and he at the ſame time comforts them, aſſuring them that he is going into heaven, where all that was typified by the Paſſover ſhould thoroughly be accompliſhed.

[4] Ver. 17. When the Jews celebrated the Paſſover, the maſter of the family, or the eldeſt of the company, bleſſed the firſt cup, of which they drank, and all the reſt afterwards drank out of the ſame cup, according to their rank; St. Luke, who hath mentioned both theſe cups, is more exact in this particular than either St. Matth. or St. Mark.

[5] Ver. 18. This particle muſt be explained in the ſame manner as in the foregoing Verſe, *i. e.* I will drink no more with you.

20. In

*Mat.*26.21 20. In like manner he took the [a] cup alſo after ſupper,
*Mar.*14.20 *Joh.*13.18 ſaying; This is the cup *which is* [7] the New Teſtament by my blood, [8] which [9] ſhall be ſhed for you.

*Pſ.*40.10. 21. In the mean-time behold, he who is to betray me, eats with me at this table.

22. And as for the ſon of man, [1] he goeth according as God hath determined it. But woe unto that man by whom he ſhall be betrayed.

23. Then they demanded of each other, who among them ſhould do this action.

24. There was alſo a diſpute among them, who of them all was the greateſt.

*Mat.*20.25 *Mar.*10.42 25. But he ſaid to them; The kings of the nations exerciſe dominion over them, and they who are their lords are called benefactors.

26. Do not ye in this manner; but let him who is the greateſt among you, be as the leaſt; and let him who is chief, be as him who ſerveth.

27. For who is greater, he who is at table, or he who ſerveth? Is it not he who is at table? Nevertheleſs I am among you as he who ſerveth.

28. Now ye have always continued with me in the evils [2] which I have ſuffered:

29. [3] I alſo diſpoſe of the kingdom in favour of you, as my Father hath diſpoſed of it to me.

30. That ye may eat and drink at my table in my kingdom, and that ſitting [4] upon thrones ye may judge the twelve tribes of Iſrael.

[a] Ver. 20. This ſecond cup was the laſt drank at the meal, and the maſter of the family bleſſed it, and after having drank of it himſelf, the reſt of the company drank likewiſe, as of the firſt.

[7] *i. e.* the new covenant, confirmed by my blood.

[8] The word *qui* in the Latin is ambiguous, and ought to be referred to the cup; but the Greek expreſſion in this place is not the leaſt doubtful, if we follow the exact grammatical ſenſe.

[9] The Greek hath *is ſhed*; the preſent being put for the future.

[1] Ver. 22. *i. e.* he is going to die.

[2] Ver. 28. *L.* in my temptations.

[3] Ver. 29. *i. e.* I ſolemnly promiſe that you ſhall ſhare in the inheritance which I have received from my father.

[4] Ver. 30. See St. Matth. ch. 19. v. 28.

31. The

31. The Lord ſaid alſo; Simon, Simon, Satan hath asked [5] to ſift thee as wheat is ſifted.

32. But I have prayed for thee, that thy faith may not fail: and thou when thou ſhalt one day [6] be converted, confirm thy brethren.

33. Lord, anſwered Peter, I am ready to go with thee either to death or impriſonment.

34. But Jeſus anſwered; Peter, I declare to thee, that the cock ſhall not crow this day, before thou haſt thrice denyed that thou knoweſt me. He afterwards ſaid to them; *Mat.* 26. 34 *Mar.* 14. 30

35. When I ſent you without purſe, without ſcrip, and without ſhoes, wanted ye any thing? *Mat.* 10. 9.

36. No, replyed they. He ſaid to them then; But now [7] let him who hath a purſe take it, and his ſcrip likewiſe; and let him who hath none, ſell his robe to buy a ſword.

37. For I declare unto you that theſe words of Scripture muſt be fulfilled in me; And he was ranked with the tranſgreſſors. For [8] the things which were foretold of me ſhall very ſhortly come to paſs. *Iſa.* 53. 12.

38. But they ſaid to him; Lord, here are two ſwords, and he anſwered them; [9] It is enough.

39. Then he went out, and repaired, as he was wont, to the mount of Olives, whither his diſciples followed him. *Mat.* 26. 36 *Mar.* 14. 32 *Joh.* 18. 1.

40. Being come thither, he ſaid to them; Pray, leſt ye enter into temptation. *Mat.* 26. 39 *Mar.* 14. 35

41. Then removing from them about a ſtone's caſt, he kneeled down and prayed thus:

[5] Ver. 31. *i. e.* to vex and torment thee: It is a metaphorical expreſſion which is to be found likewiſe in the prophet Amos ch. 9. v. 9.

[6] Ver. 32. The word *converted* ſignifies here *repentance*, Jeſus Chriſt ſpeaketh of the ſin which St. Peter ſhould commit by renouncing him.

[7] Ver. 36. Theſe words do not ſeem to contain a command from Jeſus Chriſt to his Apoſtles; but by this figurative expreſſion he would repreſent to them, that they were about to fall into great danger.

[8] Ver. 37. By theſe things Jeſus Chriſt means his ſufferings, and death.

[9] 38. The common expreſſion in our tongue would be, *Let us have no more of that*; and hereby Jeſus Chriſt impoſed ſilence upon his Apoſtles, who did not apprehend what he meant.

42. Father,

42. Father, If it pleaſe thee, [1] remove this cup from me: nevertheleſs let not my will, but thine be done.

43. Then an Angel from heaven appeared to him, who ſtrengthned him; and *falling* into an [2] agony, he prayed more earneſtly:

44. And he ſweat as it were drops of blood which fell to the ground.

45. Having prayed, he aroſe, and came to his diſciples, whom he found ſleeping for ſorrow.

46. And ſaid to them: Why ſleep ye? Ariſe, and pray, that ye may not enter into temptation.

*Mat.*26.47 *Mar.*14.43 *Joh.* 18. 3. 47. He had not yet done ſpeaking, when a company of people appeared with one of the twelve called Judas, who walked before them, and he drew near Jeſus to kiſs him.

48. But Jeſus ſaid to him; Judas, betrayeſt thou thus the Son of man with a kiſs?

49. Then they who were with him, ſeeing what was about to happen, ſaid to him; Lord, ſhall we ſmite with the ſword?

50. And one of them ſmote the ſervant of the high prieſt, and cut off his right ear.

51. But Jeſus ſaid to them; Leave off, it is enough; and having touched his ear, he healed him.

52. He ſaid afterwards to the chief prieſts, to the officers of the temple, and to the elders who had come to appprehend him: Ye are come as after a thief with ſwords and clubs,

53. Altho' I was every day in the temple with you, ye did not lay hands on me; but this is your hour, and the power of [3] darkneſs.

*Mat.*26.57 *Mar.*14.53 54. Having then apprehended him, they led him [4] to the houſe of the chief prieſt, and Peter followed afar off.

[1] Ver. 42. Gr. if thou wilt remove. This is a phraſe of wiſhing: for the particle *ſi* is here the ſame as *utinam*.

[2] Ver. 43. St. Luke hath compriſed under the word agony what the other Evangeliſts call a ſorrow unto death.

[3] Ver. 53. *i. e.* of the devil, according to Euthymius.

[4] Ver. 54. *And brought him in* is added in the Vulgar Greek: but theſe words are not to be found in ſeveral Greek copies, any more than in the Vulgar.

55. After

55. After they had kindled a fire [s] in the midſt of the court, theſe people ſate round about, and Peter ſate with them: *Joh.* 18. 24 *Mat.* 26. 69 *Mar.* 14. 66

56. A maid ſervant who ſaw him at the fire, having looked upon him ſome time, ſaid: He was alſo with that man. *Joh.* 18. 25

57. But he renounced Jeſus, ſaying; Woman, I know him not.

58. A little while after another ſeeing him, ſaid; Thou art alſo of theſe people: And Peter anſwered, Man, I am not.

59. About an hour after, another maintained the ſame thing, and ſaid; Of a truth this man was with him: for he is a Galilean.

60. Peter replied; Man, I know not what thou ſayeſt to *me*: And immediately the cock crew, while he yet ſpake.

61. Then the Lord, turning about, looked upon Peter, who remembred the word of the Lord, who had ſaid to him; Before the cock croweth thou ſhalt deny me thrice.

62. And going out he wept bitterly.

63. The men who held Jeſus, mocked him: they ſtruck him.

64. And having blindfolded him, they ſmote him on the face, and ſaid to him; Prophecy, who is it who ſmote thee?

65. And, blaſpheming, they ſaid many things againſt him.

66. As ſoon as it was day, the Elders of the people, the Chief Prieſts and the Scribes met together, and cauſing him to be brought to the place where they were aſſembled, they ſaid to him; If thou be the Chriſt, tell us.

67. He replied to them; If I tell it you, you will not believe me.

68. And if I queſtion you alſo, you will not anſwer me, and you will not let me go.

[s] Ver. 55. *Oth.* in the Court.

69. But hereafter the Son of man ſhall ſit at the right hand of God Almighty.

70. Then they all ſaid; Thou art then the Son of God? He replied; [6] Ye ſay the truth:

71. And they ſaid; What need we other witneſſes, ſince we ourſelves have heard him ſay it with his own mouth?

[6] *L.* Ver. 70. That I am; a modeſt way of affirming uſed by the Jews.

## CHAP. XXIII.

*Mat.*22.21 *Mar.*12.17 *Mat.*27.11 *Mar.*15.2. *Joh.*18.32.

1. ALL the aſſembly riſing up, they led him to Pilate:

2. And accuſing him, they ſaid; We found this man ſeducing our nation; forbidding to pay any tribute to Cæſar, and calling himſelf a [1] King, the Chriſt.

3. Then Pilate queſtioned him, and asked him; Art thou the king of the Jews? and he anſwered him, [2] Thou ſayeſt it.

4. Now Pilate ſaid to the chief prieſts, and the people: find nothing in this man whereof to condemn him.

5. But they inſiſted more earneſtly and ſaid: he ſtirreth up the people, teaching throughout all Judea from Galilee even to this place.

6. When Pilate heard the word Galilee, he asked whether Jeſus was a Galilean.

7. And being informed that he was of Herod's juriſdiction, he ſent him to Herod, who was at that time alſo at Jeruſalem.

8. Herod was very glad to ſee Jeſus: for he had long deſired to ſee him, becauſe he had heard many things of him, and he hoped to ſee ſome miracle performed by him.

[1] Ver. 2. *i. e.* The Meſſiah, King of the Jews.

[2] Ver. 3. *i. e.* Yes. But as Jeſus Chriſt himſelf affirms in St. John, ch. 18. v. 36. that his kingdom was not of this world: the accuſation of the Jews was falſe.

9. He

9. He queſtioned him a long time; but Jeſus anſwered him nothing.

10. In the mean time the chief prieſts, and the ſcribes who were preſent, [3] vehemently accuſed him.

11. But Herod [4] and his train contemned him, and cloathed him in deriſion with a [5] white robe, and ſent him back to Pilate.

12. Which reconciled Herod and Pilate the ſame day; for before they were enemies.

13. Now Pilate having called the chief prieſts, the magiſtrates and the people,

14. He ſaid to them: You have brought this man to me, as if he had perverted the people, and having queſtioned him before you, I have not found him guilty of any of the crimes whereof ye accuſe him. *Joh.* 18. 38 *and* 19. 4.

15. Neither hath Herod. For having ſent you to him, ye ſee that nothing tending to death hath been done to this man:

16. I will ſend him away therefore, after I have cauſed him to be [6] chaſtiſed.

17. Now it was neceſſary that he ſhould releaſe a priſoner to them at the feaſt.

18. But the people cried out, all of them together; Cauſe this man to be put to death, and releaſe unto us Barabbas.

19. Who had been impriſoned for a ſedition raiſed in the city, and for killing a man.

20. Pilate, who was willing to releaſe Jeſus, ſpake to them again;

[3] Ver. 10. *i. e.* impudently; for thus doth the Latin word *Conſtanter* ſignify in the phraſe of thoſe times. The Greek word may alſo be tranſlated according to Huſychius *earneſtly*.

[4] Ver. 11. *L.* with his army, *i. e.* with the people who accompanied him, and who compoſed his train.

[5] The word *white*, is take in this place for *ſhining*, as the word in the Greek text ſignifieth: Herod cauſed this habit to be given him, becauſe perſons of great rank wore ſuch white and ſhining garments.

[6] Ver. 16. *i. e.* ſcourged.

21. But they cried out, Crucify him, crucify him.

*Mat.*27.22 *Mar.*15.14 22. And he ſaid unto them the third time; What evil hath he then done? I find in him no crime worthy of death; I will therefore cauſe him to be chaſtiſed, and will ſend him away.

23. But they inſiſted, crying aloud, Let him be crucified; and they redoubled their cries [7].

24. Pilate therefore pronounced ſentence as they deſired.

25. He releaſed to them him whom they required, who had been put in priſon for a murther and a ſedition; and he delivered Jeſus to their will.

*Mat.*27.32 *Mar.*15.21 26. As they led him away, they took a certain man of Cyrene, called Simon, who came out of the country, and they laid the croſs upon him to bear it after Jeſus.

27. Now he was followed by a great number of people, and of women, who lamented and wept for him.

28. But Jeſus turning towards them, ſaid to them; Women of Jeruſalem, weep not for me, but weep for yourſelves, and for your children:

29. For a time is coming wherein it ſhall be ſaid; Bleſed are the barren, and they who have not borne children; bleſſed are the breaſts which have not given ſuck.

*Iſa.* 2. 14. *Hoſ.* 10. 8. 30. Then ſhall men ſay to the mountains, Fall on us; and to the hills, Cover us [8];

*Apoc.* 6.16 31. For [9] if this be done to the green tree, what ſhall be done to the dry tree?

32. They alſo led two other malefactors with him to put them to death.

*Mat.*27.33 *Mar.*15.22 *Joh.*19.18. 33. And when they were come to the place called Calvary, they crucified him there with the two thieves; one on his right-hand, and the other on his left.

[7] *And the chief prieſts* is added in the Greek; for they cried alſo with the people: But theſe words are not in the Greek MSS. of Stephen, any more than in the Vulg.

[8] Ver. 30. namely, by falling upon us, and cruſhing us.

[9] Ver. 31. Jeſus Chriſt compareth himſelf here to a green tree, making uſe of a proverbial expreſſion.

34. And

34. And Jeſus ſaid; Father, forgive them; for they know not what they do. They parted his raiment, and caſt lots for it.

35. The people ſtaid to behold, and [1] they who were in the chief offices derided him, as well as the people, ſaying; He hath ſaved others; let him ſave himſelf, if he be the Chriſt, the [2] elect of God.

36. The ſoldiers alſo mocked him, coming and offering him vinegar.

37. And ſaid to him; If thou be the king of the Jews, ſave thy life.

38. They had alſo put over his head this inſcription in Greek, Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

39. Now one of the thieves who were crucified, blaſphemed againſt him; If thou be the Chriſt, ſaid he, ſave thy life, and ſave ours alſo.

40. But the other ſaid unto him, by way of rebuke; And thou who art under the ſame condemnation as he, doſt not thou fear God?

41. As to us, it is but juſtice; for we receive what we have deſerved; but this man hath done nothing amiſs.

42. And he ſaid unto Jeſus; Lord, remember me when thou ſhalt enter into thy kingdom.

43. I aſſure thee, replied Jeſus unto him, that [3] this day thou ſhalt be with me in [4] Paradiſe.

[1] Ver. 35. *i. e.* they who were of the body of the Sanhedrim, or as St. Matth. ſays, ch. 27. v. 41. The chief Prieſts, the Scribes, and the Elders, whom St. Luke hath included under the name of ἄρχοντες, which is tranſlated in the Vulg. by *principals*.

[2] This is a title given to the Meſſiah in Iſaiah, ch. 42. v. 1.

[3] Ver. 43. Some writers, who could not reconcile theſe words with their own notions of Paradiſe, joined the words, *to day*, with the preceding, and read, *I ſay unto you to day, that thou ſhalt be*, &c. But this reading is rejected by all the moſt learned Commentators, as well Greek as Latin, as erroneous; the difficulty, however, is of a long ſtanding: For Origin has taken notice of it in his commentaries upon St. John, and ſays, That there were people who even pretended that theſe words were added to the text of St. Luke.

[4] Jeſus Chriſt calls Paradiſe what the Evangeliſt has called upon the ſame occaſion, the boſom of Abraham, in ſpeaking of Lazarus, ch. 16. v. 22. See the note upon that place.

44. It was about the ſixth hour of the day, and there was a darkneſs over [5] all the earth, until the ninth hour.

45. The ſun was darkned, and the vail of the temple was rent in the midſt.

*Pſal.* 30. 6. 46. And Jeſus cried out, and ſaid; My Father, I reſign my ſoul into thy hands; and pronouncing theſe words he gave up the Ghoſt.

47. The centurion ſeeing what had happened, praiſed God, and ſaid; Truly this man was juſt.

48. All they who were preſent at this ſight, and ſaw what had paſſed, returned, ſmiting their breaſts.

49. But all thoſe that were of his acquaintance, and the women that followed him from Galilee, ſaw theſe things only at a diſtance.

*Mat.* 27. 57 50. Then a [6] decurion, named Joſeph, a good and juſt man,

*Mar.* 15. 43 *Joh.* 19. 38 51. Who had not conſented to the reſolutions of the reſt, nor to what they had done, who was of Arimathea, a city of Judea, and who waited likewiſe for the kingdom of God,

52. Came to Pilate, and begg'd of him the body of Jeſus.

53. Having taken it from the croſs, he wrapped it in linnen, and put it in a ſepulchre, which he had cauſed to be cut in the rock, and where no perſon had ever yet been laid.

54. It was the [7] day of the preparation, and the ſabbath drew on.

55. The women who came from Galilee with Jeſus, following after, ſaw the ſepulchre, and how the body had been laid therein.

[5] Ver. 44. Some confine this to Judea; and indeed the Jews ſometimes call one country *all the earth*, *i. e.* all the earth of which we are ſpeaking; but this darkneſs ſpread itſelf beyond Judea, altho' it was not in all the earth; for which reaſon it is better in this place to keep cloſe to the very words of the original, according to the grammatical ſenſe, and the ſenſe is *upon a great part of the earth*; for this is what the word *all* ſignifies among the Hebrews, as has been already obſerved.

[6] Ver. 50. A captain over ten horſe. See St. Mark, ch. 15. v. 43.

[7] Ver. 54. *i. e.* Friday evening, it is thus that we are to tranſlate *illuceſcebat*, which ſignifies the beginning of the day; whether it began in the evening, according to the Jews, or whether it began in the morning.

56. They

56. They afterwards returned and prepared aromatic drugs and perfumes; but on the ſabbath-day they reſted as the law required.

## CHAP. XXIV.

1. ON the firſt day of the week they went early in the morning to the ſepulchre, carrying the perfumes which they had prepared [1]. *Mat.* 28.1. *Mar.* 16.1.

2. And they found the ſtone taken away from the entrance into the ſepulchre. *John* 20.1.

3. But when they entered in they found not the body of the Lord Jeſus.

4. And being greatly aſtoniſhed at it, [2] two men at the ſame time appeared near them in ſhining garments.

5. As they were afraid and caſt down their eyes upon the ground, they ſaid unto them; Why ſeek ye among the dead him that is living? *Mat.* 16.21 *and* 17.22.

6. He is not here, but is riſen. Remember how he ſpake unto you, while he was yet in Galilee; *Mat.* 9.30. *Luke* 9.22.

7. When he ſaid unto you, The Son of man muſt be delivered into the hands of ſinners, and be crucified, and on the third day riſe again.

8. Then they remembred his words.

9. And when they were returned from the ſepulchre, they related all theſe things to the eleven, and to all the reſt.

10. It was Mary Magdalen, Jane, Mary mother of James, and others that were with them; who told this to the Apoſtles.

11. But what they told them appearing to them to be ſtrange fancies, they believed them not.

[1] Ver. 1. The Gr. adds, *and ſome others were with them*: But Beza, who aſſures us that theſe words are not in one of the antient Gr. MSS. confirms, the reading of our Vulg.

[2] Ver. 4. *i. e.* Angels under the figure of men.

12. Peter

12. Peter however departed, and ran to the ſepulchre, and ſtooping down, ſaw nothing remaining there beſides the [3] linnen: he afterwards departed, wondring within himſelf at what was come to paſs.

*Mar.16.12* 13. The ſame day two of them, as they went to a village named Emmaus, about [4] threeſcore furlongs diſtant from Jeruſalem,

14. Talked together of all the things that had happened:

15. And while they diſcourſed and reaſoned together, Jeſus joined them, and walked with them.

16. But they had a [5] miſt before their eyes, which prevented their knowing him:

17. And he ſaid unto them; What are ye diſcourſing of as ye walk; and wherefore are ye ſad?

18. One among them, named Cleophas, made anſwer unto him; [6] Art thou the only ſtranger in Jeruſalem that haſt not known the things that have paſſed there in theſe days?

19. What things? ſaid he: and they replied; Concerning Jeſus of Nazareth, who was a Prophet mighty in deeds and words before God, and before all people:

20. How the chief prieſts and our magiſtrates have delivered him to be condemned to death, and have crucified him:

21. However, we hoped that it ſhould have been he who would have redeemed Iſrael; and to day is the third day ſince theſe things happened.

22. Some women indeed that were with us have aſtoniſhed us; for having been before day at the ſepulchre,

23. And not finding his body, they came and told us, that they had ſeen a viſion of angels, who ſaid that he was alive.

[3] Ver. 12. *i. e.* the linnen in which he was wrapped when they buried him.

[4] Ver. 13. *i. e.* about 3 or 4 hours journey.

[5] Ver. 16. *L.* their eyes were holden that they ſhould not know him; *i. e.* God would not ſuffer them to know him.

[6] Ver. 18. *i. e.* You are the only perſon that live in Jeruſalem as a ſtranger. It may likewiſe be tranſlated from the Greek, *Art thou the only perſon that liveſt in Jeruſalem, and art ignorant of what paſſes there?*

24. Some

24. Some of our company have likewiſe been at the ſepulchre, and found the fact as the women related it; but as for him, they found him not.

25. Then Jeſus ſaid unto them; Ye are a people without underſtanding, [7] whoſe minds are not diſpoſed to believe all that the prophets have ſpoken.

26. Ought not Chriſt to ſuffer theſe things, and to enter [8] in this manner into his glory?

27. Beginning therefore with Moſes, and afterwards going on with all the Prophets, he expounded to them in each book of the ſcripture, what related to himſelf.

28. As they drew nigh unto the village whither they went, he made as though he would have gone farther.

29. But they [9] obliged him to ſtay, ſaying unto him: Tarry with us, becauſe it is now late, and there is but little more day: and he went in with them.

30. When he was at table with them, he took bread, bleſſed it, brake it, and gave it unto them.

31. Their eyes being then opened, they knew him; but he vaniſhed out of their ſight.

32. And they ſaid one to the other; Did not our hearts [1] burn within us, when he ſpake to us in the way, and when he explained the ſcripture to us?

33. They departed at the ſame hour, and returned to Jeruſalem, where they found the eleven, and thoſe which were of their company, gathered together, and they ſaid;

34. The Lord is certainly riſen, and hath appeared unto Simon.

[7] Ver. 25. *L.* whoſe heart is ſlow to believe: The word *heart* ſignifies in this place *underſtanding*. This expreſſion ſhews their ſtupidity and ignorance in the prophecies relating to the Meſſias.

[8] Ver. 26. The words *in this manner* are not in the Gr. text; but the tranſlator has added them to make the ſenſe more clear.

[9] Ver. 29. They conſtrained him, they forced him; *i. e.* they preſſed him very much.

[1] Ver. 32. In the Gr. MS. of Camb. and in two of thoſe of Stephens, we find *heavy*, as if the ſenſe was, *Were not our underſtandings heavy?* which agrees exactly with the words of Jeſus Chriſt, in ver. 25. but we have no farther authority for this reading than theſe two MSS. which may be reckoned in the number of thoſe that have been corrected in a great many places.

35. They likewiſe related what had paſſed in the way, and how he was known to them when he brake [2] bread.

*Mar.*16.14 36. While they diſcourſed in this manner, Jeſus appeared
*John*20.19 in the midſt of them, and ſaid unto them; Peace be with you: It is [3] I; be not afraid.

37. But they were terrified and frightened, and ſuppoſed that they had ſeen a ſpirit.

38. And he ſaid unto them; Why are ye troubled, and why do theſe thoughts come into your minds?

39. Look upon my hands and feet. It is I: handle me and ſee: a ſpirit hath neither fleſh nor bones as ye ſee that I have.

40. And after having ſaid this, he ſhewed them his feet and his hands.

41. But not being [4] able yet to believe, ſo full of joy and amazement they were; he ſaid unto them; Have you any thing here to eat?

42. And they gave him a piece of boiled fiſh and a [5] honey-comb.

43. And [6] after having eat of it before them, he took what remained and gave it unto them:

44. He afterwards ſaid unto them; This is what I ſaid unto you, while I was yet with you, That all things muſt be fulfilled which were written in the law of Moſes, in the Prophets, and in the Pſalms, concerning me.

45. [7] Then opened he their underſtanding that they might underſtand the ſcriptures.

[2] Ver. 35. *i.e.* at table, in the entertainment: it was a cuſtom among the Jews for him who was chief of the company, when the entertainment came in, to ſay a prayer over the bread (which was called a *benediction*) which he afterwards brake and gave to the reſt of the company. Several commentators however underſtand this as meant of the Euchariſt.

[3] Ver. 36. Theſe words are not in the Gr. but they are in the antient Syr. interpreter, as well as the Vulg.

[4] Ver. 41. *i.e.* ſome of them were not yet thoroughly perſuaded, ſo very extraordinary the thing appeared unto them.

[5] Ver. 42. Gr. of an honey-comb.

[6] Ver. 43. We only find in the Gr. And having taken ſome of it, he eat it before them.

[7] Ver. 45. *i.e.* he gave them the knowledge of the ſcriptures.

46. And

46. And he ſaid unto them; Thus is it written, and thus is it neceſſary that Chriſt ſhould ſuffer and riſe again the third day; *Pſal.* 18.6.

47. And that repentance and remiſſion of ſins ſhould be preached to all nations in his name, beginning at Jeruſalem.

48. Now ye are witneſſes of theſe things.

49. And [8] I go to ſend you what has been promiſed by my Father; but continue in the city [9] [1] until ye are endued with a power from on high. *Acts* 1. 8. *Joh.* 15.26

50. [2] He afterwards led them out as far as Bethany, where after he had [3] lifted up his hands, he bleſſed them.

51. And in [4] bleſſing them, he parted from them, and was taken up into heaven. *Mar.* 16.19 *Acts* 1. 9.

52. As for them, [5] after they had adored him, they returned to Jeruſalem with a great deal of joy.

53. And they were [6] continually in the temple, praiſing and bleſſing God. Amen.

[8] Ver. 49. *L.* I ſend you the promiſe of my Father, *i. e.* the gifts of the holy Spirit which I have promiſed you that my Father would ſend you. It is in the Gr. *Behold I ſend you*, the preſent for the future. The word *behold* however is not in the Camb. MS.

[9] The Greek adds of Jeruſalem; but this word is not in the Camb. MS.

[1] Until the coming down of the Holy Ghoſt.

[2] Ver. 50. This happened, as Euthymius remarks, not till forty days after the reſurrection.

[3] *i. e.* having ſtretched out his hands over his diſciples; which was generally obſerved by thoſe that laid their hands upon any one to bleſs him.

[4] Ver. 51. *i. e.* after having bleſſed them.

[5] Ver. 52. *i. e.* proſtrating themſelves upon the ground, they adored him in ſeeing him go into heaven.

[6] Ver. 53. *i. e.* every day at the time of prayer.

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THE

# PREFACE

TO

# St. JOHN.

*ALthough the exact time when St. John publiſhed his Goſpel is not known, it is not doubted but that he wrote it the laſt of all.* John, who is the laſt of the Evangeliſts, *ſays Clemens Alexandrinus*, finding that St. Matthew, St. Mark, and St. Luke, had chiefly applied themſelves to write of Jeſus Chriſt according to the fleſh, did, at the deſire of his friends, compoſe a ſpiritual Goſpel. *St. Jerome doth more particularly ſet down the motives which induced our holy Apoſtle to compoſe this book. According to him, St. John being in Aſia, where were many followers of Cerinthus and Ebion, was obliged to write on the divinity of Jeſus Chriſt, at the earneſt ſollicitation of the Biſhops and Churches. In the firſt ages of Chriſtianity, a kind of heretics called Alogians*

*Alogians by St. Epiphanius, pretended, That St. John was not the author of the Goſpel extant under his name, nor of the Epiſtles and Revelations aſcribed to him; but that they were wrote by Cerinthus, who was his cotemporary. Not that they rejected the authority of this holy Apoſtle: but they affirmed, that the works aſcribed to him, did not agree with the writings of the other Apoſtles, and conſequently that they ought not to be acknowledged as divine. Theſe general and groundleſs arguments were not, as is probable, approved of by the greateſt adverſaries of the Chriſtian Religion, I mean Celſus, Porphyry, and Julian, who in their diſputes with the Church, did never deny that the Goſpels were really written by thoſe whoſe names they bare. The Emperor Julian doth not charge St. John with falſhood, but only ſaith, That he advanced novelties unknown to the other Evangeliſts. For the reſt, St. Irenæus, who lived nearer the apoſtolical times than St. Jerome, informs us, That St. John publiſhed his Goſpel at Epheſus, againſt the errors of Cerinthus, and the firſt Gnoſtics. Theſe maintained, That the Word, not being immediately begotten of the Father, was not really his Son; but that there was an only Son before the Word, who was the Father of the Word. The other Evangeliſts having ſufficiently enlarged on what related to the human nature of Jeſus Chriſt, he thought it neceſſary to make the Chriſtians, who were then very numerous, acquainted with his divinity. St. Chryſoſtom, who takes great pains to ſhew that St. John was a man of a very mean capacity, and illiterate, before he became our Lord's diſciple, is aſtoniſhed at his wiſdom, and ſcruples not to prefer him to the greateſt philoſophers among the antients. He adds, that there is nothing ſublime or pompous in his ſtyle; nor any of thoſe vain and uſeleſs, but laboured, expreſſions, proper only for Sophiſts. In a word, This father diſplays all his eloquence in ſetting forth the ſimple and even mean ſtyle of our Apoſtle, who frequently uſes many words to expreſs the ſame thing, being full of Pleonaſms and Antitheſes. But what would be faulty in an orator, is not ſo in a writer, who propoſeth only to*

*to inſtruct the people, and who rather choſe to be guilty of tautology, than obſcurity: beſides, it muſt be confeſſed, that the Evangeliſts were not very elegant writers, St. John eſpecially, both as to the order of words and things. Therefore nothing can be more abſurd than the reaſoning of Enjedine, who would have it, that the beginning of this Goſpel favoureth the tenets of his ſect; for otherwiſe, ſaith this ſubtle Unitarian, St. John would not have obſerved the order which ſhould be followed by an hiſtorian. In this reſpect there would be many abſurdities in the other ſacred penmen, and even in Moſes himſelf. The moſt learned of the Rabbins agree, that this order is not obſerved in the ſcripture, either as to words or things, and this they have made axiom common among themſelves; which is worth our remark, that we may the better judge of the expreſſions of St. John, with reſpect to himſelf, and his ſtyle, which is ſomewhat ſingular.*

THE

THE

# HOLY GOSPEL

OF

# *JESUS CHRIST,*

ACCORDING TO

# St. *JOHN.*

## CHAP. I.

1. THE [1] Word was in the beginning, and the Word was [2] with God, and the Word was God.

2. This Word was in the [3] beginning with God.



[1] Ver. 1. We have kept close to the word *Word* with St. Jerome, who found it in the antient Vulg. Some antient Latin fathers in their works make use of the word *sermo, speech*. The article which is in the Gr. before this word, and which we have likewise expressed in the French, signifies, according to St. Chrysostom, a word or a speech by way of excellence, and not the words of men, whether internal or external.

[2] It is thus that we ought to translate, according to the most learned commentators, the preposition πρὸς which is in the Greek, and which the Latin interpreter has very well expressed by *apud*. Some Latin fathers however, seeing that the Arians made a wrong use of the preposition *apud*, have made no difficulty of confounding it with *in*.

[3] Ver. 2. *i. e.* as Nonnus explains it, ἀχρονῶ, *before time*, and before the creation of the world, *i. e.* from all eternity. This is the sense which St. Chrysostom gives to this expression *in the beginning*, agreeably to

3. All things have been made by him, and without him has not any [4] thing been made, that was made.

4. In him was life, and the life was the [5] light of men.

5. And the light ſhone in darkneſs, but the darkneſs comprehended it not.

*Mat.* 3. 1. 6. A man, named John, was ſent from God:

*Mark* 1. 2. 7. This man came to bring witneſs, to [7] bear witneſs of the light, that all men might believe [8] through him.

8. He was not himſelf the light, but came to bear witneſs of the light.

*Heb.* 11. 3. 9. The word was the true light, which enlighteneth all thoſe that [9] come into the world.

10. He was in the world, and the world was made by him; but the world knew him not.

11. He came unto his own, and his own received him not.

to the ſcripture, which in ſeveral places explains it in the ſame manner, to ſignify eternity; ſo that St. John ſhews by this expreſſion, that the word by which all things were made, is from eternity together with the Father.

[4] Ver. 3. Theſe words may be rendered four different ways according to four various readings which depend upon the different placing of the point: but in this verſion we have followed the pointing of St. Chryſoſtom, which is the beſt received, altho' before him almoſt all the fathers and even the antient Gnoſtics, have placed the point after the word *nihil*; which is likewiſe followed by St. Auguſtin, according to whom it ſhould be tranſlated, *nothing has been made without him; what has been made was life in him.* Our Vulg. which has been pointed in a manner that the cenſors of Rome purpoſely directed, agrees with theſe two interpretations.

[5] Ver. 4. *i. e.* came to enlighten all men, the greateſt part of whom were at that time in ignorance; for this is the ſignification of the word *darkneſs* which follows.

[6] Ver. 5. *i. e.* continued in their ignorance, ſhutting their eyes that they might not ſee the light.

[7] Ver. 7. St. John is full of ſynonymas and repetitions, which I have kept cloſe to in the French tranſlation, the better to expreſs his ſtyle.

[8] *i. e.* by his preaching, being only the forerunner of the Meſſias, who was the true light of men.

[9] Ver. 9. It may likewiſe be tranſlated from the Gr. *venieus* inſtead of *venientem*, which is in our Vulg. and the ſenſe would be *the true light which coming into the world enlighteneth every man*: But the ſenſe of the Vulg. is more natural and entirely agreeable to the Gr. text, as well as to the moſt learned Gr. commentators; it is likewiſe confirmed by the authority of the antient Syr. verſion.

12. But

12. But to all thoſe that have received him, he hath given the [1] power to become the children of God, to thoſe that believe in his name.

13. [2] And whoſe birth does not proceed from blood, nor from the will of the fleſh, nor from the will of man, but from God.

14. And the Word has been made [3] fleſh, and dwelt among us, full of grace and truth, and we have beheld his glory, which is the glory of the only [4] Son of the Father. *Mat.* 1. 16. *Luke* 2. 7.

15. John bare witneſs of him, when he ſaid with a loud voice; This is he of whom I ſpake, he that cometh after me is [5] above me; becauſe he is [6] greater than I.

16. We have all received of his fullneſs and grace for grace. 1 *Tim.* 6. 17

17. For the law has been given by Moſes, but Jeſus Chriſt is the author of grace and truth.

18. No man hath ever ſeen God: it is the only Son that is in the [7] boſom of the Father that hath made him known. 1 *Tim.* 6. 16. 1 *Joh.* 4. 12.

19. This is the teſtimony which John gave, when the Jews ſent Prieſts and Levites from Jeruſalem to ask him, Who art thou?

[1] Ver. 12. *i. e.* the prerogative of being the children of God by adoption. Nonnus, after St. Chryſoſtom, has expreſſed the Gr. word ἐξουσία by that of τιμὴ, which ſignifies *honour, dignity, prerogative.* It is very well tranſlated, literally, by *poteſtas*, becauſe this word has this ſenſe in the Gr. when joined with others as it is in this place: It is for this reaſon that the moſt learned commentators have from this expreſſion affirmed the freedom of man againſt the antient heretics; this being no authority for Pelagianiſm; becauſe this power or prerogative proceeds from grace.

[2] Ver. 13. *i. e.* whoſe birth was not like that of other men.

[3] Ver. 14. *i. e.* man.

[4] *L.* as of the only ſon: but *as* is often in Hebrew an affirmative particle. The ſenſe is, that the ſplendor and glory of Jeſus Chriſt is not as the ſplendor and glory of Moſes, and the Prophets; but as, &c.

[5] Ver. 15. *L.* has been made before me; which may be underſtood of the divinity of Jeſus Chriſt. But St. Chryſoſtom rejects this interpretation, becauſe the ſubject is here relating to Jeſus Chriſt as Meſſias, who was to go and preach the Goſpel, and who was to be preferred to St. John. The particle *ante* does not relate to the time, but to the *dignity*, according to the ſame St. Chryſoſtom.

[6] *L.* before me, *i. e.* is a great deal more conſiderable than I.

[7] Ver. 18. This expreſſion ſhews the very intimate union betwixt the Father and the Son, and ſuch as neither Moſes nor any Prophet ever had.

20. He confeſſed it, and denied it not. He confeſſed it, ſaying, I am not the Chriſt.

21. They asked him; What then? Art thou Elias? And he ſaid, I am not. Art thou [8] the Prophet? And he replied, No.

22. They ſaid unto him? Who art thou then? that we may give an anſwer to thoſe that ſent us; What ſayeſt thou of thy ſelf?

*Iſa.* 40. 3. *Mat.* 3. 3. *Mar.* 1. 3. *Luke* 3. 4. 23. I am, replied he, the voice of a man crying in the deſart; Make ſtraight the way of the Lord, as ſaid the Prophet Eſaias.

24. Now they which were ſent being of the ſect of the Phariſees,

25. They ſaid unto him; Why baptizeſt thou then, if thou be neither the Chriſt, nor Elias, nor the Prophet?

*Mat.* 3. 11. *Mar.* 1. 7. *Luke* 3. 16. 26. John made anſwer unto them; As for me, I baptize you in the water; But you have in the midſt of you, a man whom ye know not.

*Acts* 1. 5. *and* 11. 16 *and* 19. 4. 27. He it is that [9] cometh after me, who is ſuperior to me, the latchet of whoſe ſhoes I am not worthy to untie.

28. This happened at [1] Bethany [2] beyond Jordan, where John baptiſed.

29. The next day John ſeeing Jeſus coming to him, ſaid; Behold the Lamb of God; This is he that taketh away the ſins of the world.

30. This is he of whom I ſpake; There cometh a man after me, who is ſuperior to me; becauſe he is [3] greater than I.

31. As for me, I knew him not; but that he may be known in Iſrael, I am come to baptize in the water.

[8] Ver. 21. I have expreſſed, as well as the moſt learned Commentators, the article which is in the Greek, which ſhews, that the Jews expected ſome particular Prophets beſides Elias, before the coming of the Meſſias.

[9] Ver. 27. *i. e.* Who goes to preach after me, according to St. Chryſoſtom. See upon this, v. 15.

[1] Ver. 28. In the vulgar Geek it is *Bethabara*, which reading is confirmed by St. Chryſoſtom: but he did not do it till after Origen, who was the author of it, for before him the Gr. had it *Bethania*; and this reading is ſtill to be met with in a great number of Gr. copies; and is moreover confirmed by Nonnus, and the antient Syr. interpreter.

[2] It may likewiſe be tranſlated *up and down*, i. e. *upon the borders of Jordan.*

[3] Ver. 30. *L.* before me, or prior to me.

32. John

32. John gave this farther teſtimony; I ſaw the Spirit *Mat.* 3.16. *Mar.* 1.10. deſcending from heaven in the form of a dove, and abiding upon him.

33. As for me, I knew him not; But he that ſent me *Luke* 3.22. to baptize in the water, ſaid unto me; He, upon whom thou ſhalt ſee the Spirit deſcend, and remain, he it is that baptizeth in the Holy [4] Ghoſt.

34. This is what I have ſeen, and have given teſtimony, that he is the [5] Son of God.

35. The next day, John being again there with two of his diſciples,

36. And ſeeing Jeſus paſs by, he ſaid; Behold the Lamb of God.

37. And the two diſciples which heard him ſpeak, followed Jeſus;

38. But Jeſus, who turned about, ſeeing that they followed him, ſaid unto them; What ſeek ye? They made anſwer unto him: Rabbi (which ſignifies, my maſter) where dwelleſt thou?

39. He ſaid unto them; Come, and ſee. Going along with him, they ſaw where he dwelt; And it being about the [6] tenth hour, they continued with him that day.

40. Now Andrew, brother of Simon Peter, was one of the two that had heard John ſpeak, and had followed Jeſus:

41. The firſt perſon that he met, was his brother Simon, to whom he ſaid; We have found the Meſſias (which ſignifies the Chriſt.)

42. He brought him to Jeſus; who, when he had looked upon him, ſaid unto him; Thou art Simon, the ſon of

[4] Ver. 33. *i. e.* not only in the water, as I do; but he ſhall likewiſe diffuſe the holy Spirit upon thoſe who ſhall receive his baptiſm.

[5] Ver. 34. This article, which is as fully expreſſed in the French language as in the Greek, ſhews that it is not ſimply meant the Son of God, as might be ſaid of the angels and ſaints, but that he is the Son of God after a particular manner, and peculiar only to himſelf.

[6] Ver. 39. *i. e.* Towards the evening, for the day was divided into twelve hours.

Jona:

[7] Jona; Thou ſhalt be called [8] Cephas (which ſignifies ſtone.)

*Gen.*49.10. 43. The day following, Jeſus being reſolved to go for Galilee, found Philip, to whom he ſaid; Follow me.

*Deu.*18.18 44. Now Philip was of Bethſaida, of which place were likewiſe Andrew and Peter.

*Iſa.* 40.10. *and* 45.8. *Jer.* 23.5. 45. Philip meeting Nathaniel, ſaid unto him; We have found the ſon of Joſeph, Jeſus of Nazareth; He it is of whom it is ſpoken in the Law of Moſes, and in the Prophets.

*Eze.*34.23. *and* 37.24. *Dan.* 9. 24, 25. 46. Nathaniel ſaid unto him; Can any thing that is good come out of Nazareth? Philip made anſwer unto him; Come and ſee.

47. Jeſus ſeeing Nathaniel coming unto him, ſaid; Behold a true Iſraelite, in whom is no guile.

48. Nathaniel ſaid unto him; Whence knoweſt thou me? I ſaw thee, replied Jeſus unto him, when thou waſt under the fig-tree, before Philip called thee.

49. Nathaniel made anſwer unto him; Maſter, Thou art the Son of God, thou art the King of Iſrael.

50. Jeſus replied unto him; Becauſe I told thee that I ſaw thee under the fig-tree, thou believeſt: Thou ſhalt ſee much greater things than this.

51. He moreover ſaid unto him; Verily I aſſure you, that ye [9] ſhall ſee the heaven opened, and the angels of God aſcending and deſcending upon the Son of man.

[7] Ver. 42. Jona is, according to the language of the Jews of that time, the ſame thing with John.

[8] As St. John writ in Greek, when he quotes any Hebrew or Chaldee word which was the language that the Jews then ſpoke in Judea; he generally explains it by a Gr. word which anſwers to the Chaldee.

[9] Ver. 51. The Greek adds *hereafter*: Theſe words are not addreſſed to Nathaniel only, but in general to all thoſe that were preſent, and believed in him. For it is in the plural number *videbitis*. It ſeems as if he alluded in this place to Jacob's ladder, which is ſpoken of in the 28th chap. of Gen. v. 12. Jeſus Chriſt would ſhew by this, that the angels were ſubject to him, to ſerve and defend him, during all the time he was to be upon the earth, as King and Meſſias of the Jews. The particle, which is tranſlated *ſupra* in the Vulgate, ſignifies likewiſe, according to the Hebrew, *juxta*, near.

CHAP.

## CHAP. II.

1. THREE days after there was a marriage at Cana in Galilee, and the mother of Jeſus was there.

2. Jeſus was likewiſe invited to the marriage with his diſciples.

3. And they wanting wine, his mother ſaid unto him; They have no wine.

4. Jeſus made anſwer unto her; [1] Woman, what have I to do with thee? [2] Mine hour is not yet come.

5. His mother ſaid unto thoſe that waited; Do whatſoever he ſhall order ye.

6. Now there were there [3] ſix veſſels of ſtone for the purifications of the Jews, containing each two or three [4] great meaſures.

7. Jeſus ſaid unto them; Fill the veſſels with water: and they filled them up to the top.

8. Jeſus ſaid; Draw out now, and bear it unto the [5] maſter of the houſe, and they bare it unto him.

9. When

[1] Ver. 4. Jeſus Chriſt ſhews by this expreſſion, that when he was engaged in his office, it was needleſs for his mother to tell him what he ought to do.

[2] *i. e.* It is not yet time to work the miracle you deſire of me.

[3] Ver. 6. The word which is in the Gr. ſignifies in general veſſels to put water in, the Lat. has kept cloſe to the Gr. word, which is likewiſe in uſe among the Latins. Thoſe of Geneva have tranſlated it into French *cruches*, Eng. *pitchers*, and indeed this is the ſignification of the word *hydria* in ch. 4. v. 28. where the pitcher of the Samaritan woman is mentioned. Beſides, the pitchers which they ſhew at Port royal of Paris, and ſome other places, as well in France, as Italy, confirm this interpretation; but theſe veſſels of ſtone were too large to be pitchers that are carried in the hand, and ſuch as are generally repreſented in paintings. Theſe were much larger veſſels made out of great ſtones cut hollow; they may very well in our language be called *ciſterns*, if ciſterns were not applied to another uſe among us.

[4] In the Gr. and Latin it is *metretas*, which was a certain Attic meaſure that anſwered to that which the Hebrews call *cadas*. Many think that this ſort of meaſure held about thirty Paris pints; ſome think more. We are not able to affirm any thing certain upon this head.

[5] Ver. 8. The word *architriclin*, which is in the Greek and Latin, cannot be tranſlated into the French language by any word that anſwers to it. It was he that had the care of all the management or the feaſt, and had his name from the chamber where the entertainment was made, as if one ſhould ſay the ſuperintendant

9. When the maſter of the houſe had taſted the water which was changed into wine, not knowing from whence this wine came, (the ſervants however who had drawn it knew it very well) he called the bridegroom,

10. And ſaid to him; The good wine is ſerved at firſt, and when the company is [6] merry, then that which is not ſo good is ſerved up; but you have kept the good wine even till now.

11. This was the [7] firſt of the miracles performed by Jeſus at Cana in Galilee, and having manifeſted his [8] glory, his diſciples [9] believed in him.

12. He afterwards went to Capernaum with his mother, his [1] brethren, and his diſciples; but they continued not there a long time:

13. For the paſſover of the Jews drawing near, Jeſus went to Jeruſalem.

14. And he found people in the temple who ſold cattle, ſheep, and pigeons. There were likewiſe [2] changers who were in their ſeats.

15. And having made a whip [3] as of ſmall cords, he drove them all out of the temple with the ſheep and cattle. He likewiſe caſt the money of the changers upon the ground, and overthrew their tables.

16. And ſaid unto them that ſold doves; Take all this hence; make not my Father's houſe [4] a place of merchandize.

dant of the feaſt, which was made in a place where there were three beds prepared for that purpoſe. It is well known that the antients eat lying upon beds.

[6] Ver. 10. *Oth.* when they have well drank, which is what the word *inebriare* ſignifies in this and many other places of ſcripture, and not to be drunken.

[7] Ver. 11. *i. e.* this miracle which was done at Cana, was the firſt that Jeſus did. The ſenſe of theſe words however is equivocal, and may be underſtood as if it was the firſt of the miracles only which he did at Cana.

[8] The word *glory* ſignifies likewiſe *power*.

[9] *i. e.* they were confirmed in the belief which they already had of his being the Meſſias.

[1] Ver. 12. *i. e.* couſins, or relations. See St. Matth. ch. 13. v. 55.

[2] Ver. 14. Theſe were people that gave ſmall money for great, as the Gr. word imports.

[3] Ver. 15. The word *as* is not in the Gr. Stephens however has read it in one of his MSS.

[4] Ver. 16. *Oth.* a market.

17. Then

17. Then his diſciples remembred theſe words of ſcripture; The zeal of thy houſe [5] hath eaten me up. *Pſ.* 68. 10.

18. The Jews ſaid unto him; What miracle doeſt thou perform in order to this undertaking? *Mat.* 26. 61 *and* 27. 40.

19. Jeſus made anſwer unto them; [6] Pull down this temple, and in three days I will build it up again. *Mar.* 14. 58 *and* 15. 29.

20. The Jews replied; Forty and ſix years was this [7] temple in building, and wilt thou raiſe it up in three days.

21. But he ſpake of the temple of his body.

22. When therefore he was riſen, his diſciples remembred that he had ſaid this unto them; and [8] they believed the ſcripture, and what he had ſpoken unto them. *Pſal.* 3. 6. *and* 56. 9.

23. When Jeſus was at Jeruſalem, during the feaſt of the paſſover, ſeveral believed in his name, [9] ſeeing the miracles which he did.

24. But as for him, he truſted them not, becauſe he knew them all;

25. And it was not neceſſary that teſtimony ſhould be given him of any man; for he himſelf knew what each man had in his heart.

[5] Ver. 17. This expreſſion ſhews the ardour of his zeal.

[6] Ver. 19. *i. e.* You ſhall pull down. The Hebrews ſometimes uſe the imperative for the future.

[7] Ver. 20. By the temple the Jews underſtood, as they do ſtill to this day, the ſecond temple, which was built by Zerobabel after their captivity, and to aggravate this the more, they reckon among the forty-ſix Years, the Years in which this building was interrupted.

[8] Ver. 22. *i. e.* they were ſtill more perſuaded than before, having a much greater belief of the places of ſcripture where his reſurrection was mentioned.

[9] Ver. 23. *Oth.* in him; *i. e.* that he was truly the Meſſias.

## CHAP. III.

1. A Phariſee called Nicodemus [1] a man of the firſt rank among the Jews,

[1] Ver. 1. *L.* prince of the Jews; they who were members of their great council, called the Sanhedrim, bare this name.

2. Came by night to Jeſus, and ſaid unto him; Maſter, we know that thou art a [2] teacher ſent from God; for none can do theſe miracles which thou doeſt, if God be not with him.

3. Jeſus anſwered him; Verily, verily, I ſay unto thee, that none can partake of the kingdom of God, if he be not born anew.

4. Nicodemus ſaid unto him; How can a man be born when he is old; can he enter again into his mother's womb to be born a ſecond time?

5. Jeſus anſwered; Verily, verily, I ſay unto thee, that none can enter into the kingdom of God, if he be not [5] born again of water, and of the [4] holy ſpirit.

6. That which is born of [5] the fleſh, is [6] fleſh; and that which is born of the ſpirit, is [7] ſpirit.

7. Marvel not that I ſaid unto thee; Ye muſt be born quite anew.

*Pſ.* 134. 8. 8. The [8] ſpirit bloweth where it liſteth, and thou heareſt the ſound thereof; but thou knoweſt not from whence it cometh, and whither it goeth. [9] It is the ſame of every man who is born of the ſpirit.

9. Nicodemus replied; How can this be done?

10. Thou art a maſter in Iſrael, ſaid Jeſus unto him, and knoweſt thou not this?

11. Verily, verily, I ſay unto thee, that we ſpeak that which we know, and teſtify that which we have ſeen; yet ye receive not our witneſs.

[2] Ver. 2. *viz.* an extraordinary teacher, and whom God has ſent on purpoſe to inſtruct the people.

[3] Ver. 5. Gr. born.

[4] The word *holy* is not in the Gr. nor in the Syr. but it is added to make the ſenſe plainer, tho' in many very antient Latin copies it is not inſerted.

[5] Ver. 6. *viz.* of man.

[6] *viz.* carnal.

[7] *viz.* ſpiritual.

[8] Ver. 8. The moſt learned Gr. commentators by this word *ſpirit* underſtand the wind, and not the holy ſpirit; which appears the more probable, becauſe this, it ſeems, was a proverbial manner of ſpeaking. There is the like in Eccleſ. ch. 11. v. 5.

[9] This expreſſion is ſhort; for the meaning is, that the ſpirit which regenerates a man, operates we know not how, tho' we perceive his operations; and by this compariſon Jeſus Chriſt proves to Nicodemus, that he ought not to reject this new birth, under pretence that he does not comprehend it.

12. If

12. If ye [1] believed not when [2] I ſpake unto you of things of the earth, how will ye believe, if I ſpeak unto you of the things of [3] heaven?

13. For no man [4] hath aſcended into heaven, but he who deſcended from heaven, namely, the Son of man who is in heaven.

14. And as Moſes lifted up [5] the ſerpent in the deſart, even ſo muſt the Son of man be lifted up. *Num.* 21. 9

15. That whoſoever believeth in him ſhould not periſh, but have eternal life.

16. For God ſo loved the world, that he gave his only Son, that whoſoever believeth in him ſhould not periſh, but have eternal life. [1] *Joh.* 4. 9

17. For God ſent not his Son into the world to [6] condemn the world, but that the world may be ſaved by him.

18. He that believeth in him is not [7] condemned; but he that believeth not is condemned already, becauſe he believeth not in the name of the only Son of God.

19. And ſee [8] why he is condemned; it is becauſe light being come into the world, men choſe [9] darkneſs rather than light, becauſe their deeds were evil.

20. For [1] whoſoever doth evil, hateth the light, and cometh not to the light, leſt his deeds be diſcovered.

[1] Ver. 12. *viz.* underſtood.

[2] *viz.* when I made uſe of a compariſon taken from the wind, which is a ſenſible thing.

[3] *viz.* without repreſenting them under ſenſible things.

[4] Ver. 13. *viz.* there is none but myſelf who hath ſeen the Father in heaven, and conſequently ye ought to believe me before any other, when I ſpeak to you of heavenly things.

[5] Ver. 14. This was a brazen ſerpent fixed to the top of a pole. The ſtory of it is related in Numb. ch. 21. They who looked upon it were healed of the bite of ſerpents, which was mortal; and Moſes made this figure by an expreſs command from God.

[6] Ver. 17. *R.* judge, *viz.* to condemn in judging it.

[7] Ver. 18. *R.* is not judged, as at v. 17.

[8] Ver. 19. *R.* the judgment, *viz.* the ſubject of judgment or of condemnation.

[9] *viz.* to continue in their ignorance and corruptions, than to follow the doctrine of Jeſus Chriſt.

[1] Ver. 20. *viz.* who is in the habit of ſin, without being willing to quit it.

21. But he that doth [2] good cometh to the light, that his deeds may be known, becauſe they are wrought [3] according to God.

22. After that Jeſus went [4] into the territory of Judea with his diſciples, where he continued with them [5] to baptiſe.

*John* 4. 1. 23. John alſo was baptiſing at Ænon about Salim, becauſe there was [6] much water there; and they came thither to be baptiſed.

24. For John had not yet been caſt into priſon.

25. And ſome of John's diſciples had a diſpute with the Jews concerning [7] purification.

*John* 1. 19. 26. They went to John, and ſaid to him; Maſter, know that he who was with thee [8] beyond Jordan to whom thou bareſt witneſs, baptiſeth, and all men go to him.

27. John anſwered; None can [9] receive any thing unleſs it come to him from heaven.

28. Ye yourſelves bare me witneſs that I ſaid; I am not the Chriſt, but am ſent before him.

29. He who hath the bride is the [1] bridegroom; but the friend of the bridegroom who is near him, and heareth him, truly rejoiceth to hear the bridegroom. [2] The joy then which I have is perfect.

[2] Ver. 21. *R.* truth. The Hebrews make uſe of the word *truth*, to denote juſt, right, and ſincere actions.

[3] *R.* in God, *viz.* according to the will of God, to which they are conformable.

[4] Ver. 22. The territory of Judea is here diſtinguiſhed from Jeruſalem, from whence he was come.

[5] *R.* and he baptiſed, *viz.* by his diſciples, as it is ſaid expreſly in ch. 4. v. 2. for Jeſus Chriſt baptiſed not himſelf. It is uſual among the Hebrews to attribute to one perſon what is done by others.

[6] Ver. 23. It was neceſſary the water ſhould be deep where they baptiſed, becauſe the perſons who came to be baptiſed were dipped in the water; and this is the ſignification of the word *to baptiſe*, *viz. to dip*.

[7] Ver. 25. Or baptiſm, which is called *purification*, becauſe the Jews placed it in the number of legal purifications.

[8] Ver. 26. Or upon the banks of Jordan.

[9] Ver. 27. Or aſſume to himſelf. It is a general way of ſpeaking which St. John makes uſe of to ſhew that Jeſus Chriſt did not obtrude himſelf into this office.

[1] Ver. 29. By this compariſon of the bridegroom, and the friend of the bridegroom, St. John inſinuates to his diſciples, that he is much inferior to Jeſus Chriſt.

[2] *R.* my joy is accompliſhed.

30. He muſt increaſe, but I muſt decreaſe.

31. He who cometh [3] from above, is above all; he that cometh from the earth, [4] is of the earth, and ſpeaketh as being of the earth; he who cometh from above, is above all.

32. And he teſtifieth of that which he hath ſeen, and of that which he hath heard, and [5] no man receiveth his teſtimony.

33. He who hath received his teſtimony, [6] hath certified that God is true. *Rom.* 3. 4.

34. For he whom God hath ſent, ſpeaketh only what cometh from God, becauſe God giveth not his ſpirit to [7] him by meaſure.

35. The Father loveth the Son, and hath put all things into his hands.

36. He that believeth in the Son hath eternal life; but he that [8] believeth not in the Son ſhall not partake of life, but the wrath of God [9] abideth on him. 1 *Joh.* 5. 10

[3] Ver. 31. *viz.* from heaven.

[4] *viz.* is made up only of earth.

[5] Ver. 32. *viz.* few perſons. This ſort of hyperbole is common in St. John. For example, at v. 26. he ſaith *all men*, inſtead of *a great many*.

[6] Ver. 33. *R.* hath ſealed. It is a metaphorical expreſſion taken from the cuſtom of ſealing writings to make them authentic.

[7] Ver. 34. This propoſition is general, as well in the Gr. as in the Vulg. but moſt of the interpreters inſert the pronoun *him*. And indeed St. John would prove what he ſaid before, that Jeſus Chriſt is above all, becauſe he is not as all the reſt who were ſent before him, who received only (if we may uſe the word) a portion of God's ſpirit; whereas he received the whole, becauſe he is the only Son of the Father.

[8] Ver. 36. It may be rendered, according to the Gr. and Syr. interpretation, obeyeth not.

[9] *viz.* according to the moſt learned Gr. commentators, is permanent and everlaſting.

## CHAP. IV.

1. AS ſoon as [1] Jeſus knew that the Phariſees had heard that he made more diſciples, and baptiſed more perſons than John, *John* 3. 22.

[1] Ver. 1. The Phariſees, who were the moſt conſiderable teachers among the Jews, could not, without envy, ſee him gain by his baptiſm ſo great a number of diſciples.

2. Tho'

2. Tho' he baptiſed not, but his diſciples baptiſed,

3. He left Judea, and returned into Galilee.

*Gen.*33.19 *and*48.22. *Jo.*4.32. 4. And he muſt of neceſſity paſs thro' Samaria.

5. He came then into a city of Samaria named [2] Sichar, near the heritage which Jacob gave to his ſon Joſeph.

6. Now [3] a fountain called from Jacob was there; Jeſus being wearied with his journey [4] ſat by the fountain, and it was about noon.

7. A Samaritan woman cometh to draw water, to whom Jeſus ſaid; Give me to drink.

8. (For his diſciples were gone into the city to buy meat).

9. This Samaritan woman anſwered him; How doeſt thou, who art a Jew, ask drink of me who am a Samaritan woman? [5] for the Jews have no commerce with the Samaritans.

10. Jeſus replied to her; If thou kneweſt the [6] gift of God, and who it is who ſaith to thee, Give me to drink, [7] thou wouldeſt have asked of him, and he would have given thee living water.

11. The woman ſaid unto him; Sir, thou haſt nothing to draw with, and the well is deep; from whence then haſt thou this living water?

12. Art thou greater than our father Jacob who gave us the well, and drank thereof himſelf, his children, and his cattel?

[2] Ver. 5. It is the ſame which is called Sichem in the ſcripture.

[3] Ver. 6. Or a well which Jacob had digged, or at leaſt had made uſe of. They could know that only by tradition, for it is not ſpoken of in ſcripture.

[4] *R.* ſat thus.

[5] Ver. 9. This hatred between the Jews and the Samaritans continues to this day, tho' the latter are almoſt reduced to nothing, and are groſsly ignorant. They receive for ſcripture only the five books of Moſes, and have moreover altered them in ſeveral places; nevertheleſs, the Jews have impoſed upon them in many things.

[6] Ver. 10. *viz.* the gift which God makes at this time to men, and to you in particular.

[7] The Vulg. adds the word *forſitan, perhaps*; but this particle, which anſwers to the Gr. ἄν, is not here a doubtful particle, as appears by the ſequel of the diſcourſe.

13. Jeſus anſwered her; Whoſoever drinketh of this water ſhall thirſt again; but he who ſhall drink of the water that I ſhall give him, ſhall never thirſt;

14. But the water that I ſhall give him, ſhall become in him as a fountain which ſhall ſpring up to eternal life:

15. The woman ſaith unto him; Sir, give me [8] of this water, that I may thirſt no more, and that I may not come any more hither to draw.

16. Jeſus ſaid unto her; Go, call thy husband, and come hither.

17. The woman anſwered; I have no husband. Thou haſt well ſaid, replied Jeſus, I have no husband;

18. For thou haſt had five husbands, and he whom thou now haſt is not thy husband: in that thou haſt ſpoken the truth.

19. Sir, replied the woman, I ſee that thou art a prophet.

20. Our fathers worſhipped upon this [9] mountain, and ye ſay that Jeruſalem is the place where men ought to worſhip. *Deut.* 12. 6.

21. Jeſus ſaid unto her; Woman, believe me, the time is coming that ye ſhall worſhip the Father [1] neither upon this mountain, nor in Jeruſalem.

22. Ye worſhip [2] ye know not what; as for us, we worſhip that which we know, becauſe [3] ſalvation is from the Jews.

23. But

[8] Ver. 15. The Samaritan woman underſtood not the allegory which Jeſus Chriſt made uſe of, ſpeaking to her of a ſpiritual water, which was the grace of the goſpel.

[9] Ver. 20. This was the mountain of Garizim, at the foot of which was the city of Sychar. The Samaritans had built a temple upon this mountain, under pretence that the antient patriarchs Abraham, Iſaac, and Jacob had offered ſacrifices in this place; and to countenance their opinion, they had deſignedly corrupted the 4th verſe of the 27th ch. of Deut. where we at this day find in their Hebr. copies of the law the word *Garizim*, inſtead of that of *Ebal*, which is in the Hebr. copy of the Jews.

[1] Ver. 21. Jeſus Chriſt intimates by this, that the ſacrifices and all the exterior worſhip of the Jews, were not to ſubſiſt any longer than till the time of the Meſſiah.

[2] Ver. 22. *viz.* the choice which ye have made of this mountain of Garizim to ſacrifice upon it, is not warranted by any command of God; whereas the Jews, in the number of whom Jeſus Chriſt reckons himſelf, had not made choice of Jeruſalem but by God's order.

[3] *viz.* the Meſſiah who ſhall be the Saviour.

23. But the time is coming, and is now, that the true worſhippers ſhall worſhip the Father [4] in ſpirit and in truth; for it is ſuch worſhippers whom the Father ſeeketh.

24. God is a Spirit; accordingly they that worſhip him, muſt worſhip him [5] in ſpirit and in truth.

25. The woman anſwered him; I know that the [6] Meſſiah (which ſignifies the Chriſt) is coming; when he is come, he will teach us all things.

26. Jeſus ſaid unto her; I who ſpeak unto thee am he.

27. Upon this his diſciples came, and marvelled that he talked with a woman; yet none of them ſaid unto him; What askeſt thou of her, or why talkeſt thou with her?

28. The woman left her water-pot, and going into the city, ſaid to the people of the place;

29. Come and ſee a man who hath told me all that ever I did. Is not this the Chriſt?

30. Then they went out of the city, and came unto him.

31. In the mean while his diſciples ſaid, intreating him; Maſter, eat.

32. But he anſwered them; I have meat to eat that ye know not.

33. The diſciples ſaid among themſelves; Hath any man brought him ought to eat?

34. Jeſus ſaid unto them; My food is to do the will of him that ſent me, in order to finiſh his work.

viour of the world, is to come from the Jews, and not from the Samaritans; it is among the Jews that the true ſucceſſion of prieſts is to be ſought for, and it is in Jeruſalem that the prophets have always ſacrificed, and not upon mount Garizim.

[4] Ver. 23. *viz.* the ſacrifices and all the other ceremonies of the Law are about to ceaſe, having been eſtabliſhed by God only for a time, as the ſhadow and figure of the true worſhip of God, which the Meſſiah is to teach.

[5] Ver. 24. *viz.* with a worſhip which is worthy of him, without ſticking to all theſe exterior ceremonies of the law, and to theſe ſacrifices which were commanded among the Jews, in regard to their weakneſs, and for a time only.

[6] Ver. 25. The Samaritans could only ſupport the belief of the Meſſiah by the books of Moſes explained by their teachers, ſince they acknowledged no other books of ſcripture; and this report, of the immediate coming of the Meſſiah, was ſpread among them, as well as the Jews.

35. Say

35. [r] Say ye not; There are yet four months to harveſt? *Mat.9.37.* and [s] I ſay unto you; Lift up your eyes, and look on the *Luke 10.2.* fields, for they are white enough for the harveſt.

36. He that reapeth receiveth his reward, and gathereth [t] fruits unto life eternal, that both he that ſoweth and he that reapeth may rejoice.

37. For in this the proverb is verified; [u] One ſoweth, and another reapeth.

38. I ſent you to reap where ye laboured not; others laboured, and ye are entered into their labours.

39. And many Samaritans of that city believed in him, upon the teſtimony which the woman had given; He told me all that ever I did.

40. The Samaritans then being come to him, deſired him to tarry with them, and he tarried there three days.

41. There were a great many more who believed in him becauſe of his diſcourſe.

42. And they ſaid to the woman; It is not upon what thou haſt ſaid unto us, that we believe; for we have heard him ourſelves, and know that he is indeed the Saviour of the world. [x]

43. After two days he departed thence, and went [y] into *Mat.13.57* Galilee. *Mark 6. 4.* *Luke 4.24.*

44. For Jeſus had teſtified himſelf, that a prophet was without eſteem in his own country.

[r] Ver. 35. Or, do not ye uſually ſay? as if it had been a proverb among the Jews.

[s] Jeſus Chriſt by this informs his diſciples, that the time of harveſt was not ſo far off, but that it was very near; and he takes occaſion from thence to ſpeak unto them of the ſpiritual harveſt, perceiving the good diſpoſition of the Samaritans with reſpect to the Goſpel.

[t] Ver. 36. This expreſſion is taken from the cuſtom of many places, where they who have laboured on the harveſt are paid with the fruits of it. This word *fruit* in ſcripture ſignifies the product or crop.

[u] Ver. 37. This is applied to the Prophets who had ſown, and the Apoſtles were to reap, and make the harveſt?

[x] Ver. 42. The Gr. adds, *the Chriſt.*

[y] Ver. 43. *viz.* into the territory of Galilee, which the Evangeliſt diſtinguiſhes here from Nazareth, which was in Galilee; the meaning is, that Jeſus went not from thence to Nazareth, which was his own country.

*Mat.*4.12. *Mark*1.14. 45. Then when he was come into Galilee, he was well received by the Galileans, who had ſeen all that he had done at Jeruſalem during the feaſt.

*Luke*4.14. *John*2.9. 46. Jeſus then went again to Cana in Galilee, where he had changed the water into wine; and there was a lord [a] of the court whoſe ſon was ſick [b] at Capernaum.

47. He having heard that Jeſus was come from Judea into Galilee, went to him, and beſought him to come to his houſe to heal his ſon, for he was dying.

48. Jeſus ſaid unto him; Ye do not believe unleſs ye ſee miracles and wonders.

49. The lord of the court ſaid unto him; Sir, come before my ſon die.

50. Jeſus anſwered him; Go thy way, thy ſon is well. He believed what Jeſus ſaid unto him, and went his way.

51. As he returned to his houſe, his ſervants who were come to meet him, told him that his ſon was well.

52. He enquired of them at what hour he had been healed; and they anſwered; Yeſterday at the ſeventh hour of the day the fever left him.

53. The father knew that it was at that ſame hour in which Jeſus had ſaid unto him, Thy ſon is well; and he himſelf believed and his whole houſe.

54. This is the ſecond miracle which Jeſus did, when he was come from Judea into Galilee.

[a] Ver. 46. *viz.* of the court of Herod, whom the Galileans called king, tho' the Romans gave him only the title of tetrarch. This is the ſignification of the word βασιλικὸς in the Greek, and of *regulus* in the Vulg. which is the ſame as *regius*, or, as St. Jerome explains it, *palatinus*, *viz.* an officer of this prince's court. The Syr. verſion confirms this interpretation.

[b] It may be rendered likewiſe thus; *there was a lord of the court at Capernaum.*

CHAP.

## CHAP. V.

1. AFterwards [1] [2] a feaſt of the Jews being come, Jeſus went to Jeruſalem. *Levit.*23.5 *Deut.*16.1

2. And there was at Jeruſalem a [3] ſheep-pool, called in Hebrew [4] Bethſaida, which hath five porches,

3. Where a great number of ſick, blind, lame people who had withered limbs, were laid, waiting for the moving of the water.

4. For an angel [5] of the Lord deſcended at a certain time to move the water, and he who deſcended into it firſt after the moving of the water, was healed, whatever diſeaſe he had.

5. And there was a man there who had been diſeaſed thirty and eight years.

6. Jeſus who ſaw him laid there, and who knew that it was already a long time that he had been diſeaſed, ſaid unto him; Wilt thou be healed?

7. The diſeaſed man anſwered him; Sir, I have no man to put me into the pool at the time when the water is

[1] Ver. 1. This word *afterward* does not in the Evangeliſts always ſignify the time immediately following.

[2] It is not known what feaſt this was; ſome think that it was the paſſover, others the pentecoſt.

[3] Ver. 2. Moſt of the late interpreters from the Gr. render *at the ſheep-gate*, and they aſſert, that this *waſhing-place* or *pool* was ſo called, becauſe it was near a gate of Jeruſalem, by which the ſheep and other animals probably deſigned for ſacrifices paſſed, which we ſhould call in Latin *porta pecuaria*. But it is probable that the Author of the Vulg. read it in the Original, as it is in the Gr. text printed with the comments of St. Chryſoſtom and Theophylact. St. Jerome, who maintains this reading, thinks that the pool was ſo named, becauſe the entrails of the animals offered in ſacrifice were waſhed in it. We find, agreeably to the Vulg. in the Arabic verſion, publiſhed by Erpenius, προβατικὴ κολυμβήθρα.

[4] It is in the Gr. Bethesda; and this reading is confirmed by the Syr. verſion, where the word ſignifies *the houſe of mercy*, as it is in the Arabic publiſhed by Erpenius.

[5] Ver. 4. The word lord is not in the common Gr. but it is in ſome antient Gr. MSS. as well as in the Vulg. The whole fourth verſe is not found in the antient Cambr. MS. but, as I have often obſerved, this copy has been in many places purpoſely altered; however, this ſame verſe is likewiſe not in other Gr. MSS. of the king's library.

moved. For while I am going, another ſteppeth down before me.

8. Jeſus ſaid unto him; Riſe up, take up thy little bed and walk.

9. The man was immediately healed, and having taken up his bed, walked. And this day was a ſabbath day.

10. The Jews then ſaid to him who had been healed; It is the ſabbath day; it is not lawful for thee to carry thy bed.

*Ex.20. 10. Jer. 17.24*

11. He anſwered them; He who healed me, ſaid unto me; Take thy bed and walk.

12. They ſaid unto him; Who is the man that ſaid unto thee; Take thy bed and walk?

13. But he who had been healed knew not who he was; for Jeſus had withdrawn himſelf from [6] a crowd of people which was in that place.

14. Jeſus afterwards finding this man in the temple, ſaith unto him; Behold, thou art healed, ſin no more, leſt a worſe thing come unto thee.

15. This man went and told the Jews, that it was Jeſus that had healed him.

16. For this cauſe they perſecuted Jeſus, [7] for having done theſe things on the ſabbath day.

17. But Jeſus ſaid unto them; As my Father worketh always, I work alſo.

18. Therefore the Jews ſought the more to kill him, becauſe he had not only broken the ſabbath, but becauſe he ſaid alſo, that God was [8] his father, making himſelf equal to God. Jeſus then ſaid unto them;

19. Verily, verily, I ſay unto you, that the Son can do nothing of himſelf, he doth only that which he ſeeth his

[6] Ver. 13. Or, by means of a crowd; this is more agreeable to the Gr. where it is, *there being a crowd of people.*

[7] Ver. 16. The Gr. adds theſe words, *and ſought to put him to death*; but they are not in the antient Cambr. MS. nor in the two, nor in the eight of the Steph.

[8] Ver. 18. In the Gr. there is the word ἴδιον, which ſignifies *his own*; which denotes that Jeſus does not call God his father in the ſame ſenſe that he is the common father of all men, but in a peculiar and ſingular ſenſe.

Father

Father do; for whatever the Father doth, the Son doth it in like manner,

20. Becauſe the Father who loveth the Son, [9] ſheweth him all that he doth himſelf, and [1] he will ſhew him greater works than theſe, inſomuch that ye ſhall marvel.

21. For as the Father raiſeth up the dead, and giveth them life, even ſo the Son [2] giveth life to whom he will.

22. For the Father himſelf judgeth no man, but he giveth to the Son the whole power of judging,

23. That all men may honour the Son, as they honour the Father. [3] He who honoureth not the Son, honoureth not the Father who hath ſent him.

24. Verily, verily, I ſay unto you, That he who heareth my word, and believeth in him that ſent me, [4] hath eternal life, and [5] is not condemned; but [6] hath paſſed from death unto life.

25. Verily, verily, I ſay unto you, That the time is coming, and now is, when [7] the dead ſhall hear the voice of the Son of God, and they that ſhall have heard it ſhall live.

26. For, as the Father hath life in himſelf; even ſo hath he given to the Son to have life in himſelf.

[9] Ver. 20. This expreſſion does not imply, that Jeſus Chriſt was the diſciple of his father, as the Arians heretofore pretended. It denotes only, that as the Son of God, he was one with him by his nature; and that he was at the ſame time diſtinguiſhed from him. Tho' he was equal in all things to his Father, he has nevertheleſs ſpoken of himſelf in ſuch a manner as becomes a ſon with reſpect to his father.

[1] *viz.* by the authority of his father he will do greater things than thoſe which he then did, and for which the Jews accuſed him.

[2] Ver. 21. *viz.* hath the power of giving life.

[3] Ver. 23. *viz.* according to Euthymius; He who honoureth not the ſon as the father, doth not truly honour the father.

[4] Ver. 24. Shall have; the preſent tenſe for the future.

[5] *R.* cometh not into judgment, *viz* ſhall not be judged, or rather, condemned.

[6] *viz.* ſhall paſs; the præter, for the future.

[7] Ver. 25. This ſeems to be ſpoken only of thoſe dead perſons whom Jeſus Chriſt was to raiſe afterwards. However, many underſtand it of the general reſurrection, as if Jeſus Chriſt, who here ſpeaks of the firſt, had afterwards paſs'd to the other. It may alſo be explain'd of the reſurrection of the ſoul; and by *the dead*, may be underſtood thoſe who are dead in ſin, to whom the preaching of the goſpel was to give life.

27. And

27. And he hath given him the power of judging [8] becauſe he is the Son of man.

28. Marvel not at this, for the time [9] will come, that all who are in the grave ſhall hear the voice of the Son of God;

*Mat.*25.46 29. And they that ſhall have done good deeds ſhall riſe again [1] to live, and they that ſhall have done evil ſhall riſe again to be condemned.

30. [2] I can do nothing of myſelf; I judge according as I hear; and my judgment is juſt, becauſe I ſeek not my will, but the will of him that ſent me.

31. If I bear witneſs of myſelf, my witneſs [3] is not true.

*Mat.*3.17. 32. There is another who beareth witneſs of me, and I know that the witneſs which he beareth of me is true.

*John* 1.15. 33. Ye ſent unto John, and he bare witneſs unto the truth.

34. But I have no need of the witneſs of man; but I ſay this, that ye may be ſaved.

35. He was a burning lamp which ſhone, and ye were deſirous for a time to rejoice in his light;

36. But I have greater witneſs than that of John; for [4] the works which the Father hath given me to finiſh, theſe works which I do, bear witneſs of me, that the Father hath ſent me;

[8] Ver. 27. St. Chryſoſtom joins theſe words to thoſe which follow, becauſe Paul of Samoſata made uſe of this paſſage againſt the divinity of Jeſus Chriſt. The ancient Syriac verſion confirms this reading which puts a ſtop before *becauſe*; but the other reading which is in our Vulg. and in the Gr. is better. The Gr. adds before the word *judging*, the particle καὶ, which is emphatical and ſignifies *even*.

[9] Ver. 28. *R.* cometh.

[1] Ver. 29. The Jews diſtinguiſh two ſorts of reſurrections, one of which is the reſurrection unto life, *viz.* unto life eternal; and it is this which has made ſome think, that only the juſt ſhall riſe again, becauſe the reſurrection of the wicked is rather a continual death than a true reſurrection.

[2] Ver. 30. *viz.* tho' I be mean, I cannot be deceived in my judgment, becauſe I do nothing but by the will of my farher.

[3] Ver. 31. *viz.* cannot be received as true and worthy of belief; according to the common opinion, that a man is not believed when he beareth witneſs of himſelf; but the caſe is not the ſame when I ſpeak of my ſelf.

[4] Ver. 36. *viz.* the miracles which I do are evident proofs of my miſſion.

37. And

37. And the Father who hath ſent me hath himſelf borne witneſs of me; ye have never heard [5] his voice, nor ſeen his ſhape, *Mat.* 3. 17. & 17. 5. *Deut.* 4. 12

38. And his word is not in you, becauſe ye believe not in him whom he hath ſent.

39. [6] Search the ſcriptures, becauſe ye think by them to obtain eternal life; they are they which teſtify of me:

40. But ye will not come to me to have life.

41. I [7] receive not glory from men;

42. But I know that ye have not the love of God in you.

43. I am come [8] in my Father's name, and ye receive me not. If another come in [9] his own name, him ye will receive.

44. How can ye believe, who [1] receive glory one from another, and ſeek not the glory that cometh from God only? *John* 12. 43.

45. Think not that I [2] am he who will accuſe you before the Father; [3] Moſes, in whom ye truſt, is he who will accuſe you.

46. For if ye believed Moſes, ye would alſo believe me, for he wrote of me. *Gen.* 3. 15. 22. 18. 49. 10. *Deut.* 18. 15.

47. But if ye believe not his writings, how will ye believe my words?

[5] Ver. 37. *viz.* God being not viſible, ye can neither hear nor ſee him; and therefore ye ought not to look for any other proofs of my miſſion beſides the miracles which I do.

[6] Ver. 39. It may alſo be tranſlated both from the Gr. and the Latin, *ye ſearch.* St. Cyril, and ſome late tranſlators, have follow'd this interpretation. But it is better to render it imperatively, with Origin, St. Chryſoſtom, and all the antients except St. Cyril, who owns that all antiquity is againſt him.

[7] Ver. 41. *R.* receive, *viz.* I ſtand not in need of the praiſe of men.

[8] Ver. 43. *viz.* ſent by my father.

[9] *viz.* without being ſent by God.

[1] Ver. 44. *viz.* who ſeek only your own glory, in praiſing one another, and not that of God.

[2] Ver. 45. *viz.* it is not I alone who ſhall accuſe you, but Moſes alſo.

[3] By *Moſes* is underſtood *the Law*, as when we ſay *David*, we mean the Pſalms. The Jews entirely depended upon their law, and at this day they think there is nothing elſe neceſſary to obtain eternal life.

CHAP.

## CHAP. VI.

*Mat.*14.13 *Mar.*6.32. *Luke* 9.10.

1. AFterwards Jeſus paſſed to the other ſide [1] of the lake of Galilee, which is that of Tiberias.

2. Whither he was followed by a multitude of people, becauſe they ſaw the miracles which he did upon thoſe that were ſick.

3. He withdrew to the top of a mountain, where he ſate with his diſciples.

4. And the paſſover, which is the feaſt of the Jews, drew near.

5. Jeſus lifting up his eyes, and ſeeing a great multitude of people which came to him, ſaid unto Philip; Whence ſhall we buy bread to give theſe to eat?

6. But he ſaid that to prove him; for he knew what he was to do.

7. Philip anſwered; If we ſhould have [2] two hundred pennyworth of bread, it would not be ſufficient for each of them to eat a little.

8. Andrew, Simon Peter's brother, one of his diſciples, ſaid unto him;

9. Here is a lad who hath five barley loaves, and two fiſhes, but what are they for ſo many people?

10. Jeſus ſaid unto them; make them ſit down. Now there was much graſs there. They ſate down then in number about five thouſand men.

11. Jeſus took the loaves, and after having [3] given thanks, he diſtributed [4] them to thoſe that were ſet down,

[1] Ver. 1. *R.* ſea. The Jews gave the name of *ſea* to all great lakes and even to any collection of water.

[2] Ver. 7. We have already obſerv'd that each penny was worth about ſeven pence. However, we cannot be certain of the value of theſe pence. See St. Mark ch. 6. v. 37.

[3] Ver. 11. *viz.* the bleſſing or the uſual prayer over the loaves and two fiſhes.

[4] The Gr. adds, *to the diſciples, and the diſciples.* Nevertheleſs, there are ſome Gr. MSS. where theſe words are not found, any more than in the Vulg.

and

and likewiſe the fiſhes, of which they eat as much as they would.

12. When they were filled, he ſaid to his diſciples; Gather up the fragments that remain, leſt they be loſt.

13. Then they gathered them up, and with the fragments which they that had eaten of the five barley loaves, left, they filled twelve baskets.

14. Theſe men having ſeen the miracle which Jeſus had done, ſaid; This is truly [5] the Prophet which was to come into the world.

15. But Jeſus knowing that they were going to take him by force and make him [6] a king, withdrew a ſecond time alone to the top of a mountain. *Mat.*14.23 *Mar.*6.46.

16. And in the evening his diſciples went to the ſea;

17. And entering into a boat, they paſſed over to the other ſide towards Capernaum. It was now dark, and Jeſus was not yet come to them.

18. And the ſea aroſe, by reaſon of a great wind that blew.

19. Having then made at ſea about five and twenty or thirty [7] furlongs, they ſaw Jeſus, who walked upon the ſea, and was very nigh their boat, which terrified them.

20. But he ſaid unto them; It is I: be not terrified.

21. Then they made ready to receive him into their boat; and immediately the boat arrived at the place whither they went.

22. The day following, the people who were tarrying on the other ſide of the water, knew that there had been but one boat there [8], and that Jeſus did not go into it with his diſciples, who went away alone.

[5] Ver. 14. By that they mean the Meſſiah, who, according to them, was to be a very great prophet, and even greater than Moſes.

[6] Ver. 15. As they were perſuaded that the Meſſiah ſhould be a great king, they thought to make him their king beforehand.

[7] Ver. 19. A furlong contains 125 feet, and is the eighth part of an Italian mile; ſo that they had made at ſea above three miles.

[8] Ver. 22. The Gr. adds, *that which his diſciples were enter'd into*; but theſe words are not in one of Steph. MSS. any more than in the Vulg.

23. But there arrived other boats from Tiberias, nigh unto the place where the Lord had made them eat, after having given thanks.

24. The people then ſeeing that neither Jeſus nor his diſciples were there, took boats to go to ſeek him at Capernaum;

25. And having found him on the other ſide of the water, they ſaid unto him; Maſter, when cameſt thou hither?

26. Jeſus anſwered them; Verily, verily, I ſay unto you, ye ſeek me, not for having ſeen miracles, but becauſe ye did eat, and were filled.

*Mat.* 3. 17. & 17. 5. *John* 1. 32. 27. Labour not for that meat which periſheth, but for that which endureth unto eternal life, and which the Son of man ſhall give unto you; for it is he whom the Father, viz. God, [9] hath marked with his ſeal.

28. Then they ſaid unto him; What muſt we do to do the works of [1] God?

1 *John* 3. 23. 29. Jeſus anſwered them; This is the work of God, That ye believe in him whom he hath ſent.

30. They ſay unto him; What miracle then doeſt thou, that ſeeing it we may believe thee? What work doeſt thou?

*Ex.* 16. 14. *Num.* 11. 7 *Pſ.* 77. 24. *Wiſ.* 16. 20. 31. Our fathers did eat manna in the wilderneſs, according to theſe words in ſcripture; He gave them heavenly bread to eat.

32. Jeſus anſwered them; Verily, verily, I ſay unto you; Moſes gave you not the [2] heavenly bread, but my Father giveth you the true heavenly bread.

33. For the bread [3] of God is he who cometh down from heaven, and giveth life unto the world.

[9] Ver. 27. *viz.* whom God hath inveſted with authority, which is the proper meaning of this metaphorical expreſſion, and thereby Jeſus Chriſt anſwers to what the Jews might object, that it was God only who could give eternal life.

[1] Ver. 28. Which may be acceptable to God.

[2] Ver. 32. *viz.* the true heavenly bread, but only manna.

[3] Ver. 33. *viz.* which is truly divine.

34. Then

34. Then they ſaid unto him; Lord, evermore give us this bread.

35. But Jeſus anſwered them; I am the bread [4] of life; he that cometh to me ſhall not hunger, and he who believeth in me ſhall never thirſt. *Eccl.* 24. 29.

36. But I ſaid unto you, Though ye have ſeen me, nevertheleſs ye believe not.

37. All that my Father giveth me, ſhall come unto me, and [5] I will not caſt him out who ſhall come unto me.

38. For I am come from heaven, not to do my own will, but the will of him that ſent me;

39. And the will of the Father that ſent me is, that I loſe nothing of all that he hath given me, but that I raiſe it up again at the laſt day.

40. [6] Now the will of my Father, who hath ſent me, is, that whoſoever ſeeth the Son, and believeth in him, hath eternal life, and I will raiſe him up at the laſt day.

41. The Jews then murmured againſt him, becauſe he had ſaid; I am the [7] living bread who am come down from heaven.

42. And they ſaid; Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? How then ſaith he; I am come down from heaven? *Mat.* 13. 55. *Mark* 6. 3.

43. And Jeſus anſwered them; Murmur not among yourſelves;

44. No man can come unto me, unleſs the Father who hath ſent me [8] draw him, and I will raiſe him up again at the laſt day.

[4] Ver. 35. *viz.* which giveth life.

[5] Ver. 37. *viz.* I will receive him into the number of my diſciples; I will preſerve him, as having been given me by my Father.

[6] Ver. 40. We read in three MSS. of Stephens, in the Cambr. and the Syriac *for*. It is certain that theſe two particles in Gr. are often put one for the other.

[7] Ver. 41. The word *living* is not in the Gr.

[8] Ver. 44. St. Cyril obſerves upon this place, that this drawing is not forcible, ſince the Father draweth only thoſe who have heard and learned, as it is expreſly ſaid in the following verſe.

*Iſ.* 54. 13. 45. It is written in the [9] Prophets; They ſhall all be the [1] diſciples of God. Whoſoever hath heard and learned of the Father, cometh unto me.

*Mat.* 11. 27 46. Not that any man hath ſeen the Father, except him who cometh from God; it is he who hath ſeen the Father.

47. Verily, verily, I ſay unto you; That he who believeth in me [2] hath everlaſting life.

48. I am the bread of life.

*Ex.* 16. 15. 49. Your fathers, who did eat manna in the wilderneſs, are dead.

50. This is the bread which cometh down from heaven, that he who ſhall eat thereof may not die.

51. I am the living bread, who am come down from heaven;

52. If any man eat of it, he ſhall live for ever, and the bread that I ſhall give him, is my fleſh [3] for the life of the world.

53. The Jews then diſputed among themſelves, ſaying; How can this man give us his fleſh to eat?

54. And Jeſus ſaid unto them; Verily, verily, I ſay unto you, that unleſs ye eat the fleſh of the Son of man, and drink his blood, ye [4] ſhall have no life in you.

55. He that eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day;

[9] Ver. 45. *viz.* in one of the prophets; but however, the ſenſe of theſe words is to be found in many of the prophets; and thus we may underſtand them of the prophets in general, and not only of Iſaiah.

[1] Or, taught and inſtructed of God, as if under the law of the Meſſiah there was to be no other maſter but God himſelf. It ſeems the author of the Vulg. underſtood no more by *docibiles* than *diſciples*; but the Gr. expreſſion ſignifies ſomething more, and anſwers exactly to the Hebr. of Iſaiah, where the word which ſignifies *taught* in conſtruction, is not a ſimple particle, but a noun; ſo that it ſhould have been literally tranſlated into Latin, *doctus Dei*, which is different from *doctus a Deo*; *doctus* here being the ſame as *peritus*. The meaning then is, that they ſhall be all *knowing* in things relating to God; and the Jews themſelves agree, that we ſhould have greater light in religion in the time of the Meſſiah than under Moſes and the prophets.

[2] Ver. 47. *viz.* hath a title to eternal life, the belief of the Meſſiah being the entrance into it.

[3] Ver. 52. The Gr. adds, *which I will give*.

[4] Ver. 54. Gr. have not.

56. For

56. For my fleſh is truly meat, and my blood is truly drink. 1 *Cor.* 11. 27.

57. Whoſo eateth my fleſh, and drinketh my blood, abideth in me, and I in him.

58. As the Father who is living hath ſent me, ſo I live [5] for the Father, and he who eateth me ſhall alſo live [6] for me.

59. This is the bread which came down from heaven. It is not as manna, which your fathers eat, and are dead: He that eateth this bread ſhall live for ever.

60. Jeſus made this diſcourſe in the ſynagogue of Capernaum, where he taught.

61. Many of his diſciples that heard it, ſaid; This diſcourſe is hard, who can hear it?

62. But Jeſus knowing in himſelf that they murmured againſt it, ſaid unto them; Doth that offend you?

63. If ye ſee then the Son of man aſcend up where he was before [7]?

64. [8] It is the ſpirit that quickeneth, the fleſh profiteth nothing; that which I have ſaid unto you is [9] ſpirit and life.

65. But there are ſome among you that believe not: for Jeſus knew from the beginning who they were that believed not, and who he was that would deliver him up.

66. And he ſaid; It is for this reaſon that I ſaid unto you, that no man can come unto me, [1] unleſs he hath been given by my Father.

67. From that time many of his diſciples went back, and accompanied him no longer.

68. Then ſaid Jeſus to the twelve; Will ye alſo go away?

[5] Ver. 58. Or, by the Father. For *for* is here the ſame thing as *by*.

[6] *viz. by*.

[7] Ver. 63. As the ſentence is not finiſh'd, we muſt add, *this wou'd be quite another thing*.

[8] Ver. 64. *viz.* what I ſay unto you muſt be underſtood in a ſpiritual manner, and not in a carnal and groſs manner, as ye underſtand it.

[9] *viz.* is ſpiritual, and ye ought to look upon it with the eyes of the mind, as a myſtery which is to give you life.

[1] Ver. 66. See v. 44.

69. Simon

*Mat.16.16* *Mar.8.29.* *Luke 9.20.* 69. Simon Peter answered him; Lord, to whom shall we go? thou hast the words [2] of eternal life.

70. We believe and know that thou art the Christ, the Son of God [3].

71. Jesus said to them; Have not I chosen you twelve? nevertheless one among you is a devil.

72. Now he spake of Judas Iscariot, the son of Simon; for it was he who was to deliver him up, though he was one of the twelve.

[2] Ver. 69. *viz.* which lead to eternal life; being understood, as Euthymius observes, in a spiritual and not in a carnal manner.

[3] Ver. 70. The Gr. adds, *living*. But this word is not in one of the Steph. MSS. nor in the Cambr. where instead of these words, *the Christ the son of God*, we read these, *the saint of God*.

## CHAP. VII.

1. AFter that Jesus [1] walked in Galilee, for [2] he would not walk in Judea, because the Jews sought to kill him.

2. Now the feast of the Jews, which was that [3] of the tabernacles, drew near.

3. His [4] brethren said unto him; Depart from this country and go into Judea, that thy disciples also may see the works which thou doest.

4. For a man who seeks to make himself known does nothing in secret. If thou doest such things make thy self manifest to the world.

5. For even his brethren [5] believed not in him.

[1] Ver. 1. *viz.* preached in the cities of Galilee.

[2] The most learned Gr. commentators read, *he could not*, *viz.* as Euthymius explains it, it was not safe for him. It is certain, that *to be able*, is sometimes in scripture put for *to be willing*.

[3] Ver. 2. This feast was so called, because the Jews had encamped in tents in the wilderness, when they came out of Egypt. The Jews still at this day celebrate it the 15th day of the month Tisri or September, erecting in an open place a cottage cover'd with leaves, and furnish'd with hangings.

[4] Ver. 3. *viz.* cousins, or relations.

[5] Ver. 5. *i. e.* still questioned whether he was the true Messias.

6. Jesus

6. Jeſus then ſaid to them; My time is not yet come, but yours is always near.

7. The world cannot hate you; but for me, it hateth me, becauſe I bear witneſs of it, that the works thereof are evil.

8. As for you, go ye to this feaſt; [6] I go not thither, for my time is not yet come.

9. After having ſaid this to them, he abode in Galilee:

10. But after his brethren were departed, he alſo went himſelf to the feaſt, not publickly, but [7] as in ſecret.

11. The Jews therefore ſought him during the time of the feaſt, and ſaid; Where is he?

12. And the people diſcourſed much of him in ſecret; for ſome ſaid; He is a good man: others ſaid; Nay, but he ſeduceth the people.

13. Nevertheleſs nobody ſpake freely of him, becauſe they feared the Jews.

14. The feaſt was already [8] half over, when Jeſus went to the temple, and taught therein.

15. The Jews, who were ſurprized at it, ſaid; How knoweth this man the ſcripture which he hath not ſtudied?

16. Jeſus anſwered them; [9] My doctrine is not mine, but his who hath ſent me.

17. They who will do his will, ſhall know whether my doctrine be of God, or whether it be of myſelf that I ſpeak.

[6] Ver. 8. Gr. I go not thither yet. We find alſo in the Syr. verſion, *I go not thither now*; but the Gr. MS. at Cambr. reads οὐκ, *not*, as in the Vulg. and this ſeemeth to have been the antient reading of the text, ſince Porphyry reads it in the ſame manner, in an objection which he raiſes againſt the Chriſtians from theſe words of Jeſus Chriſt.

[7] Ver. 10. The particle *as* being often an affirmative, Jeſus Chriſt may be underſtood really to have concealed himſelf.

[8] Ver. 14. This feſtival laſted eight days, ſeven of which were for the tents, and the eighth was called the day of the congregation.

[9] Ver. 16. *i. e.* what I teach you is not ſo much mine, as my Father's: I advance nothing of my own authority, or invented by myſelf.

18. He who ſpeaks [1] of himſelf ſeeks his own glory; but he [2] is true who ſeeks the glory of him who ſent him, and there is no [3] injuſtice in him.

*Exod.*24.3 19. Hath not Moſes given you the law? however, none of you obſerve it.

*John* 5.18. 20. Wherefore ſeek ye to kill me? The people anſwered him; Thou art poſſeſſed with a devil; Who is it that ſeeks to kill thee?

21. Jeſus ſaid to them; I have done one ſingle action, whereat ye are all aſtoniſhed.

*Levit.*12.3 *Gen.*17.10 22. [4] As to That, Moſes hath given you circumciſion, (not that it comes from him, but from our fathers) and ye circumciſe on the ſabbath days.

23. If a man may be circumciſed on the ſabbath day, [5] that the law of Moſes be not violated, why are ye angry with me, that I have entirely healed a man on the ſabbath day?

*Deut.*1.16 24. Judge not according to appearances, but according to juſtice.

25. Then ſome of Jeruſalem ſaid; Is not this he whom they would put to death?

26. Behold he ſpeaks boldly, and nothing is ſaid to him; Is it becauſe [6] the rulers have truly known that this is [7] the Chriſt?

[1] Ver. 18. *i.e.* of himſelf, and not from God, nevertheleſs pretending to be a prophet, or a man ſent from God; for 'tis what is ſpoken of here.

[2] *i. e.* is truly ſent from God.

[3] *Oth.* lying; *i.e.* he is not an impoſtor.

[4] Ver. 22. Literally, and according to the true grammatical ſenſe, *for that*; but ſome join theſe words to the foregoing; but moſt of the interpreters join them with the following, and do not make the particle cauſal. Euthymius doth not reckon the particle of any importance to the ſenſe.

[5] Ver. 23. The Jews were commanded by the law to circumciſe on the eighth day; which command they obſerved, even tho' the ſabbath happened to be the eighth day. It may alſo be tranſlated, *without violating nevertheleſs*, &c. *ut* being taken for *ita ut*.

[6] Ver. 26. *Oth.* the chief prieſts, the elders, the judges of the Sanhedrim; for they may all be concluded under the word in the original.

[7] *Truly* is added in the Greek; but Stephens did not find this word in three of his MSS. nor in the Gr. edition of cardinal Ximenes, neither is it in the Cambr. MS.

27. But

27. But we know whence this man is; whereas when the Chriſt ſhall come, [8] it will not be known whence he is.

28. Jeſus then teaching in the temple, ſaid aloud; [9] Ye know who I am, and whence I am: it is not of myſelf that I am come, but he who ſent me is true, and ye know him not.

29. As for me, I know him, becauſe I came from him, and it is he who hath ſent me.

30. Then they ſought to ſeize him; but none laid hold on him, becauſe his hour was not yet come.

31. However, many of the people believed in him, and they ſaid; When the Chriſt ſhall come, will he do more miracles than this man doth?

32. The Phariſees heard that the multitude whiſpered this concerning him: Then [1] the rulers and the Phariſees ſent men to ſeize on him.

33. And Jeſus ſaid to them; I ſhall be yet a little while with you, then I go to him who ſent me.

34. Ye ſhall ſeek me, but ye ſhall not find me; and where I ſhall be, ye cannot come. *Joh.* 13. 33

35. The Jews ſaid among themſelves; Where is it that this man will go, that we ſhall not find him? Will he go to [2] thoſe who are diſperſed among the Gentiles, to teach the Gentiles?

[8] Ver. 27. They had probably ſome tradition from their doctors not unlike what they ſay here; and theſe doctors did commonly ſo much contradict one another, that it is very hard to find by their books on which ſide they were.

[9] Ver. 28. *i. e.* you imagine that ye know. We may alſo read with an interrogation point, know ye; *i. e.* ye know not.

[1] Ver. 32. Gr. the chief prieſts. The author of the Vulg. may perhaps have read as below, v. 26. ἄρχοντες, nor is it otherwiſe in an Engliſh Gr. MS. and in that at Cambr.

[2] Ver. 35. *i. e.* to the Jews diſperſed among the Greeks; for the word *gentium* ſeems here to be underſtood of the Greeks, for ἑλλήνων, according to the Vulg. and the Syr. is to be taken for the Gentiles. It may alſo be tranſlated, according to the latter, *in the countries of the Gentiles to teach the Pagans*; nevertheleſs, many underſtand *by the Greeks* the helleniſtical Jews; *i. e.* the Jews who dwelt among the Greeks, and who ſpoke the Greek language, whereas the Jews about Jeruſalem ſpoke the Hebrew, ſuch as it was at that time. According to this ſenſe, it ſhould be tranſlated to *the diſperſed helleniſtical Jews, to teach them.*

36. What is the meaning of this which he ſays; Ye ſhall ſeek me, but ye ſhall not find me; and where I ſhall be, ye cannot come?

37. Now on the laſt day of the feaſt, which was [3] the great day, Jeſus ſtanding up, ſaid with a loud voice; If any man thirſt, let him come to me, and let him drink:

*Deut.* 18. 15. *Iſa.* 12. 3. *Joel* 2. 28. *Acts* 2. 17. 38. One [4] of him who believes on me, ſhall, as the ſcripture ſaith, flow rivers of living water.

39. He ſpake of the ſpirit which thoſe who believed in him ſhould receive, for [5] the ſpirit [a] had not yet been given, becauſe Jeſus was not yet glorified.

40. Many of thoſe who were there, hearing him ſpeak on this manner, ſaid; This man is truly the prophet.

41. Others ſaid; This is the Chriſt: but ſome ſaid; Doth the Chriſt come from Galilee?

*Mich.* 5. 2. *Mat.* 2. 6. 42. Hath not the ſcripture ſaid; That the Chriſt ſhall be of the poſterity of David, and [7] of the town of Bethlehem, where David dwelt?

43. The people were therefore divided concerning him.

44. Now ſome among them would have ſeized him, but no body laid hold on him.

45. [8] The officers returned then to the chief prieſts and the phariſees, who aſked them; Wherefore have ye not brought him?

46. The officers replied; Never any man hath ſpoken as this man doth.

47. And the phariſees anſwered them; Are ye alſo ſeduced?

[3] Ver. 37. *i. e.* ſolemn: the firſt and laſt days were ſo called, becauſe they were obſerved with greater ſolemnity than any other days of that feſtival, and the laſt was in ſome reſpects more ſolemn than the firſt. The Jews celebrate it at this day, with great rejoicings.

[4] Ver. 38. *L.* from his belly.

[5] Ver. 39. In the Gr. we find *the holy ſpirit*, but the word *holy* is not in Origen, in St. Cyril, nor in the Syr. verſion, any more than in the Vulg. and the gifts of the holy ſpirit are here ſpoken of.

[a] The Gr. hath it, *was not yet*, and the word *given* is not in ſome antient Latin copies. The reading nevertheleſs which is in our Vulg. is very antient, ſince it is in the antient Gr. MS. of the Vatican, and in the Syr. verſion.

[7] Ver. 42. *Oth.* of the little city.

[8] Ver. 45. *L. miniſters; i. e.* they who had been ſent to apprehend him.

48. Is

48. Is there any of the rulers, or of the phariſees who have believed in him?

49. But [9] this crowd who are ignorant of the law are curſed.

50. Nicodemus, he who came to Jeſus by night, and who was one of them, ſaid; *John* 3. 2.

51. Doth our law judge a man without hearing him, and without knowing what he hath done? *Deut.* 17. 8 & 19. 15.

52. They anſwered him; Art thou alſo a Galilean? [1] examine [2] the ſcriptures, and you will ſee that no prophet is to come out of Galilee.

53. They returned to their reſpective houſes.

[9] Ver. 49. We in our tongue ſhould ſay, This ignorant populace.

[1] Ver. 52. *Orb.* read with care.

[2] *Scriptures* is not in the Gr. nevertheleſs, this word is in one of Stephens's, and in the Cambr. MS.

## CHAP. VIII.

1. BUT [1] Jeſus retired upon the mountain of Olives.

2. And in the morning he returned to the temple, where all the people coming to him, he ſat down to teach them.

[1] Ver. 1. This whole ſtory of the adultereſs, and the laſt verſe of the preceding chapter, are not in a great number of Gr. MSS. Origen, St. Chryſoſtom, Nonnus, Theophylact, and the Gr. chains, read not theſe twelve verſes. Euthymius, who hath explained them in his commentaries, at the ſame time aſſures us, that they are not to be found in the moſt exact copies, neither are they to be found in any of the good Syr. verſions, either printed, or in MS. They have nevertheleſs been inſerted from a MS. of Uſſerius, in that edition of the Syr. verſion printed in the Engliſh polyglot; but they have been long read by the Greeks in their churches, and are in moſt of their MSS. although in ſome of them with aſterisks, to ſhew that they are added; nevertheleſs, we ſee by the books of Ammonius and of Tatian, that the whole of this ſtory was in the Gr. copies before Origen, who might probably have expunged it, as not judging it part of the genuine text, but taken out of ſome apocryphal Goſpel, as Euſebius did indeed imagine. St. Jerome, who had met with it in the antient Vulg. compoſed from theſe old Gr. MSS. hath alſo retained it in his Latin edition, which hath been declared authentic by the council of Trent.

3. The Scribes and Phariſees brought a woman to him whom they had taken in adultery, and having placed her in the midſt of the aſſembly,

4. They ſaid; Maſter, this woman is juſt taken in adultery.

*Lev.*20.10 5. Now Moſes in the law hath commanded us to ſtone theſe adultereſſes: But what ſayeſt thou?

6. Now this they ſaid only to [2] ſound him, that they might accuſe him. But Jeſus ſtooping down, wrote with his finger upon the ground.

*Deut.*17.7 7. And they continuing to queſtion him, he lift up himſelf, and ſaid to them; Let him among you who is without ſin throw the firſt ſtone at her.

8. Then ſtooping down again, he wrote on the ground.

9. But as ſoon as they heard him, [3] they withdrew one after the other, the elder firſt; ſo that Jeſus remained alone with the woman, who ſtood in the midſt.

10. And Jeſus lifting up himſelf, [4] ſaid to her; Woman, where are they who accuſed thee? hath no one condemned thee?

11. She ſaid; No one, Lord. And Jeſus anſwered her; Neither will I condemn thee: go, and henceforth ſin no more.

12. Jeſus then ſpake again to them, ſaying; I am the light of the world; he that followeth me walketh not in darkneſs, but he ſhall have the light of life.

13. Then the Phariſees ſaid unto him; Thou giveſt teſtimony of thyſelf, thy teſtimony is not [5] credible.

14. Jeſus anſwered them; Altho' I give teſtimony of myſelf, my teſtimony is credible, for I know [6] whence I

[2] Ver. 6. *L.* to tempt him; *i. e.* move him to ſpeak.

[3] Ver. 9. The vulgar Gr. addeth, *being convinced in their conſciences*; but theſe words are not in ſeveral Gr. copies, any more than in the Vulg.

[4] Ver. 10. The vulgar Gr. adds, *and ſeeing no body but the woman*; but theſe words are not in ſome Gr. MSS. where we only find, *ſaw her, and ſaid to her.*

[5] Ver. 13. *L.* true.

[6] Ver. 14. Jeſus Chriſt ſheweth here that he is more than man, and that therefore he may give teſtimony of himſelf.

came;

came, and whither I go; but as for you, ye know not whence I come, nor whither I go.

15. Ye judge according [7] to the fleſh; but [8] I judge no man.

16. And if I judge, my judgment is credible; for I am not alone, but am with my Father who hath ſent me:

17. And in your law it is written, that the teſtimony of two perſons is credible. *Deut.* 17. 6 & 19. 15. *Mat.* 18. 16 *2Cor.* 13. 1. *Heb.* 10. 28

18. It is [9] I who give teſtimony of myſelf; the Father who hath ſent me, giveth teſtimony of me likewiſe.

19. They asked him; Where is he, thy Father? Jeſus anſwered them; Ye know neither me nor my Father; if ye knew me, you would alſo know my Father.

20. Jeſus ſpake theſe words [1] in the place where the cheſt was, teaching in the temple, neither did any one lay hands on him, becauſe his hour was not yet come.

21. Jeſus ſaid to them moreover; I go away, and ye ſhall ſeek me, and ye ſhall die [2] in your ſins. Ye cannot come whither I go.

22. The Jews then ſaid; Will he not kill himſelf, that he ſaith; Ye cannot come whither I go?

23. And he ſaid to them; Ye, ye are [3] from below; I, I am from above: Ye are of this world, and I am not of this world.

24. I therefore ſaid to you, that ye ſhall die in your ſins; for if ye believe not that [4] it is I, ye ſhall die in your ſins.

[7] Ver. 15. *i. e.* appearances, after a carnal manner, without lifting your thoughts higher.

[8] *i. e.* I bear no teſtimony; for the ſequel of the diſcourſe ſheweth, that the word *judging* muſt be taken in this ſenſe here, as well as in the following verſe.

[9] Ver. 18. *i. e.* I, that by ſo many extraordinary and miraculous works have ſhewn who I am, do give teſtimony, &c.

[1] Ver. 20. This place was called the *court of the women*, not that the women only entered into this part of the temple, but becauſe they might not go any farther; and here ſeveral cheſts were placed for the reception of divers offerings, therefore it is called in this paſſage *gazophylacium*, and was much frequented.

[2] Ver. 21. *i. e.* hardened, and obſtinately continuing in your ſins, refuſing to acknowledge me. Jeſus Chriſt thereby intimates the deſtruction of their city.

[3] Ver. 23. *i. e.* your thoughts are low, having nothing ſpiritual and ſublime.

[4] Ver. 24. That I am the Meſſiah ſent from God.

25. Then

25. Then they ſaid to him; Who art thou? Jeſus anſwered them; [5] I am he that ſpeaketh to you from the beginning.

*Rom.* 3. 4. 26. I have many things to ſay of you, and [6] to reprove in you; [7] but he who hath ſent me is true, and I ſay not in the world what I have not learned from him.

27. And they apprehended not that he ſpake to them of [8] God his Father.

28. Jeſus then ſaid to them; When [9] ye ſhall have lifted up the Son of man, then ſhall ye know that [1] it is I, and that I do nothing of myſelf; and that I ſay nothing that I have not learned from my Father.

29. He that hath ſent me [2] is with me; he hath not left me alone, becauſe I always do what pleaſeth him.

30. While he was ſpeaking thus, many believed in him.

31. He ſaid then to the Jews who had believed in him; If ye perſevere in my doctrine, ye ſhall be truly my diſciples.

32. [3] Ye ſhall know the truth, and the truth ſhall [4] make you free.

33. They anſwered him; We are of the race of Abraham, and we never were ſlaves to any man: how ſayeſt thou; Ye ſhall be free?

[5] Ver. 25. I have followed the Vulg. where the word *principium* is in the accuſative, as in the Greek, and placed as an adverb, ſignifying *from the beginning*: thus hath Nonnus explained it in his paraphraſe; it may alſo be tranſlated *I am the ſame that I have already told you*, by inſerting *quod*, which we meet in ſome Latin MSS. agreeably to the Gr. text; other interpretations alſo may be affixed to theſe words, which, if the grammatical ſenſe be followed, are ſomewhat perplexed and intricate.

[6] Ver. 26. *L.* judge.

[7] The particle *but* ſeemeth here to be put inſtead of *for*. Jeſus Chriſt proveth the truth of what he might have ſaid againſt them, by the authority of his father, who cannot lye.

[8] Ver. 27. The word *God* is not in the vulgat Greek, nor in the Gr. commentators, nor in the Syr. nor even in ſome Latin MSS. but is to be found in two of Stephens's Gr. MSS. and in the Camb. MS.

[9] Ver. 28. *i. e.* ſhall have put me to death upon the croſs.

[1] That I am the true Meſſiah. The miracles wrought by him after his reſurrection did evidently prove this.

[2] Ver. 29. *i. e.* accompanieth me in all my actions, doing nothing but by authority from him, as being ſent by him.

[3] Ver. 32. Ye ſhall be fully perſuaded of the truth of my doctrine.

[4] *i. e.* ſhall draw you out of the ſlavery of ſin. Jeſus Chriſt ſpeaketh metaphorically, as he often doth, in this Goſpel eſpecially.

34. Jeſus

34. Jeſus anſwered them; Verily, verily I ſay unto you, whoſoever falleth into ſin, is a ſlave to ſin. Rom. 6. 16. 2 Pet. 2. 19.

35. Now the ſlave [5] abideth not always in the houſe; but the ſon, he abideth always.

36. If therefore [6] the ſon ſetteth you at liberty, ye ſhall be [7] truly free.

37. I know that ye are of the race of Abraham; but ye ſeek to put me to death, becauſe [8] ye cannot receive my words.

38. As for me, I ſay nothing but what I have ſeen in my Father; and ye do what ye have ſeen in your father.

39. They anſwered him; Abraham is our father; Jeſus ſaid to them [9]; If ye are the children of Abraham, do the actions of Abraham.

40. But now ye ſeek to put me to death; me, who have told you the truth, which I have learnt from God; Abraham did nothing like this.

41. Ye do the works of your father. They ſaid; We are not illegitimate children; we have but one Father, who is God.

42. Jeſus replied to them; If God was your Father, ye would without queſtion love me; becauſe I went out from God, and am come in his name; for I came not of my ſelf, but it is he that ſent me.

43. Why do ye not underſtand my language? It is becauſe [1] ye cannot hearken to my words.

[5] Ver. 35. *i. e.* hath no right to abide, being no child of the maſter of the family.

[6] Ver. 36. *i. e.* if I, who am the Son of God, ſet you at liberty.

[7] Jeſus Chriſt thereby intimates, that neither Abraham nor Moſes did give them true liberty, which was reſerved to the Meſſiah, who is the Son of God.

[8] Ver. 37. *i. e.* you reject my doctrine which you cannot apprehend, being ſo much prejudiced againſt me.

[9] Ver. 39. *Oth.* according to the Gr. if ye were the children of Abraham, ye would do, *&c.*

[1] Ver. 43. *i. e.* you will not attend to what I ſay, by ſhewing your ſelves docile.

44. The

1 *Joh.* 3. 8. 44. The [2] devil is your father, [3] and ye are willing to [4] fulfil the deſires of your father. He has been a [5] murtherer from the beginning [6], and he hath not perſevered in the truth, becauſe the truth is not in him. When he telleth a lye, he ſpeaketh [7] of his own ſtock; for he is a lyar, and [8] the father of lying.

45. But as for me [9], if I tell you the truth, ye believe me not.

46. Who of you ſhall [1] convict me of ſin? If I tell you the truth, why do ye not believe me?

1 *Joh.* 4. 6. 47. He who is of God [2] hearkeneth to the words of God; therefore ye hearken not to them, becauſe ye are not of God.

48. The Jews anſwered him; Have we not reaſon to ſay, that thou art a [3] Samaritan, and that thou art poſſeſſed with a devil?

49. I am not, replied Jeſus, poſſeſſed with a devil; but I honour my Father, and ye, ye have diſhonoured me [4].

50. As for me, I ſeek not [5] mine own glory; [6] another ſeeketh it, and doth me juſtice.

51. Verily, verily, I ſay unto you; He who ſhall have kept my word ſhall never die.

52. The Jews ſaid to him; Now we know that thou art poſſeſſed with a devil; Abraham is dead, the Prophets likewiſe *are dead*; and thou ſayeſt; He who ſhall have kept my words ſhall never die.

[2] Ver. 44. They are children of the devil, becauſe they imitate him in all their actions.

[3] *i. e. for.*

[4] *Imitate him*, and follow in all things his evil example, thus the word *deſires* here properly ſignify, *viz.* the evil which he acteth ſpontaneouſly.

[5] *i. e.* immediately after the creation of the world, he brought death to the firſt man, by cauſing him to ſin; which death was afterwards derived upon all mankind.

[6] *i. e.* he hath departed from the truth by his lyes, by deceiving Adam and Eve.

[7] *i. e.* according to his natural temper.

[8] *i. e.* the author.

[9] Ver. 45. Gr. becauſe, *i. e.* you will not believe me, altho' I tell you the truth.

[1] Ver. 46. Gr. doth convict me; *i. e.* can convict me.

[2] Ver. 47. *i. e.* receiveth the doctrine which cometh from God.

[3] Ver. 48. *i. e.* an enemy to our religion, for ſuch the Jews accounted the Samaritans.

[4] Ver. 49. *viz.* by treating me as a Samaritan, and one poſſeſſed with a devil.

[5] Ver. 50. *i. e.* to repell all the injuries wherewith ye load me.

[6] *i. e.* God will take care to avenge me.

53. Art thou greater than our father Abraham, who is dead? the Prophets alſo are dead; Whom thinkeſt thou thyſelf?

54. Jeſus replied; If I give glory to myſelf, my glory is nothing; it is from my Father, who, ye ſay, is your God, that I derive it.

55. But ye have not [7] known him: as for me, I know him; and if I ſay that I know him not, I ſhould be a lyar like you; but I know him, and keep his words.

56. Abraham your father greatly deſired to ſee [8] my day, and [9] he ſaw it, and was glad thereof.

57. The Jews ſaid; Thou art not yet [1] fifty years old, and haſt thou ſeen Abraham?

58. Jeſus anſwered them; Verily, verily, I ſay unto you, that I am before Abraham was born.

59. Then took they up ſtones to caſt at him; but Jeſus hid himſelf, and went out of the temple [2].

[7] Ver. 55. The word *know* is here, and in ſeveral other places, taken for ſuch a knowledge as hath an influence upon our practice, as is intimated by Jeſus Chriſt at the end of this verſe.

[8] Ver. 56. *i. e.* this time wherein ye now ſee me. Jeſus Chriſt calleth the time when he came upon the earth, and lived among the Jews, *his day*.

[9] *i. e.* he knew it, being a prophet inſpired by God, diſcerned it by faith and the eyes of his underſtanding, altho' he did not ſee me with his bodily eyes.

[1] Ver. 57. St. Chryſoſtom read forty years. And this reading is cited by Euthymius as moſt correct; but it is not to be found in any Gr. copy, or in any antient verſion.

[2] Ver. 59. *He went through the midſt of them, and ſo paſſed by,* is added in the Gr. but theſe words are not in the Cambr. MS. any more than in our Vulg. which Beza, as to the paſſage before us, prefereth to the Vulg. Gr.

## CHAP. IX.

1. JESUS, as he paſſed by, beheld a man who was born blind.

2. And his diſciples asked him; Maſter, was this man born blind for [1] his own ſins, or for thoſe of his parents?

[1] Ver. 2. The diſciples of Jeſus Chriſt ſeem to have believed the pre-exiſtence of ſouls, as many of the Jews did at that time. This opinion had been communicated by the Platonics to the *Helleniſtical* Jews, and by them to their countrymen in Paleſtine.

3. Jeſus replied; This man [2] hath not ſinned, neither have his parents; but it is that God may ſhew forth his works in him.

4. While [3] it is day, I muſt do the works of him who hath ſent me. The night [4] cometh on when nothing can be done.

5. While I am in the world, I am the light of the world.

6. Having ſaid theſe words, he ſpit on the ground, and of the clay which he made with his ſpittle, he anointed the eyes of the blind,

7. And he ſaid to him; Go waſh thyſelf in the bath of Siloa (which ſignifieth [5] ſent.) He went thither to waſh himſelf, and returned back ſeeing.

8. Wherefore his neighbours, and they who had before ſeen him [6] beg, ſaid; Is not this the blind man who ſate [7] there begging alms? Some ſaid; It is he.

9. Others [8]; It is not he, but one who is like him. But he ſaid; It is I.

10. They ſaid then to him; How didſt thou receive thy ſight?

11. He anſwered; The man who is called Jeſus, having made clay, anointed mine eyes therewith, and ſaid to me; Go waſh thyſelf in the bath of Siloa. I have been there, I waſhed myſelf therein, and I ſee.

12. They asked him; Where is he? He ſaid; I know not.

13. They brought him who had been blind, to the Phariſees.

14. Now it was on the ſabbath day that Jeſus made the clay, and gave ſight to the blind man.

[2] Ver. 3. *i. e.* it is neither for his ſins, nor for thoſe of, *&c.*

[3] Ver. 4. *i. e.* while I am in the world.

[4] *i. e.* the time of my death.

[5] Ver. 7. St. John expoundeth in Gr. the meaning of the Hebrew word *Siloa.*

[6] Ver. 7. In the Vulg. Gr. we find *blind:* but in the 2d and 8th MSS. of Stephens, in the Cambr. in the Alexandrine, and in ſome others, we read *beg,* as in the Vulg.

[7] *i. e.* at the entrance into the temple.

[8] Ver. 9. Theſe words are not in the Greek; nevertheleſs Stephens found them in his eighth MS. and they are alſo in the Syriac.

15. Where-

15. Wherefore the Phariſees asked him alſo themſelves; How he had received his ſight? He anſwered them; He put clay upon my eyes, I waſhed, and I ſee.

16. Thereupon ſome of the Phariſees ſaid; This man who doth not obſerve the ſabbath is not of God. But others ſaid; How can a man who is a ſinner perform ſuch miracles? And they were divided among themſelves.

17. They asked then the blind man a ſecond time; And thou, what ſayeſt thou of the man who hath given ſight to thee? He anſwered them; He is a Prophet.

18. But [9] the Jews did not believe that this man had been blind, and that he had received his ſight, till they ſent for his father and mother;

19. And they asked them; Do ye ſay, that this is your ſon, who was born blind? How then ſeeth he now?

20. His father and mother anſwered them; We know that this is our ſon, and that he was born blind:

21. But we know not how he ſeeth now, neither know we who gave him ſight: ask himſelf, he is of age to ſpeak himſelf of what relates to him.

22. His parents ſpoke in this manner, becauſe they feared the Jews: for the Jews had already determined among themſelves, that if any one acknowledged Jeſus as the Chriſt, he ſhould be [1] driven out of the ſynagogue.

23. Therefore his parents ſaid; He is of age, ask himſelf.

24. They then cauſed the man who had been blind, to come the ſecond time, and ſaid to him; [2] Give glory to God: we know that this man is a ſinner.

25. Whereupon he ſaid to them; I know not whether he be a ſinner; I know only, that having been blind, I now ſee.

[9] Ver. 18. *i. e.* Phariſees who queſtioned him.

[1] Ver. 22. This is what we call excommunicating.

[2] Ver. 24. *i. e.* tell truth as in the ſight of God. It is an antient phraſe which Joſhua made uſe of when he would have learned the truth from Achan, 6, 7. v. 19. and the Judges among the Jews afterwards made uſe of the ſame expreſſion.

26. What did he to thee, ſaid they to him? How did he make thee ſee?

27. He anſwered them; I have already told ye, and [3] ye have heard it. Why would ye hear it a ſecond time? Will ye alſo be his diſciples!

28. Then they ſaid, curſing him; Be thou thyſelf his diſciple; as for us, we are Moſes's diſciples:

29. We know that God ſpake unto Moſes; but for this man, we know not whence he cometh.

30. The man replied to them; It is ſurprizing, that ye know not whence he is; and that I have received my ſight from him.

31. Now we know that God heareth not [4] ſinners; but if any one ſerveth him, and doth what he commandeth, That is the man whom he heareth.

32. It has never been heard that any one gave ſight to a man born blind.

33. If this man came not from God, he could not do theſe things.

34. They anſwered him; [5] Thou haſt done nothing but ſin from thy birth, and doſt thou teach us? then they drove him [6] out.

35. Jeſus underſtood that they had driven him out, and having met him, ſaid; Believeſt thou on the Son of God?

36. He anſwered him; Who is he, Lord, that I may believe on him?

37. Jeſus ſaid to him; [7] Thou haſt ſeen him, and it is he who ſpeaketh to thee.

[3] Ver. 27. A negative is added in the Gr. *ye have not heard it*, i. e. you made no reflection upon it. Beza confeſſeth that the reading in the Vulg. is more intelligible. But if we retain the negative, we may read with an interrogation point, *have ye not heard it?*

[4] Ver. 31. The word *ſinners* ſignifieth here the ſame thing as at verſe the 24th. The Phariſees ſaid that Jeſus Chriſt was a man of no religion, and an impoſtor. Now the blind man here maintaineth, that God doth not work ſuch miracles by perſons of this character.

[5] Ver. 34. *L.* thou waſt altogether born in ſins. They ſeem to reproach him, as if, becauſe he was born blind, he was born in ſin; for this was a common opinion among the Jews, which is ſupported even by the Evangeliſts themſelves, *viz.* that the ill that befals us is often owing to our ſins.

[6] *i. e.* out of the ſynagogue, declaring him excommunicated.

[7] Ver. 37. *i. e.* thou ſeeſt him.

38. Then

38. Then he ſaid; Lord, I believe, and [8] proſtrating himſelf, he adored him.

39. I came into this world, added Jeſus, *to bring* [9] judgment, that [1] they who ſee not, may ſee, and that they who ſee, may become blind.

40. Which ſome Phariſees, who were with him, hearing, they ſaid to him; Are we alſo blind?

41. Jeſus anſwered them; If ye were blind, [2] ye were not guilty; but as ye ſay; We ſee; [3] ye are guilty.

[8] Ver. 38. The word *proſtrating* is not in the Gr. neither is it neceſſary, for the full intent and meaning is expreſſed in the word *adore*.

[9] Ver. 39. The meaning of the word *judgment* in this place, hath been much diſputed. It ſeemeth to ſignify *diſcernment*, and the Gr. word κρίνειν, is ſometimes taken for *to diſcern* or judge of a thing. The Goſpel which Jeſus Chriſt publiſhed, enlightned the ignorant, and diſplayed the ignorance of the Jewiſh Doctors, to whom theſe words are chiefly addreſſed.

[1] We may obſerve, with the moſt learned commentators, that the particle *ut*, *to the end that*, is not cauſal in this place, but that it only denotes what ſhould happen.

[2] Ver. 41. *L.* ye would have no ſin, *i. e.* your ignorance would in ſome ſort excuſe you.

[3] *L.* your ſin remaineth, *i. e.* you are inexcuſable.

## CHAP. X.

1. I Say unto you, yea I ſay unto you; He who entereth not by the door into the ſheep-fold, but aſcendeth by another way, is a robber, and a thief:

2. On the contrary, he who entereth in by the gate, is the ſhepherd of the ſheep.

3. The porter openeth to him, and the ſheep hear his voice; he calleth his own ſheep each by their name, and leadeth them out.

4. And having put them out, he goeth before them, and the ſheep follow him, becauſe they know his voice:

5. And they follow not others, but flee away from them, becauſe they know not their voice.

6. Jeſus ſpake this parable to them, but they underſtood not what he ſaid to them.

7. There-

7. Therefore he added: Verily, verily, I ſay unto you; I am [1] the door of the ſheep-fold.

8. All who have come [2] are [3] thieves and robbers, and the ſheep have not hearkened to them.

9. I am the gate; if any one [4] enter by me, he ſhall be ſaved; [5] he ſhall enter in, and go out, and ſhall find paſture.

10. The thief cometh only to ſteal, to ſlay, and to deſtroy. As for me, I am come that they may have life, and that they may have it more abundantly.

*Iſ.* 40. 11. *Ez.* 34. 23. & 37. 24. 11. I am [6] the good ſhepherd. The good ſhepherd giveth his life for his ſheep.

12. But the hireling, and he who is not the ſhepherd, to whom the ſheep do not belong, ſeeth the wolf come, fleeth, and leaveth them: then the wolf ſeizeth and ſcattereth the ſheep.

13. Now the hireling fleeth, becauſe he is an hireling, and careth not for the ſheep.

14. As for me, I am the good ſhepherd: I [7] know my ſheep, and my ſheep know me.

*Mat.* 11. 27 *Luk.* 10. 22 15. As the Father knoweth me, even ſo know I the Father, and I give my life for my ſheep.

[1] Ver. 7. Jeſus Chriſt is the door; there being no acceſs to the Father but through him, he being the true Paſtor promiſed by the Prophets. Which he intends to ſhew by this compariſon, where he calls himſelf both the door and the ſhepherd; and this door, in the opinion of the ableſt Greek commentators, is the ſcripture; for in truth, it is he only that is promiſed in the ſcriptures.

[2] Ver. 8. *Before me* is added in the Vulg. Greek; but theſe words are not inſerted in many of the Gr. MSS. any more than in the Vulg.

[3] *i. e.* pretended Meſſiahs. For Jeſus Chriſt would ſhew under the words *good ſhepherd*, that he is the only true Meſſiah, the queſtion of paſtors in general not being at all concerned in this caſe.

[4] Ver. 9. *i. e.* believeth in me, and receiveth my doctrine.

[5] He maketh uſe of ſuch expreſſions as are ſuitable to the compariſon or parable.

[6] Ver. 11. *i. e.* the Meſſiah, that good ſhepherd promiſed by the Prophets: and this is expreſſed by the articles in the Gr. before the words *ſhepherd* and *good*.

[7] Ver. 14. The word *know* in the ſcripture often includes the love one has for any thing; and thus we are to underſtand it here.

16. I have [8] other ſheep alſo which are not of this fold: them likewiſe I muſt bring: they ſhall hear my voice, and there ſhall be but one fold and one ſhepherd.

17. Therefore doth the Father love me, becauſe I [9] give my life to [1] take it again. *Iſ.* 53. 7. & 12.

18. No man taketh it from me, but I give it of my [2] ſelf. I have power to give it, and I have power to take it again. [3] This commandment have I received from my Father.

19. Now there was a diviſion among the Jews on account of theſe ſayings.

20. So that many among them ſaid; He is poſſeſſed with a devil, and is not in his ſenſes: why hear ye him?

21. Others ſaid; Theſe are not the words of a man poſſeſſed; is it poſſible for a devil to make the blind ſee?

22. Now the feaſt of the [4] dedication was celebrated at Jeruſalem, and it was [5] winter. 1 *Mac.* 56. 59.

23. Jeſus walking in the temple, in [6] Solomon's porch,

24. The Jews gathered together about him, and ſaid unto him; How long will you keep us in ſuſpence? If thou art the Chriſt, tell us [7] freely.

25. Jeſus replyed unto them; I ſay it unto you, and ye believe it not. The works which I do in the [8] name of my Father, give teſtimony of me.

[8] Ver. 16. Theſe are the Gentiles who were to believe in the Meſſias, whereas the law of Moſes regarded the Jews only. He calls the Gentiles his ſheep, becauſe they were to become ſo by receiving the goſpel.

[9] Ver. 17. *i. e.* I am ready to give my life.

[1] Jeſus Chriſt by this ſignifies his reſurrection.

[2] Ver. 18. *i. e.* voluntarily, as it is in the Syriac verſion.

[3] Jeſus Chriſt ſpeaks in this place as ſent by the Father, whoſe orders he puts in execution.

[4] Ver. 22. The Jews call this in Hebr. *hanuca*; *i. e.* *renewing*, becauſe, during this feaſt, the conſecration of the altar was renewed, which had been profaned by Antiochus. And this is the ſignification of the Gr. word *encœnia*, which the Latin edition has kept cloſe to. This dedication is mentioned in the 1ſt book of Maccabees ch. 4. v. 59.

[5] *i. e.* the 25th of the month Caſleu, which anſwers to our December.

[6] Ver. 23. It had the name of Solomon, becauſe in the new temple they had made a porch in the ſame place where that of Solomon was in the former.

[7] Ver. 24. *Oth.* openly, without fear.

[8] Ver. 25. *Oth.* by the authority.

26. But

26. But ye believe it not, becauſe ye are not of my ſheep.

27. My ſheep hear my voice; I know them, and they follow me.

28. [9] I give unto them eternal life, ſo that they ſhall never periſh, and no body ſhall pluck them from my hand.

29. [1] What my Father hath given me is greater than all things, and cannot be plucked from his hands.

30. My Father and I, we are the ſame thing.

31. Then the Jews took up [2] ſtones to ſtone him.

32. Jeſus ſaid unto them; I have done many [3] good works, from my Father, before you; for which of thoſe works [4] do you ſtone me?

33. The Jews made anſwer unto him; It is not for a good work that we ſtone thee; but for a blaſphemy, becauſe, being man, thou makeſt thyſelf God.

*Pſal.*81.6. 34. Is it not written in your [5] law, replied Jeſus unto them, I have ſaid; Ye are of the [6] Gods?

35. If the law hath called thoſe Gods [7] to whom the word of God hath been ſent, and if the ſcripture cannot be falſe,

36. Can you ſay to me whom the Father hath [8] ſanctified and ſent into the world, Thou blaſphemeſt, becauſe I ſaid; I am the Son of God?

[9] Ver. 28. *i. e.* I will give them; but Jeſus Chriſt ſpeaks in the preſent, to ſhew the certainty of the thing; and this expreſſion is common, not only in ſcripture, but likewiſe in profane authors, eſpecially when it is God that ſpeaks.

[1] Ver. 29. We find it in the Gr. *My Father who hath given me them, is greater than all*; and this reading is confirmed by all the Gr. commentators: but the moſt antient Latin fathers agree with the reading which is in our Vulg.

[2] Ver. 31. The Gr. adds *again*: but this word is not in the Cambr. MS.

[3] Ver. 32. *i. e.* miracles.

[4] *i. e.* will you ſtone me.

[5] Ver. 34. The word *law* is here taken for all the Old Teſtament; for the paſſage which is quoted is in Pſal. 81. v. 6.

[6] It is the Hebrew word *Elohim*, which is aſcribed in ſcripture to the miniſters of God, chiefly to magiſtrates.

[7] Ver. 35. It may likewiſe be tranſlated, without differing at all from the words of the text, *againſt whom God hath ſpoken*; and what confirms this interpretation is, that God in the ſame Pſalm reproves evil judges.

[8] Ver. 36. The word *ſanctified* ſignifies often in ſcripture to be appointed by God to ſome ſervice. Jeſus Chriſt ſhews, by this expreſſion, that his Father ſent him on the earth to preach the new law there.

37. If

37. If I do not the works of my Father, believe me not.

38. But if I do them, and you will not believe me, believe my works, that you may know and believe that the Father is in me, and that I am in the Father.

39. Then the Jews ſought to [y] lay hold on him; but he eſcaped out of their hands,

40. And he retired again beyond Jordan into the [z] place where John baptiſed in the beginning, and there he remained.

41. Many perſons reſorted unto him, and ſaid; As to John, he hath done no miracle;

42. But all things that he hath ſpoken of this man were true; and many people believed in Jeſus.

[y] Ver. 39. The Gr. adds *again*; but this word is not in the Cambr. MS.

[z] Ver. 40. *i. e.* to Bethany, or Bethabara, as it is in the vulgar Gr. For it is in this place that St. John firſt baptiſed, and afterwards went to baptiſe at Enon.

## CHAP. XI.

1. THERE was a man ſick, named Lazarus, who was of Bethany, [a] the town of Mary and Martha her ſiſter.

2. Mary was ſhe who poured the perfumed oil upon the Lord, and wiped his feet with her hair; and it was her brother Lazarus who was ſick. *Mat.26.7. Mar.14.3.*

3. His ſiſters therefore ſent people to ſay unto Jeſus; Lord, know that he whom thou loveſt is ſick. *Luk.7.37. Joh.12.3.*

4. Which when Jeſus heard, he ſaid unto them; [b] He ſhall not die of this ſickneſs, which is only for the glory of God, that the Son of God may be glorified thereby.

[a] Ver. 1. *i. e.* where Martha and Mary lived.

[b] Ver. 4. Lazarus died; but as Jeſus Chriſt raiſed him up again, he ſaid that he ſhould not die, *viz.* after the manner that other men die, not to riſe again till the general reſurrection. This is one of thoſe ſhort expreſſions which are ſo frequent in ſcripture.

5. Now Jeſus loved Martha, and her ſiſter Mary, and Lazarus.

6. Having therefore heard that he was ſick, he abode ſtill two days in the place where he was.

7. And he afterwards ſaid unto his diſciples; Let us return into Judea.

8. Maſter, replied his diſciples unto him, it is but a little while ſince the Jews would have ſtoned thee, and returneſt thou among them?

9. Jeſus replied; [3] Are there not twelve hours in the day? If any one walketh in the day, he ſtumbleth not, becauſe he ſeeth the light of the world.

10. But if he walketh in the night, he ſtumbleth, becauſe there is no [4] light.

11. After having ſpoke to them in this manner, he ſaid unto them; Our friend Lazarus [5] ſleepeth; but I am going to awake him.

12. And his diſciples ſaid; Lord, if he ſleepeth he will be cured.

13. But Jeſus ſpoke of the death of Lazarus; and they thought that he ſpake of a true ſleep.

14. Jeſus therefore ſaid unto them [6] plainly; Lazarus is dead.

15. And I am very glad for your ſakes that I was not there; to the intent that ye [7] may believe; but let us go unto him.

[3] Ver. 9. *i. e.* Is it not day for twelve hours? The Jews through the whole year divided the day into twelve equal hours. Jeſus Chriſt by this expreſſion ſignifies the time that he was to live upon the earth, which he calls *day*. He therefore meant that the time of his death, which he calls *night*, was not yet come.

[4] Ver. 10. It may likewiſe be tranſlated *has not*, becauſe the pronoun may relate to the perſon, but it is better to make it relate to the word *world*.

[5] Ver. 11. The word which ſignifies *to ſleep* in the Hebrew and Chaldee language, which Jeſus Chriſt then ſpoke, ſignifies likewiſe to be dead; ſo that this expreſſion was ambiguous; and the word to awake, which follows, does not remove the ambiguity, for it ſignifies likewiſe to riſe again. This very expreſſion is to be met with in ſeveral places of ſcripture, where the word *ſleep* is certainly to be underſtood *death*.

[6] Ver. 14. *i. e.* without making uſe of doubtful and metaphorical terms.

[7] Ver. 15. *i. e.* that you may be more confirmed in the belief that you already have that I am the Meſſias. The word *believe* is often uſed in this ſenſe in the Evangeliſts.

16. Then

16. Then Thomas (that is to ſay [8] Didymus) ſaid unto the other diſciples; Let us go thither likewiſe, that we may die with [9] him.

17. When Jeſus came there, he found that he had been put in the tomb four days already.

18. Now Bethany was about [1] fifteen furlongs from Jeruſalem.

19. And ſeveral Jews came to ſee Martha and Mary, to comfort them for the death of their brother.

20. Martha therefore hearing that Jeſus was coming, went to meet him, and Mary remained in the houſe.

21. Now Martha ſaid unto Jeſus; Lord, if thou hadſt been here, my brother would not have died.

22. But even now, I know that God will grant thee whatever thou ſhalt ask of him.

23. Jeſus replied unto her; Thy brother ſhall riſe again.

24. I know, ſaid Martha unto him, that he will riſe again at the time of the reſurrection at the laſt day. *Luk.* 14. 14 *Joh.* 5. 29. & 6. 40.

25. Jeſus ſaid unto her; I am the [2] reſurrection and the life; he that believeth in me ſhall [3] live, though he were dead.

26. And whoſoever liveth and believeth in me, ſhall not die for ever. Believeſt thou this?

27. She made anſwer unto him; Yes, Lord, I believe that thou art the Chriſt, the Son of the living God, who art [4] come into this world.

[8] Ver. 16. *Didymus* is the ſame thing in the Greek with *Thomas* in the Chaldee language, *i. e. twin.*

[9] *i. e.* Jeſus Chriſt; altho' the pronoun may likewiſe relate to Lazarus. St. Thomas ſpoke ſeriouſly, exhorting the other apoſtles to accompany their maſter without fear of death.

[1] Ver. 18. That makes about two Italian miles; *i. e.* one hour's journey. See ch. 6. v. 19.

[2] Ver. 25. *i. e.* The author of reſurrection and of life. Thus is God likewiſe called *Salvation* inſtead of *Saviour.*

[3] This is meant of the life to come. Jeſus Chriſt often paſſes over the literal ſenſe to the more ſublime, the better to inſtruct thoſe to whom he ſpeaks. It may likewiſe be underſtood literally; and it is in this ſenſe that the moſt learned Gr. commentators have underſtood it, becauſe the only true reſurrection is that of the juſt.

[4] Ver. 27. *Oth.* was to come, having been promiſed by the prophets.

28. After theſe words, ſhe went and called her ſiſter Mary ſecretly, and ſaid unto her; Behold the maſter, who calleth thee.

29. Which when ſhe had heard, ſhe immediately aroſe and went unto him.

30. For Jeſus was not yet in the town, but was ſtill in the place where Mary met him.

31. The Jews then who were in the houſe with Mary to comfort her, ſeeing that ſhe aroſe up ſo haſtily, and was gone out, followed her, ſaying; She is gone to the tomb to weep there.

32. When Mary was come to the place where Jeſus was, as ſoon as ſhe perceived him, ſhe threw herſelf at his feet, and ſaid unto him; Lord, if thou hadſt been here my brother would not have died.

33. Jeſus ſeeing her weep, as well as the Jews that were with her, was greatly [5] diſturbed within himſelf, and [6] moved.

34. He afterwards ſaid; Where have you laid him? They made anſwer unto him; Lord, come and ſee.

35. Then Jeſus wept.

36. And the Jews ſaid; You ſee how he loved him!

*John 9. 6.* 37. But ſome of them ſaid; This man, who cauſed one that was born blind, to ſee, could not he have prevented this man's dying?

38. Jeſus therefore again groaning in himſelf, came to the ſepulchre. It was a cave, the entrance into which they had ſhut with a [7] ſtone.

[5] Ver. 33. The Gr. expreſſion ſignifies a violent agitation of the mind. Jeſus Chriſt by that ſhewing his grief.

[6] *L.* diſturbed himſelf; but the Greek word, which according to the grammatical ſenſe ſignifies *to trouble*, is often underſtood *to move, to agitate*. St. Jerome has made uſe, as he does in a great many other places, of theſe two words, which ſignify the ſame thing.

[7] Ver. 38. *L.* and on which they had placed a ſtone; but this tomb was very likely the ſame with that of Jeſus Chriſt, or rather like all the other tombs of the Jews. The Syriac interpreter, whom I have followed, has very well expreſſed the ſenſe, and even the words, becauſe the prepoſition ἐπὶ, which is in the Gr. does not always ſignify *upon*, eſpecially in the Gr. of the Sept. and of the Evangeliſts.

39. Jeſus

39. Jeſus ſaid; Take away the ſtone. Martha, who was ſiſter of the dead, ſaid unto him; Lord, he already ſtinketh; for it is four days ſince he hath been there.

40. Jeſus replied unto her; Said I not unto thee, that if thou believeſt, thou ſhalt ſee the [8] glory of God?

41. They then took away the ſtone, [9] and Jeſus lifting up his eyes, ſaid; Father, I thank thee, that thou haſt heard me.

42. As for me, I know that thou heareſt me always; but becauſe of the people that ſtand by, I ſay this, that they may know that it is thou that haſt ſent me.

43. Having ſaid theſe words, he cried with a loud voice; Lazarus, come out of the tomb.

44. And immediately the dead came out, having his feet and hands tyed with bands, and his face bound about with a [1] cloth. Jeſus ſaid unto them; Looſe him, and let him go.

45. Then ſeveral of the Jews who were come to ſee Mary and [2] Martha, and who had ſeen what Jeſus did, believed in him.

46. But ſome of them went to the Phariſees, and told them what Jeſus had juſt done.

47. Upon which the chief prieſts and the Phariſees aſſembled a council, and ſaid; What do we do? this man hath done a great many miracles.

48. If we let him go on, all men will believe in him, and the Romans will come and deſtroy our city and our nation.

[8] Ver. 40. *Oth.* the power.

[9] Ver. 41. The vulgar Gr. adds, *from the place where the dead was*; but theſe words are not in the three MSS. of Stephens, nor in that of Cambr. nor in the Syriac verſion.

[1] Ver. 44. *L.* handkerchief, which is a piece of linnen that covered the face. The Latins call it *Sudarium*; the Greeks have borrowed this word of them, which has likewiſe paſſed to the Syrians, and even among the Jews, who make uſe of it in the ſame ſenſe, and ſignifies in its original a piece of linnen to wipe one's ſelf with.

[2] Ver. 45. This word is not in the Greek.

49. Then

*Joh.*18.14 49. Then one among them, named Caiphas, who was high prieſt this year, ſaid unto them; Ye know nothing of it.

50. Ye do not conſider that it is expedient for you, that one man ſhould die for the people, leſt the whole nation periſh.

51. Now he ſaid not this of [3] himſelf, but [4] being high prieſt this year, he propheſied that Jeſus ſhould die for the nation;

52. And not only for the nation, but likewiſe to gather together the [5] children of God which were diſperſed.

53. [6] They from that day therefore ſought only how to put him to death.

54. For which reaſon Jeſus walked no more publickly among the Jews; but retired to a city named Ephraim, which was a place near the wilderneſs, and there continued with his diſciples.

55. Now the paſſover of the Jews being nigh at hand, ſeveral of that country went to Jeruſalem to [7] purify themſelves.

56. They ſought therefore for Jeſus, and ſaid among themſelves, being in the temple; What think ye of his not coming to the feaſt? Now the chief prieſts and the phariſees had given an order, that if any one knew where he was, he ſhould diſcover it, that they might take him.

[3] Ver. 51. *i. e.* without being inſpired by God.

[4] God was willing to make uſe of him, not on account of his virtue, but becauſe of his pontifical dignity, as the moſt learned Greek commentators remark.

[5] Ver. 52. Theſe were the Gentiles that were to receive the goſpel, and are called the children of God, becauſe they were to become ſo.

[6] Ver. 53. The Gr. words ſignify, they took counſel together, *viz.* upon the means they were to uſe to ſecure Jeſus, that they might ſpeedily put him to death.

[7] Ver. 55. It is literally in the Vulg. to *ſanctify*, which is the ſame thing with *purifying*, becauſe it relates here to a legal holineſs. They that were unclean could not partake of the paſſover until they were firſt purified, and there were ſeveral ſorts of purifications, as different occaſions required.

CHAP.

## CHAP. XII.

1. SIX days before the paſſover, Jeſus came to Bethany, where Lazarus [1] was, whom he had raiſed from among the dead. *Mat.* 26. 6. *Mar.* 14. 3.

2. They there gave him a ſupper, where Martha ſerved; and Lazarus was one of thoſe that ſat at table with him.

3. As for Mary, ſhe took a pound of the oil of true [2] ſpikenard of a great price; which ſhe poured upon Jeſus's feet, and afterwards wiped them with her hair, and the houſe was filled with the odour of the perfumes.

4. Then Judas Iſcariot, one of his diſciples, who was to betray him, ſaid;

5. Why was not this perfume ſold for three hundred pence, and given to the poor;

6. Which he ſaid, not that he cared for the poor; but becauſe he was a thief, and having the purſe, he carried what was put therein.

7. Jeſus ſaid; [3] Let her keep this perfume for the day of my [4] burial.

8. For the poor ye have always with you, but as for me, me ye [5] have not always.

[1] Ver. 1. *L.* Lazarus, the dead, whom he had raiſed again. In the Gr. there is an article before the word *mortuus*, and therefore we muſt not tranſlate it, *where Lazarus was dead.*

[2] Ver. 3. *i. e.* pure, right, without any mixture. This is the ſenſe which ſeveral Gr. commentators have given to the word which is in the Greek, and the Latin edition has kept cloſe to it in this place, whereas in St. Matth. ch. 14. v. 3. it is *ſpicati*, and ſome people think that we ought to read it in the ſame manner in this place. It is poſſible that this ſpikenard was alſo called *piſtic*, from the name of a city called *piſta*, from whence it came. See the note upon St. Mark.

[3] Ver. 7. *i. e.* in the plural, becauſe Jeſus did not ſpeak to Judas only, but to all his diſciples: however, in the Gr. we find it in the ſingular. Gaudentius has remarked, that both theſe readings had in his time the authority both of Greek and Latin copies. It ſhould be tranſlated from the vulgar Gr. *let her alone: ſhe hath kept this perfume for the day of my burial.* But the reading in the Gr. MS. of the Vatican, in that of Camb. and in the 8th of thoſe of Stephens, is the ſame with that of our Vulg. Nonnus likewiſe confirms this reading.

[4] See in St. Matth. ch. 26. v. 12. the ſignification of the word burial.

[5] Ver. 8. *L.* have: but the preſent is put for the future, and are read in ſeveral Latin copies *habebitis* in the future.

9. A great number of the Jews who knew that he was in that place, came thither, not becauſe of Jeſus only; but likewiſe to ſee Lazarus whom he had raiſed again.

10. Now the chief prieſts conſulted to put Lazarus alſo to death,

11. Becauſe many Jews, by reaſon of him, left them, and believed in Jeſus.

12. The next day a great number of people who came to the feaſt, hearing that Jeſus was coming to Jeruſalem,

13. Took branches of palm-trees, and went to meet him, crying [6] Hoſanna, bleſſed be [7] the king of Iſrael, who cometh in the name of the Lord.

*Zach.* 9.9. 14. And Jeſus found a young aſs, upon which he ſat, according to the words of ſcripture;

*Mat.* 21.7. *Mar.* 11.7. 15. [8] Fear not, daughter of Sion; behold thy king, who cometh ſeated on an aſs's colt.

*Luk.* 19.35 16. His diſciples underſtood not this at firſt; but [9] after that Jeſus was glorified, then remembred they that theſe things were written of him, and that they had happened unto him.

17. The people that were preſent when he cauſed Lazarus to come out of the tomb, and raiſed him up again, gave teſtimony of it.

18. It was likewiſe for this reaſon that the people went out to meet him, becauſe they heard that he had done this miracle.

19. Then the phariſees ſaid among themſelves; Do ye not ſee that [1] we gain nothing? Behold how all the world followeth him.

[6] Ver. 13. See St. Matth. ch. 21. v. 9.
[7] *i. e.* the Meſſias.
[8] Ver. 15. *i. e.* reſt in great ſecurity thou city of Jeruſalem.
[9] Ver. 16. *i. e.* after his reſurrection and aſcenſion.
[1] Ver. 19. Gr. you gain nothing.

20. Now

20. Now ſome of thoſe [a] Gentiles that were come to worſhip during the feaſt,

21. Came up unto Philip, who was of Bethſaida of Galilee, and ſaid unto him, by way of requeſt; Lord, we would [3] ſee Jeſus;

22. Which Philip went and told unto Andrew; Andrew and Philip afterwards told it unto Jeſus:

23. And Jeſus made anſwer unto them; [4] The time is come that the Son of man is to be glorified.

24. I ſay unto you, yes, I ſay it unto you; A corn of wheat which falleth into the ground produceth nothing [5] if it dieth not there, but if it dieth there, it bringeth forth much fruit.

25. He that [6] loveth his life ſhall loſe it, but he that loveth [7] not his life in this world, ſhall preſerve it to live eternally. *Mat.* 10. 39. & 16. 25. *Mar.* 8. 35. *Luke* 9. 24. & 17. 33.

26. Let thoſe that [8] ſerve me, follow me; where I ſhall be, there ſhall he that ſerveth me, be alſo. They that ſhall ſerve me, ſhall be [9] raiſed in honour by my Father.

27. My ſoul is now [1] diſturbed, and what ſhall I ſay? My Father, deliver me from this [2] hour; but for [3] this it is, that I am come to this hour.

[a] Ver. 20. This is the ſignification of the word *Greeks*, which is in the original. There was a place in the temple appointed purpoſely for them, which was called the court of the Gentiles, and they received in the ſame temple the ſacrifices of the Gentiles who came there to worſhip the God of the Jews. Some however would have it that theſe Greeks were proſelytes, and that they came to the temple to make themſelves proſelytes.

[3] Ver. 21. *i. e.* to ſpeak with.

[4] Ver. 23. Jeſus Chriſt ſhews by this that the time of his death was not far off, after which the goſpel was to be preached to the Gentiles.

[5] Ver. 24. This compariſon ſhews the benefit the world was to receive by the death of Jeſus Chriſt, becauſe his doctrine was to ſpread itſelf through all the earth; whereas the law of Moſes was little known but to the Jews.

[6] Ver. 25. *L.* loveth his ſoul; *i. e.* who loveth it more than Jeſus Chriſt.

[7] *L.* hateth his ſoul; *i. e.* who loveth it leſs than Jeſus Chriſt. The Hebrews pronounce often abſolutely upon what is to be underſtood only comparatively: *to hate*, ſignifies only *to love leſs*.

[8] Ver. 26. This expreſſion is taken from kings, who are attended by many people to wait upon them. Jeſus Chriſt was king, being the Meſſias: he ſpeaks thus according to the idea of the Jews.

[9] By this he ſhews that his kingdom was not temporal.

[1] Ver. 27. *L.* troubled, *viz.* becauſe of his death, which drew near.

[2] From the torments and the death which I diſcover.

[3] *i. e.* to die.

28. My Father, [4] glorify thy name. Then there came a voice from heaven, which ſaid; I have both glorified it, and will [5] glorify it again.

29. Then the people who were there, and who heard it, ſaid; That it thundered; others ſaid; An angel ſpake unto him.

30. Jeſus replied; This voice was not for me, but for your ſakes.

31. The world is now to be [6] judged. The [7] prince of this world is now going to be driven from his throne.

32. And I, [8] when I ſhall be lifted up from the earth, will draw [9] all men unto me.

33. This he ſaid, ſignifying what death he ſhould die.

*Pſ.* 109. 4. *&* 116. 2. *Iſ.* 40. 8. *Ez.*37.25. 34. The people that were there made anſwer unto him; We have learnt from the [1] law that the Son of man abideth for ever; how then do you ſay; The Son of man muſt be lifted up? Who is this Son of man?

35. Then Jeſus ſaid unto them; [2] The light is yet with you for a little while, walk whilſt ye have the [3] light, leſt ye be ſurprized by [4] darkneſs: for he that walketh in darkneſs knoweth not where he goeth.

[4] Ver. 28. *i. e.* make your glory appear in my death, I ſubmit my ſelf to your will.

[5] *i. e.* I have ſhewn my power by the miracles, which have been manifeſt proofs that you are my Son, and I will ſtill make it more appear after your death.

[6] Ver. 31. *i. e.* delivered from the tyranny of the devil by the goſpel's being preached to all the nations of the earth.

[7] *i. e.* The devil ſhall no longer exerciſe his empire in the world.

[8] Ver. 32. *i. e.* after my death upon a croſs.

[9] Gr. *all people*, *i. e.* all the world, whether Jews or Gentiles. In ſome antient Gr. MSS. this reading is the ſame as the Vulg. The difference however does not make the leaſt alteration in the ſenſe.

[1] Ver. 34. *i. e.* holy ſcripture, and indeed there are ſeveral paſſages which ſay that the reign of the Meſſias ſhall be eternal; but they do not ſay that he ſhall not die. On the contrary, there are ſome which ſignify his death.

[2] Ver. 35. I have but little time longer to live with you: make the beſt uſe, during this time, of the inſtructions which I give you.

[3] *i. e.* I am with you.

[4] *i. e.* by reaſon of my death I have a little longer time to inſtruct you.

36. Whilſt you have the light, believe in the light, that you may be [5] children of light. Jeſus having ſaid this, departed and hid himſelf from them.

37. And although he worked ſo many miracles before them, they believed not in him.

38. [6] That theſe words of the prophet Eſaias might be fulfilled; Who is it, Lord, that hath believed our word, and to whom hath the [7] arm of the Lord been revealed? *Iſ.* 53. 1. *Rom.* 10. 16.

39. [8] It is for this reaſon that they [9] could not believe, becauſe as Eſaias hath ſaid again, *Iſ.* 6. 9. *Mat.* 13. 14.

40. [1] He hath blinded their eyes, and he hath hardened their heart, leſt their eyes ſhould ſee, and their heart underſtand, ſo that they ſhould be converted, and I ſhould heal them. *Mar.* 4. 12. *Luke* 8. 10. *Act.* 28. 26 *Rom.* 11. 8.

41. This is what Eſaias ſaid, when he ſaw his [2] glory, and ſpake of him.

[5] Ver. 36. *i. e.* happy; enjoying an eternal light. The miſery of the damned is on the contrary repreſented in ſcripture by darkneſs.

[6] Ver. 38. Euthymius has obſerved, as well as St. Chryſoſtom before him, that this particle is not cauſal, but that it ſignifies only the certainty of what was to come to paſs. He has likewiſe made a general rule of it, for all the other places of the Evangeliſts where this expreſſion is to be met with, which appears ſtrange if taken in a ſenſe purely grammatical.

[7] This word arm is a metaphorical expreſſion, which ſignifies the miracles which Jeſus Chriſt has done, which are ſo many ſigns of God's omnipotence.

[8] Ver. 39. Tolet remarks upon this place, that the ſenſe is, becauſe they were blind and hardened, as Iſaiah had foretold, they could not believe. The moſt learned Gr. commentators obſerve, that the particle *wherefore*, is not a cauſal particle, but that it only ſets forth what was to happen.

[9] *i. e.* according to the ſame Gr. commentators, *would not*. This expreſſion *not to be able* or *to be impoſſible*, is to be underſtood in Scripture, and often too in our language, *to be very difficult*. The blindneſs with which they were afflicted, preventing their belief, God having withdrawn his grace from them.

[1] Ver. 40. It was not that God was indeed the cauſe of their blindneſs; but, as the ſame Gr. commentators ſay, it is nothing more than a manner of ſpeaking peculiar to ſcripture, which makes God the author of what he only ſuffers to come to paſs. According to this ſenſe the Syriac interpreter has tranſlated, that they made themſelves blind and void of underſtanding.

[2] Ver. 41. *i. e.* according to the application of the Evangeliſt, it is *the glory of Jeſus Chriſt*, altho' Eſaias ſpeaketh of the Father. The reading, however, in two of Stephen's Gr. MSS. and in that of Camb. is *of God*, with the pronoun.

42. Several however, even of the firſt rank, believed in him; but becauſe of the Phariſees they did not confeſs him, for fear of being expelled the ſynagogue:

43. For they preferred the glory of men to that of God.

44. Now Jeſus ſaid; He that believeth in me, [3] it is not in me that he believes, but in him that ſent me.

45. And whoſoever ſeeth me, ſeeth him that ſent me.

46. As for me, I am come into the world to ſerve as a light, that whoſoever believeth in me may not continue in darkneſs.

47. It is not I that judge thoſe who have heard my words, and [4] not kept them: for I am not come to judge the world, but to ſave it.

*Mark 16. 16.* 48. He that deſpiſeth me, and receiveth not my words, he hath one that is to judge him, the word which I have preached, is that, which ſhall judge him at the laſt day.

49. Becauſe I have ſaid nothing of my own head; but my Father, who hath ſent me, hath himſelf given me his inſtructions what I ought to ſay, and upon what things I ought to ſpeak.

50. And I know that his inſtructions are eternal life. The things therefore that I ſpeak, I ſay them as my Father hath ſpoken them unto me.

[3] Ver. 44. *i. e. not only in me*, as it is in the two Arabian verſions; or he does not believe ſo much in me as in him, *&c.* For this is the ſenſe that we are to give to this ſort of prepoſition, which appears abſolutely negative and excluſive. There are a great number of examples of this kind in ſcripture, and we even ſometimes make uſe of the like expreſſions in our own language.

[4] Ver. 47. In the vulgar Gr. it is, *have not believed.* But the reading in the antient MS. of Alexandria, in two of thoſe of Stephens, in that of Camb. and even in the Syriac verſion, is the ſame with our Vulg. which Nonnus likewiſe confirms.

CHAP.

## CHAP. XIII.

1. BEfore the feaſt of the paſſover, Jeſus knowing that his time to depart out of this world unto his Father was come, as he had loved [1] his own who were in the world, he loved them to the [2] end. *Mat.* 26. 2. *Mar.* 14. 1. *Luke* 22. 1.

2. And ſupper being ended (the devil having already inſpired Judas Iſcariot the ſon of Simon to betray him,)

3. Jeſus, who knew that the Father had given all things into his hands, and that he was come from God, and that he returned unto him,

4. Riſeth from table, and laying aſide [3] his garments, he took a towel, which he girded about him:

5. He afterwards poured water into the baſon; then he waſhed his diſciples feet, and wiped them with the linnen cloth which he had about him.

6. Then cometh he to Simon Peter: but Peter ſaid unto him; Lord, art thou about to waſh my feet?

7. Jeſus anſwered him; Thou knoweſt not now what I do, but thou ſhalt know hereafter.

8. Peter replied; [4] Thou ſhalt never waſh my feet. Jeſus ſaid unto him; If I waſh thee not, [5] thou ſhalt have no part with me.

9. Simon Peter anſwered him; Lord, waſh not only my feet, but alſo my hands and my head.

10. Jeſus ſaid unto him; He who hath been waſhed [6] hath no need but to waſh his feet, [7] being entirely clean; ye are clean, but not all.

[1] Ver. 1. *i. e.* thoſe who believe in him.
[2] *i. e.* death.
[3] Ver. 4. *i. e.* his upper garment, to give him greater liberty in what he was going to do, which was the action of a ſervant in regard to his maſter.
[4] Ver. 8. *viz.* I will not ſuffer thee to waſh my feet.
[5] *viz.* thou ſhalt not ſhare the heritage with me; thou ſhalt be excluded from eternal life.
[6] Ver. 10. Some late critics think, that, according to the Gr. it ought to be rendered, *hath not even need that his feet be waſhed*; but all the verſions agree with the Vulg. which literally expreſſes the Greek text.
[7] Having his whole body clean except his feet; for what goes before ſhews that this reſtriction muſt be made. The feet every day are fouled, but the reſt of the body is not.

11. For

11. For he knew who it was that was to deliver him up. Therefore ſaid he; Ye are not all clean.

12. Then after that he had waſhed their feet, he took his garments, and [8] being ſeated again at the table, he ſaid unto them; Know ye what I have been doing to you?

13. Ye call me your Maſter, and your Lord, and ye ſay true; for ſo I am.

14. If I then, who am your Lord and Maſter, have waſhed your feet, ye ought alſo to waſh one anothers feet;

15. For I have given you an example, that ye ſhould do to others what I have done unto you.

*Mat.*10.24 *Luk.* 6.40. *Joh.*15.20. 16. Verily, verily, I ſay unto you; That a ſervant is not greater than his maſter, nor he that is ſent greater than he that ſent him.

17. If ye know theſe things, ye ſhall be happy in doing them.

*Pſ.* 40. 10. 18. I ſpeak not of you all; I know whom I have choſen; but [9] that theſe words of ſcripture may be fulfilled; He who [1] is at my table [2] will lift up his foot againſt me.

19. I tell you it now before it come to paſs, that when it ſhall come to paſs, ye may believe that it is *I of whom it is ſpoken.*

*Luk.* 10.16 *Mat.*26.21 *Mar.*14.18 20. Verily, verily, I ſay unto you; he that receiveth whomſoever I ſhall ſend, receiveth me; and he that receiveth me, receiveth him that ſent me.

*Luk.*22.21 21. After theſe words Jeſus [3] was moved in himſelf, and ſaid openly; Verily, verily, I ſay unto you, that one of you ſhall deliver me up.

[8] Ver. 12. ſupper, as it is commonly thought, was ended before he waſh'd his diſciples feet, after which he ſat down again at the table to make the true paſſover, where he inſtituted the ſacrament of the Euchariſt.

[9] Ver. 18. The moſt learned Gr. commentators have obſerved, that this particle is not cauſal, but declares what is to happen.

[1] *R.* who eateth bread with me, *viz.* who is in my company, and eateth with me every day.

[2] *viz.* will uſe deceit and ſubtlety to deſtroy me.

[3] Ver. 21. *R.* was troubled in his mind, *viz.* by reaſon of the horror of the crime which Judas intended, and likewiſe at the ſight of approaching death.

22. Then

22. Then the diſciples looked one upon another, not knowing of whom he ſpake.

23. One of the diſciples, who was beloved of Jeſus, was at the table, lying near his boſom:

24. Simon Peter beckoned to him, and asked him; Of whom is it that he ſpeaketh?

25. He then, [4] lying upon the boſom of Jeſus, ſaid unto him; Lord, who is it?

26. Jeſus anſwered; It is he to whom I ſhall give a piece of a ſop. And having dipped the ſop, he gave it to Judas Iſcariot, the ſon of Simon:

27. And after Judas had eaten it, Satan entred into him: And Jeſus ſaid unto him; Do quickly [5] what thou doſt.

28. But none of thoſe who were at the table knew why *Mat.* 10. 4. he had ſpoken that unto him.

29. For ſome thought that as Judas had the purſe, Jeſus meant to ſay, Buy what we have need of for the feaſt, or give ſomething to the poor.

30. He then went out as ſoon as he had received the ſop; and it was night:

31. And when he was gone out, Jeſus ſaid; The Son of man [6] is now glorified, and God is glorified [7] in him.

32. [8] If God be glorified [9] in him, he will alſo glorify him [1] in himſelf, [2] and will ſtraightway glorify him.

33. My dear children, yet a little while I am with you; *Joh.* 7. 34. ye ſhall ſeek me; and I now ſay unto you what I ſaid unto the Jews; Whither I go ye cannot come.

[4] Ver. 25. *viz.* as the Gr. word ſignifies, raiſing himſelf a little to the boſom of Jeſus, to ſpeak to him more eaſily, and without being heard by the others.

[5] Ver. 27. *viz.* what thou intendeſt to do. It is a kind of reproof which Jeſus Chriſt gives him, placing his wicked action before his eyes.

[6] Ver. 31. *viz.* is going to be glorified by his approaching death; for it is chiefly ſince his death that his glory has appeared to all the world.

[7] By him.

[8] Ver. 32. *viz.* *becauſe*; for the particle *if* is not here conditional.

[9] Or by him; by his death.

[1] Or by himſelf.

[2] Jeſus Chriſt ſhews by that, that his death was near, *viz.* he was going to die.

34. I give

*Lev.*19.18 *Mat.*22.39 34. I give you a [3] new commandment, that ye love one another; and as I have loved you, that ye alſo love one another.

*Joh.*15.12 35. By this ſhall all men know that ye are my diſciples, if ye love one another.

36. Simon Peter ſaid unto him; Lord, whither goeſt thou? Jeſus anſwered him; Thou canſt not follow me now to the place whither I am going; but thou ſhalt follow me hereafter.

*Mat.*26.35 *Mar.*14.31 *Luk.*22.33 37. Peter ſaid unto him; Why cannot I follow thee now? I will give my life for thee.

38. Jeſus anſwered him; Wilt thou give thy life for me? Verily, verily, I ſay unto thee, that the cock ſhall not crow, till thou haſt denied me thrice.

[3] Ver. 34. Moſt of the Gr. commentators think, that in effect Jeſus gives a new commandment of charity and love, which was to be more extenſive in the New Teſtament, becauſe Chriſtians are obliged to love their brethren more than themſelves, according to his example. But Jeſus Chriſt ſeems to call it new, only becauſe he renewed the old, which was hardly at all practiſed among the Jews, and reeſtabliſhed it in its firſt perfection. What is *excellent*, is in ſcripture alſo called *new*; ſo that this expreſſion may denote only, that he gives them an excellent commandment.

## CHAP. XIV.

1. LET not your heart be [1] troubled. [2] Ye believe in God, believe alſo in me.

2. [3] There are many manſions in my Father's houſe. If it was not ſo, I would have told you; [4] becauſe I go to prepare a place for you.

3. And

[1] Ver. 1. *viz.* be not afflicted.

[2] *viz.* as ye believe in my Father, and have all confidence in him, have the ſame belief and confidence in me, that ye may not be dejected upon my death. The Gr. word may be alſo rendered imperatively, believe in God, and in me; *viz.* perſevere in your faith. This interpretation, which is more natural, hath been followed by the Gr. commentators.

[3] Ver. 2. Jeſus Chriſt ſays this to his diſciples to comfort them.

[4] I have followed the Vulg. where it is *quia*, which is not in the vulgar Gr. But we find ὅτι in the antient Alexand. MS. and in Nonnus. It may be rendered, according

3. And [5] after I am gone, and have prepared a place for you, I will return, and take you with me, that ye may be where I ſhall be.

4. Ye know whither I go, and ye know the way.

5. Thomas ſaid unto him; Lord, we know not whither thou goeſt, and how can we know the way?

6. Jeſus anſwered him; I am the [6] way, the truth, and the life; no man goeth to the Father but by me.

7. If ye had known me, ye would have known my Father alſo, and now [7] ye ſhall know him, and [8] have known him.

8. Philip ſaith unto him; Lord, ſhew us thy Father, and it is ſufficient.

9. Jeſus anſwered him; So long a time as I am with you, haſt thou not known me, Philip? whoſo ſeeth me, ſeeth my Father alſo. How ſayeſt thou; Shew us thy Father?

10. Believeſt thou not that I am in my Father, and my Father in me? That which I ſpeak unto you, I ſpeak not [9] of myſelf, but my [1] Father himſelf who abideth in me doth that which I do.

ing to this reading, *I ſhould have told you that I go*; for the particle *quia* in ſcripture often ſignifies *that*: this ſenſe is ſimple and natural; however, ſome put a ſtop in the Gr. before theſe words, *I go to prepare for you*, joining them with what follows.

[5] Ver. 3. *R.* if I go and prepare, &c. It may alſo be rendered according to the Gr. as Euthymius has done it, repeating *that*, and making but one period with the preceding, and I ſhould have told you, *that if I go to prepare a place, I will return*, &c.

[6] Ver. 6. Or, I am the true way, *viz.* to go to the Father, and it is by me that men obtain eternal life.

[7] Ver. 7. *viz.* ye ſhall have a perfect knowledge of him; which came to paſs when the Holy Ghoſt deſcended upon them at the day of Pentecoſt. However, the Gr. is literally *from henceforth ye know him*; *viz.* ye have ſome knowledge of him; and this reading is even confirmed by ſome Latin copies, where it is *cognoſcitis* in the preſent tenſe. But according to St. Chryſoſtom, this preſent tenſe is put for the future.

[8] *viz.* according to Euthymius, ye have been witneſſes of his power, in ſeeing the miracles which I have done.

[9] Ver. 10. *viz.* it is not I alone that ſpeak it unto you.

[1] *viz.* doth with me; or, I neither ſay nor do any thing but with my Father.

11. For he knew who it was that was to deliver him up. Therefore ſaid he; Ye are not all clean.

12. Then after that he had waſhed their feet, he took his garments, and [8] being ſeated again at the table, he ſaid unto them; Know ye what I have been doing to you?

13. Ye call me your Maſter, and your Lord, and ye ſay true; for ſo I am.

14. If I then, who am your Lord and Maſter, have waſhed your feet, ye ought alſo to waſh one anothers feet;

15. For I have given you an example, that ye ſhould do to others what I have done unto you.

*Mat.*10.24 *Luk.* 6.40. *Joh.*15.20. 16. Verily, verily, I ſay unto you; That a ſervant is not greater than his maſter, nor he that is ſent greater than he that ſent him.

17. If ye know theſe things, ye ſhall be happy in doing them.

*Pſ.* 40. 10. 18. I ſpeak not of you all; I know whom I have choſen; but [9] that theſe words of ſcripture may be fulfilled; He who [1] is at my table [2] will lift up his foot againſt me.

19. I tell you it now before it come to paſs, that when it ſhall come to paſs, ye may believe that it is *I of whom it is ſpoken.*

*Luk.* 10.16 *Mat.*26.21 *Mar.*14.18 20. Verily, verily, I ſay unto you; he that receiveth whomſoever I ſhall ſend, receiveth me; and he that receiveth me, receiveth him that ſent me.

*Luk.*22.21 21. After theſe words Jeſus [3] was moved in himſelf, and ſaid openly; Verily, verily, I ſay unto you, that one of you ſhall deliver me up.

[8] Ver. 12. ſupper, as it is commonly thought, was ended before he waſh'd his diſciples feet, after which he ſat down again at the table to make the true paſſover, where he inſtituted the ſacrament of the Euchariſt.

[9] Ver. 18. The moſt learned Gr. commentators have obſerved, that this particle is not cauſal, but declares what is to happen.

[1] *R.* who eateth bread with me, *viz.* who *is* in my company, and eateth with me every day.

[2] *viz.* will uſe deceit and ſubtlety to deſtroy me.

[3] Ver. 21. *R.* was troubled in his mind, *viz.* by reaſon of the horror of the crime which Judas intended, and likewiſe at the ſight of approaching death.

22. Then

22. Then the diſciples looked one upon another, not knowing of whom he ſpake.

23. One of the diſciples, who was beloved of Jeſus, was at the table, lying near his boſom:

24. Simon Peter beckoned to him, and asked him; Of whom is it that he ſpeaketh?

25. He then, [4] lying upon the boſom of Jeſus, ſaid unto him; Lord, who is it?

26. Jeſus anſwered; It is he to whom I ſhall give a piece of a ſop. And having dipped the ſop, he gave it to Judas Iſcariot, the ſon of Simon:

27. And after Judas had eaten it, Satan entred into him: And Jeſus ſaid unto him; Do quickly [5] what thou doſt.

28. But none of thoſe who were at the table knew why *Mat.* 10. 4. he had ſpoken that unto him.

29. For ſome thought that as Judas had the purſe, Jeſus meant to ſay, Buy what we have need of for the feaſt, or give ſomething to the poor.

30. He then went out as ſoon as he had received the ſop; and it was night:

31. And when he was gone out, Jeſus ſaid; The Son of man [6] is now glorified, and God is glorified [7] in him.

32. [8] If God be glorified [9] in him, he will alſo glorify him [1] in himſelf, [2] and will ſtraightway glorify him.

33. My dear children, yet a little while I am with you; *Joh.* 7. 34. ye ſhall ſeek me; and I now ſay unto you what I ſaid unto the Jews; Whither I go ye cannot come.

[4] Ver. 25. *viz.* as the Gr. word ſignifies, raiſing himſelf a little to the boſom of Jeſus, to ſpeak to him more eaſily, and without being heard by the others.

[5] Ver. 27. *viz.* what thou intendeſt to do. It is a kind of reproof which Jeſus Chriſt gives him, placing his wicked action before his eyes.

[6] Ver. 31. *viz.* is going to be glorified by his approaching death; for it is chiefly ſince his death that his glory has appeared to all the world.

[7] By him.

[8] Ver. 32. *viz.* *becauſe*; for the particle *if* is not here conditional.

[9] Or by him; by his death.

[1] Or by himſelf.

[2] Jeſus Chriſt ſhews by that, that his death was near, *viz.* he was going to die.

34. I give

*Lev.*19.18 *Mat.*22.39 34. I give you a [3] new commandment, that ye love one another; and as I have loved you, that ye alſo love one another.

*Joh.*15.12 35. By this ſhall all men know that ye are my diſciples, if ye love one another.

36. Simon Peter ſaid unto him; Lord, whither goeſt thou? Jeſus anſwered him; Thou canſt not follow me now to the place whither I am going; but thou ſhalt follow me hereafter.

*Mat.*26.35 *Mar.*14.31 *Luk.*22.33 37. Peter ſaid unto him; Why cannot I follow thee now? I will give my life for thee.

38. Jeſus anſwered him; Wilt thou give thy life for me? Verily, verily, I ſay unto thee, that the cock ſhall not crow, till thou haſt denied me thrice.

[3] Ver. 34. Moſt of the Gr. commentators think, that in effect Jeſus gives a new commandment of charity and love, which was to be more extenſive in the New Teſtament, becauſe Chriſtians are obliged to love their brethren more than themſelves, according to his example. But Jeſus Chriſt ſeems to call it new, only becauſe he renewed the old, which was hardly at all practiſed among the Jews, and reeſtabliſhed it in its firſt perfection. What is *excellent*, is in ſcripture alſo called *new*; ſo that this expreſſion may denote only, that he gives them an excellent commandment.

## CHAP. XIV.

1. LET not your heart be [1] troubled. [2] Ye believe in God, believe alſo in me.

2. [3] There are many manſions in my Father's houſe. If it was not ſo, I would have told you; [4] becauſe I go to prepare a place for you.

3. And

[1] Ver. 1. *viz.* be not afflicted.

[2] *viz.* as ye believe in my Father, and have all confidence in him, have the ſame belief and confidence in me, that ye may not be dejected upon my death. The Gr. word may be alſo rendered imperatively, believe in God, and in me; *viz.* perſevere in your faith. This interpretation, which is more natural, hath been followed by the Gr. commentators.

[3] Ver. 2. Jeſus Chriſt ſays this to his diſciples to comfort them.

[4] I have followed the Vulg. where it is *quia*, which is not in the vulgar Gr. But we find ὅτι in the antient Alexand. MS. and in Nonnus. It may be rendered, according

3. And [5] after I am gone, and have prepared a place for you, I will return, and take you with me, that ye may be where I ſhall be.

4. Ye know whither I go, and ye know the way.

5. Thomas ſaid unto him; Lord, we know not whither thou goeſt, and how can we know the way?

6. Jeſus anſwered him; I am the [6] way, the truth, and the life; no man goeth to the Father but by me.

7. If ye had known me, ye would have known my Father alſo, and now [7] ye ſhall know him, and [8] have known him.

8. Philip ſaith unto him; Lord, ſhew us thy Father, and it is ſufficient.

9. Jeſus anſwered him; So long a time as I am with you, haſt thou not known me, Philip? whoſo ſeeth me, ſeeth my Father alſo. How ſayeſt thou; Shew us thy Father?

10. Believeſt thou not that I am in my Father, and my Father in me? That which I ſpeak unto you, I ſpeak not [9] of myſelf, but my [1] Father himſelf who abideth in me doth that which I do.

ing to this reading, *I ſhould have told you that I go*; for the particle *quia* in ſcripture often ſignifies *that*: this ſenſe is ſimple and natural; however, ſome put a ſtop in the Gr. before theſe words, *I go to prepare for you*, joining them with what follows.

[5] Ver. 3. *R.* if I go and prepare, &c. It may alſo be rendered according to the Gr. as Euthymius has done it, repeating *that*, and making but one period with the preceding, and I ſhould have told you, *that if I go to prepare a place, I will return*, &c.

[6] Ver. 6. Or, I am the true way, *viz.* to go to the Father, and it is by me that men obtain eternal life.

[7] Ver. 7. *viz.* ye ſhall have a perfect knowledge of him; which came to paſs when the Holy Ghoſt deſcended upon them at the day of Pentecoſt. However, the Gr. is literally *from henceforth ye know him*; *viz.* ye have ſome knowledge of him; and this reading is even confirmed by ſome Latin copies, where it is *cognoſcitis* in the preſent tenſe. But according to St. Chryſoſtom, this preſent tenſe is put for the future.

[8] *viz.* according to Euthymius, ye have been witneſſes of his power, in ſeeing the miracles which I have done.

[9] Ver. 10. *viz.* it is not I alone that ſpeak it unto you.

[1] *viz.* doth with me; or, I neither ſay nor do any thing but with my Father.

11. [2] Believe ye not that I am in my Father, and my Father in me?

*Mat.* 7. 7. & 21. 22. 12. At leaſt [3] believe it becauſe of the works that I do; Verily, verily, I ſay unto you, that he who believeth in me, ſhall do the works that I do, and ſhall do even greater, becauſe I go to my Father;

*Mar.* 11. 24. *Joh.* 16. 23. 13. And whatſoever ye ask [4] in my name of him, I will do it, that the Father may be glorified in the Son.

14. I will do what ye ask [5] me in my name.

15. If ye love me, keep my commandments.

16. And I will pray my Father, who ſhall give you another [6] advocate to abide with you [7] always.

17. Namely, the ſpirit [8] of truth, whom [9] the world cannot receive, becauſe it [1] ſeeth him not, neither knoweth him. But ye ſhall know him, becauſe he ſhall abide with you, and ſhall be in you.

18. I will not leave you orphans, but will come to you.

19. In a little while the world will ſee me no more, but ye ſhall ſee me, becauſe [2] I ſhall live, and ye ſhall live.

20. At that time ye ſhall know that [3] I am in my Father, and that you are in me, and that I am in you.

21. He loveth me, who having received my commandments, obſerveth them; and he that loveth me ſhall be

[2] Ver. 11. The negative particle is not in the Gr. where it is, *believe me, viz.* when I ſpeak unto you. It may alſo be rendered with a point of interrogation, *do ye believe me?*

[3] Ver. 12. Gr. believe me. But the word *me* is not in the Cambr. MS. nor in the Syriac verſion.

[4] Ver. 13. 'Till that time the Jews had asked in the name, and by the merits of their patriarchs Abraham, Iſaac, and Jacob, and theſe forms of prayer are yet in their rituals; but for the future they were to ask in the name of Jeſus Chriſt.

[5] Ver. 14. The word *me* is not in the vulgar Gr. which makes the ſenſe clearer. But Stephens inſerts it in two of his Greek MSS.

[6] Ver. 16. *R. paraclete*, which moſt of the late interpreters render *comforter*; but the Greek and Latin gloſſary expreſs this word by *advocate, viz.* an orator who ſhall undertake your defence. The antient Jews made uſe of it alſo in this ſenſe.

[7] *viz.* all your life-time.

[8] Ver. 17. *viz.* who teacheth the truth.

[9] *viz.* the people of the world.

[1] *viz.* does not attend to him.

[2] Ver. 19. After my reſurrection I will raiſe you up again to life.

[3] Ver. 20. I am not ſeparated from my Father, nor from you.

loved

loved of my Father, and I will love him, and will manifeſt myſelf to him.

22. Judas (not Iſcariot) ſaid unto him; Lord, what reaſon is there that thou wilt manifeſt thyſelf to us, and not unto the world?

23. Jeſus anſwered him; He who loveth me will keep my word, and my Father will love him; [4] we will come to him, and will make our abode with him.

24. He who loveth me not, keepeth not my words, and the word which ye have heard [5] is not mine, but the Father's who ſent me.

25. I have ſpoken theſe things unto you during my ſtay with you;

26. But the [6] advocate, who is the Holy Ghoſt, whom the Father will ſend in my name, ſhall himſelf teach you all things, and [7] ſhall bring to your remembrance whatſoever I have ſaid unto you.

27. I leave you peace, I give you my peace, and I give it you not as the world gives it; [8] let not your heart be troubled; fear nothing.

28. Ye have heard me ſay, I go away, and come again unto you; if ye loved me, ye would ſurely rejoice that [9] I go to my Father, becauſe my Father is greater than I.

29. I tell you that now, before [1] it come to paſs, that ye may believe it when it ſhall come to paſs.

30. I ſhall ſay few things more unto you; for [2] the prince of this world [3] is coming, and [4] hath no power over me;

[4] Ver. 23. God is ſpoken of as a great lord, who goes to live with thoſe who are zealous for his ſervice.

[5] Ver. 24. *viz.* is not ſo much mine as the Father's.

[6] Ver. 26. *R.* the *paraclete*. See above v. 16.

[7] *viz.* ſhall imprint more ſtrongly in the mind.

[8] Ver. 27. be not ſorrowful.

[9] Ver. 28. The vulgar Gr. adds, *I ſaid unto you*; but it is not in the antient Alexand. MS. nor in the Cambr. nor in the Syriac verſion.

[1] Ver. 29. *viz.* I leave you to go to my Father.

[2] Ver. 30. *viz.* the devil.

[3] *viz.* cometh by his miniſters, who are to put me to death.

[4] *R.* and hath nothing in me, *viz.* tho' he hath no power over me, having power only over ſinners.

*Acts* 2.22. 31. But [5] *it is in order* that the world may know that I love my Father, and do what he hath commanded me. Ariſe, let us go hence.

[5] Ver. 31. *viz.* I die, that, &c.

## CHAP. XV.

1. I Am the true vine, and my Father is the husbandman.
2. He will cut off all the branches which do not bring forth fruit, and [1] will cleanſe all thoſe which bring forth fruit, that they may bring forth more.

*Joh.* 13.10 3. Ye are already clean, becauſe of the words which I have ſpoken unto you.

4. Abide in me, and I will abide in you. As the branch cannot bear fruit of itſelf, [2] unleſs it abide fixed to the vine, ſo neither can ye bear fruit, unleſs ye abide in me.

5. I am the vine, and ye are the branches. He that abideth in me, and in whom I abide, bringeth forth much fruit; for ye can do nothing [3] being ſeparated from me.

6. If any man abide not in me, he ſhall be cut off as the vine branch; it ſhall wither, and men ſhall gather it up to caſt it into the fire, and to burn it.

7. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be granted unto you.

8. [4] It is the glory of my Father, that ye bear much fruit, and [5] that ye become my diſciples.

9. As my Father hath loved me, even ſo have I loved you; continue ye [6] in my love.

[1] Ver. 2. Or prune, *viz.* cut the extremities and ſuperfluities, that they may bloſſom the better.

[2] Ver. 4. *viz.* when it is ſeparated from it.

[3] Ver. 5. *R.* without me, *viz.* ſeparately from me, as the Gr. word denotes.

[4] Ver. 8. *R.* my Father is glorified in that, *viz.* will be glorified, this will be his glory, if ye bear, &c.

[5] It is in the vulgar Gr. *and ye ſhall become*; but three MSS. of Stephens agree with the Vulg.

[6] Ver. 9. This may be underſtood two ways, *viz. in the love that I have for you*, or, *in the love that ye have for me*, *viz.* continue to love me; which expreſſion we find twice in the next verſe.

10. If

10. If ye keep my commandments, ye ſhall abide in my love; as I alſo have kept my Father's commandments, and abide in his love.

11. I have ſaid theſe things unto you, that [7] my joy may be in you, and that your joy may be perfect.

12. This is my commandment; That ye love one another, as I have loved you. *Joh.* 13.34 *Epheſ.* 5.2. 1 *Theſ.* 4.9.

13. No man can have greater love than to give his life for his friends.

14. Ye are my friends, if ye do whatſoever I command you.

15. I will not place you in the number of ſervants, becauſe the ſervant knoweth not what his maſter deſigneth to do; but I have placed you in the number of my friends, becauſe I have made known unto you whatſoever I have learned of my Father.

16. It is not you who have choſen me, but it is I who [8] have choſen you, and ordained you to go to bring forth fruit, and that your fruit [9] may be laſting, [1] that my Father [2] may give you whatſoever ye ſhall ask him in my name. *Mat.* 28.19

17. What I command you is, to love one another. 1 *Joh.* 3.11 & 4.7.

18. If the world hate you, know that it hated me before you.

19. If ye had been of the world, the world would love that which would ſtick to it; but becauſe ye are not of the world, and I have drawn you from it, it is for this reaſon that the world hateth you.

[7] Ver. 11. *viz.* the joy which ye have becauſe of me, or my preſence, may abide in you, and that ye may not be any longer ſad upon the account of my departure.

[8] Ver. 16. *viz.* have made you my Apoſtles.

[9] *viz.* continue for ever, and by that is meant eternal life, which is the fruit of preaching the goſpel.

[1] *viz. ſo that*, this particle being not cauſal here.

[2] The Greek word being ambiguous, may be render'd, *he may give you*, and *I may give you*, *viz.* according to this latter ſenſe, which the moſt learned Greek commentators have follow'd, *ſo that I will give you whatſoever you ſhall ask the Father in my name.*

20. Re-

*Mat.*10.24 *Luke* 6.40. *Joh.*13.16 20. Remember what I ſaid unto you, that a ſervant is not greater than his maſter. If they have perſecuted me, they will alſo perſecute you; [3] if they have kept my word, they will keep yours alſo.

21. But they will do all that unto you [4] becauſe of my name, becauſe they [5] know not him that ſent me.

22. If I had not come, nor ſpoken unto them, [6] they would not be guilty; but now they have no excuſe [7] for their ſin.

23. He that hateth me, hateth my Father alſo.

24. If I had not done amongſt them the works which none other hath done, they would not be guilty; but now, even after having ſeen them, they ſtill hate me and my Father.

*Pſ.*34.19. 25. But this is, [8] that theſe words of their law may be fulfilled; They hated me without a cauſe.

*Luk.*24.49 26. But when [9] the advocate whom I will ſend on the part of the Father, namely, the ſpirit of truth, who proceedeth from the Father, ſhall come, he ſhall bear witneſs [1] of me.

27. Ye alſo ſhall bear witneſs, becauſe [2] ye are with me from the beginning.

[3] Ver. 20. Or obſerved. The following part of this diſcourſe ſheweth, that the word *keep* means here *obſerve*, and it ha even this ſenſe in our language, when we ſay *to obſerve a man*. The ſenſe would be, if they have obſerv'd what I have ſaid, they will alſo obſerve what you ſay. But it is better to retain the proper ſignification of the word *keep*, and the ſenſe is, they will no more keep your doctrine than they have kept mine; *viz.* they will deſpiſe all that you ſay to them.

[4] Ver. 21. Or, becauſe of me.

[5] They have not been willing to know, or, have rejected.

[6] Ver. 22. *R.* they wou'd not have ſin.

[7] *viz.* for not having acknowledged me for the Meſſiah.

[8] Ver. 25. This particle, as we have often obſerv'd already, denotes only what is to come to paſs.

[9] Ver. 26. *R.* Paraclete, *viz.* he who will undertake your cauſe and defence in my ſtead.

[1] *viz.* that I am truly the Meſſiah; which came to paſs when he deſcended upon them in the day of Pentecoſt.

[2] Ver. 27. *viz.* ye are witneſſes of all my actions, and all the miracles that I have done.

CHAP.

## CHAP. XVI.

1. I [1] Have ſaid theſe things unto you, that ye may not be offended.

2. They will [2] forbid you entrance into the ſynagogues; and indeed the time is coming, that whoſoever ſhall kill you, will think [3] he ſhall do God ſervice.

3. And they will treat you in this manner, becauſe [4] they have not known either the Father or me.

4. But I have told you theſe things, that when the time ſhall come, ye may remember that I told you them;

5. I told you them not at the beginning, becauſe I was with you; and now that I go to him that ſent me, none of you asketh me; Whither goeſt thou?

6. But becauſe I have ſpoken in this manner to you, ye are all ſorrowful.

7. Nevertheleſs I tell you the truth. It is profitable for you that I go away; for if I go not away, [5] the comforter will not come unto you; but if I go away, I will ſend him unto you.

8. And when he ſhall come, he ſhall convince the world of ſin, of juſtice, and of judgment.

9. [6] Of ſin, becauſe they believed not in me.

10. [7] Of juſtice, becauſe I go to my Father, and ye ſhall ſee me no more.

[1] Ver. 1. *viz.* I have foretold to you all the evils which are to come upon you.

[2] Ver. 2. *viz.* they will excommunicate you, looking upon you as impious people, without religion.

[3] According to the Greek, it may be alſo rendered, *to offer a ſacrifice to God*; which ſeems better to expreſs the force of the Gr. words. Nevertheleſs Nonnus confirms the interpretation of our Vulg.

[4] Ver. 3. *viz.* they have not been willing to know.

[5] Ver. 7. *R.* the *paraclete.*

[6] Ver. 9. *viz.* of unbelief, for not having acknowledg'd Jeſus Chriſt for the Meſſiah. The great miracles which the Apoſtles did after the deſcent of the Holy Ghoſt, were to convince the Jews that he was ſomething more than the ſon of a carpenter, as St. Chryſoſtom ſpeaks.

[7] Ver. 10. *viz.* of the juſtice and innocence of Jeſus Chriſt, as St. Chryſoſtom alſo explains it.

11. And

11. And [8] of judgment, becauſe the prince of this world is judged already.

12. I have yet many things to ſay unto you, but at preſent ye are not capable of them;

13. But when he who is the ſpirit of truth ſhall come, he will teach you all truths; for he ſhall ſay nothing that cometh from himſelf; but he ſhall ſay [9] whatſoever he ſhall have heard, and ſhall declare to you things to come.

14. [1] He ſhall glorify me, becauſe he [2] ſhall receive of that which is mine, and ſhall declare it unto you.

15. Whatſoever is my Father's is mine; [3] therefore ſaid I unto you; That he ſhall receive of that which is mine to declare it unto you.

16. In a little time ye ſhall ſee me no more; then a little time after ye ſhall ſee me again, [4] becauſe I go to my Father.

17. Then ſome of his diſciples ſaid one to another; What meaneth he by that? In a little time ye ſhall ſee me no more; then a little time after ye ſhall ſee me again, and becauſe I go to my Father?

18. They ſaid then; What meaneth he by that, in a little time? We underſtand not what he meaneth.

19. Now Jeſus knowing that they had a deſign to ask him, ſaid unto them; Ye enquire one of the other what meaneth that which I ſaid; In a little time ye ſhall ſee me no more, then a little time after ye ſhall ſee me again:

[8] Ver. 11. *viz.* according to St. Chryſoſtom, of the juſtice of Jeſus Chriſt, who remains victorious, having overcome the devil, whoſe kingdom was going to be deſtroy'd by the publication of the goſpel.

[9] Ver. 13. *viz.* he ſhall ſay nothing but what will come from the Father, and conſequently he will tell you nothing but the truth.

[1] Ver. 14. *viz.* he ſhall make my name known in all the world.

[2] *viz.* he ſhall teach you nothing but what cometh from me, being ſent by me.

[3] Ver. 15. *viz.* when I ſaid unto you, that what he ſhall teach you ſhall come from me, it is as if I had ſaid to you, it cometh from my Father, becauſe I am the ſame thing as my Father.

[4] Ver. 16. *viz.* after my reſurrection; but ye ſhall ſee me again but for a little time, becauſe I leave the earth to go into heaven to my Father.

20. Verily,

20. Verily, verily, I ſay unto you; That ye ſhall weep and lament, whereas the world ſhall rejoice; ye ſhall be ſorrowful, but your ſorrow ſhall turn into joy.

21. A woman is ſorrowful when ſhe is in travail, becauſe her time is come; but ſhe is no ſooner delivered of a ſon, than the joy which ſhe hath, for having brought a man into the world, maketh her forget what ſhe hath ſuffered.

22. Ye alſo now are ſorrowful; but I will return unto you [5], and ye ſhall have joy which none ſhall be able to take from you.

23. At that time [6] ye ſhall no longer ask me any thing. Verily, verily, I ſay unto you; Whatſoever ye ſhall ask of my Father in my name, he ſhall give it you. *Mat.* 7. 7. *& 21. 22. Mar. 11. 24 Luke 11. 9.*

24. [7] Hitherto ye have asked nothing in my name; ask, and ye ſhall receive [8], that your joy may be perfect. *Joh. 14. 13 Jam. 1. 5.*

25. I have ſpoken theſe things [9] *as* in parables, the time approacheth when I will not ſpeak to you any more in this manner; but will ſpeak to you plainly of my Father.

26. Then ye ſhall ask in my name, and I do not ſay unto you, that I will pray my Father for you;

27. For my Father himſelf loveth you, becauſe ye have loved me, and have believed that I am come out from God.

28. I am come out from my Father, and am come into the world; ſo I leave the world, and return to my Father.

29. His diſciples ſaid unto him; Now thou ſpeakeſt unto us in a clear manner, and ſpeakeſt nothing obſcurely.

[5] Ver. 22. *viz.* when I ſhall riſe again.

[6] Ver. 23. *viz.* ye ſhall not ask any more queſtions of me, as ye do at preſent. The Gr. word may alſo be render'd, *for ye ſhall deſire nothing of me any more*, as if Jeſus Chriſt had meant, after my reſurrection and aſcenſion into heaven, ye ſhall addreſs your ſelves to my Father, calling upon my name.

[7] Ver. 24. *viz.* while I have been with you.

[8] *viz.* your joy ſhall be more perfect when I ſhall be gone, than when I was with you, and when ye ſhall addreſs your ſelves to my Father.

[9] Ver. 25. *R.* in proverbs or ſimilitudes; but the word *ſimilitude*, which anſwers in the Gr. to the Hebr. word *maſal*, does not always ſignify parables or ſimilitudes; it ſignifies alſo a conciſe and ſententious ſtile, not underſtood by every body.

30. Now we know that thou knoweſt all things, and haſt no need that any man ask thee. By this we believe that thou art come forth from God.

31. Jeſus anſwered them; Do ye now believe?

*Mat.*26.31 *Mar.*14.27 32. Behold the time approacheth, and is already come, in which ye ſhall be diſperſed each for himſelf, and ſhall leave me alone: but I am not alone, becauſe my Father is with me.

33. Theſe things have I ſpoken unto you, that ye may repoſe your ſelves in me; ye ſhall be ill-treated in the world; but have courage; [2] I have overcome the world.

[1] Ver. 33. *R.* ye may have peace in me, *viz.* ye may continue firm and conſtant, having confidence in me.

[2] *viz.* I will overcome, the præterit. for the future; for it is chiefly by his death that he overcame the world.

## CHAP. XVII.

1. WHEN Jeſus had finiſhed this diſcourſe, he ſaid, lifting up his eyes towards heaven; Father, the time is come, [1] glorify thy Son, that thy Son may glorify thee.

*Mat.*28.18 2. [2] Having given him authority over all men, that he may give eternal life to all thoſe whom thou haſt given him.

3. Now [3] life eternal is [4] to know thee *who art* the only true God, and Jeſus Chriſt whom thou haſt ſent.

4. I have glorified thee upon earth; I have finiſhed [5] the work which thou gaveſt me to do;

[1] Ver. 1. *viz.* declare by extraordinary miracles that I am truly thy ſon; which ſhall be thy glory at the ſame time; for thy name ſhall be extended, not only over Judea, but all the nations of the earth.

[2] Ver. 2. *R.* as thou haſt given him.

[3] Ver. 3. *viz.* the way to obtain eternal life.

[4] The word *to know*, does not here, any more than in many other places, ſignify a bare ſpeculative knowledge, but knowledge accompanied with practice, and which is joined to faith and good works, as Euthymius obſerves.

[5] Ver. 4. *viz.* the work of preaching by which thou hadſt enjoined me to make known thy name.

5. And

5. And now, Father, glorify me in thy ſelf with the glory which I have had in thee, before the world was.

6. I have manifeſted thy name unto the men whom thou haſt taken out of the world to give them unto me. They were thine, and thou haſt given them unto me, and they have kept [6] thy word.

7. Now they have known, that all which thou haſt given me cometh from thee,

8. Becauſe I have taught them the doctrine which thou haſt communicated unto me, and they have received it, and have known truly that I am come forth from thee; and they have believed that it is thou that haſt ſent me.

9. I pray [7] for them; I pray not for [8] the world, but for thoſe whom thou haſt given me, becauſe they are thine;

10. [9] And all that is mine is thine, and all that is thine is mine, and [1] I am glorified in them.

11. [2] I am no longer in the world, but they are in it. I go to thee, holy Father, keep [3] in thy name thoſe whom thou haſt given me, that they may be one as we are.

12. While I was with them, I kept them in thy name. *Joh.* 18. 9. I have kept thoſe whom thou haſt given me, and none of *Pſ.* 108. 8. them is loſt [4], except [5] this loſt man, [6] that the ſcripture may be fulfilled.

[6] Ver. 6. *viz.* the doctrine which I have taught them from thee.

[7] Ver. 9. *viz.* for my diſciples.

[8] *viz.* for thoſe that have not believed in me.

[9] Ver. 10. *viz. For*, the particle *and* being here rather cauſal than conjunctive, according to the genius of the Hebr. language.

[1] Jeſus Chriſt is glorified in his diſciples, they having acknowledged him for the Son of God, and made him known to others.

[2] Ver. 11. *viz.* quickly I ſhall be no longer in the world.

[3] *viz.* in the knowledge of thy name, and in the doctrine which thou haſt communicated to them. Or, by thy name, *viz.* by thy power in taking them under thy protection.

[4] Ver. 12. The particle εἰ μὴ, which is in the Gr. and expreſſed in the Vulg. by *niſi*, is here exceptive, according to moſt commentators. Eſtius nevertheleſs thought it was adverſative, and the ſenſe to be, none of thoſe whom thou haſt given is periſhed; but Judas who is periſhed was deſtined to be ſo. This interpretation, which is agreeable to pure grammatical ſenſe, does not ſeem preferable to the other.

[5] *R.* the ſon of perdition.

[6] This particle, according to Euthymius, denotes only what was to come to paſs.

13. And now I go to thee, and I ſpeak theſe things while I am in the world, that [7] my joy may be perfect in them.

14. I have taught them thy word, and the world hath hated them, becauſe they are not of the world, as I alſo am not of the world.

15. I pray thee not to take them from the world; but to preſerve them from [8] evil.

16. They are not of the world, as I alſo am not of the world.

17. [9] Sanctify them [1] in truth; thy word is truth.

18. As thou haſt ſent me into the world, [2] I alſo have ſent them into the world.

19. And [3] I ſanctify myſelf for them, that they themſelves alſo may be ſanctified [4] in truth.

20. And I pray not only for them, but alſo for thoſe who ſhall believe in me by their inſtructions;

21. That they all may be one, as thou, Father, art in [5] me, and I am in thee, [6] that they alſo may be one in us, and that the world may believe that thou haſt ſent me.

22. I have given them [7] the glory which thou gaveſt me, that they may be one as we are.

[7] Ver. 13. This is a brief expreſſion, which ſignifies, the joy which they have in my preſence, may be ſtill greater, when I ſhall be gone from them. Or, that the joy which I have, becauſe thou wilt preſerve them, may be alſo in them. See ch. 15. v. 11.

[8] Ver. 15. Or, from the wicked one, *viz.* the devil.

[9] Ver. 17. *viz.* make them ſtill holier than they are, by the truth of the goſpel which they are to preach. The word *to ſanctify*, ſignifies alſo often in ſcripture, to appoint to an holy office, as that of the Goſpel is.

[1] It is in the vulgar Gr. *in thy truth.* But the antient Alexand. MSS. agree with the Vulg.

[2] Ver. 18. Or, I will ſend them; for he ſpeaks chiefly of their miſſion after his reſurrection.

[3] Ver. 19. *viz.* I offer my ſelf in ſacrifice: the word *to ſanctify*, in the old Teſtament, has this meaning.

[4] *viz.* in the doctrine of the goſpel, of which they are going to be the miniſters.

[5] Ver. 21. *viz.* one with me, and I one with thee.

[6] *viz.* that, I ſay, they may be, *&c.* It is a repetition of what goes before. St John is full of theſe repetitions.

[7] Ver. 22. *viz.* the power of working miracles, by which the name of God is made known; and in that the apoſtles were in ſome meaſure like God, being perfectly united with the Father and the Son, whoſe miniſters they were in every thing they did.

23. I

23. I am in them, and thou art in me, that they may be entirely one, and that the world may know that thou haſt ſent me, and that thou haſt loved them, as thou haſt loved me.

24. Father, I deſire that where [8] I ſhall be, they whom thou haſt given me may be alſo there with me, that they [9] may ſee my glory which thou haſt given me, becauſe thou lovedſt me before the creation of the world.

25. O righteous Father, [1] the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.

26. And I have made known thy name unto them, which [2] I will make known *ſtill more*, [3] that the love which thou haſt had for me, may be in them, and that I alſo may be in them.

[8] Ver. 24. *R.* I am, the preſent for the future.

[9] *viz.* enjoy my glory in heaven.

[1] Ver. 25. The Gr. adds *and*, *viz.* tho' the world, righteous as thou art, hath not known thee, yet I have known thee, but *and* is not in the Cambr. MS. neither does Nonnus expreſs it in his paraphraſe. Indeed it is often uſeleſs among the Hebrews.

[2] Ver. 26. The diſciples of Jeſus Chriſt had a great knowledge of the myſteries of religion after the deſcent of the Holy Ghoſt.

[3] *viz.* that thou mayſt love them with the ſame love wherewith thou haſt loved me.

## CHAP. XVIII.

1. AFTER this diſcourſe Jeſus went with his diſciples beyond the brook [1] Cedron, where there was a garden, into which he entered with them. *2 Kings 15. 23. Mat. 26. 36 Mar. 14. 32*

2. And Judas alſo, who was to deliver him up, knew the place, becauſe Jeſus oft-times reſorted thither with his diſciples. *Luk. 22. 39 Mat. 26. 47 Mar. 14. 43*

[1] Ver. 1. It is in the Gr. *of cedars*; but it is a fault of the tranſcribers, who read τῶν for τοῦ, which is in the antient Alexandrian MSS.

3. Judas

3. Judas then having taken [2] the cohort and men whom the chief Prieſts and Phariſees gave him, came into this place, with lanterns, torches, and weapons.

4. But Jeſus, who knew all that was to come to paſs, advancing, ſaid unto them; Whom ſeek ye?

5. They anſwered him; Jeſus of Nazareth. Jeſus ſaid unto them; I am he. And Judas, who was to deliver him up, was alſo with them.

6. Jeſus had no ſooner ſaid unto them; I am he, than going backward they fell to the ground.

7. He asked them again; Whom ſeek ye? and they ſaid; Jeſus of Nazareth.

8. Jeſus anſwered; I have told you that I am he; if then it be me whom ye ſeek, ſuffer theſe men to go away.

*Joh.*17.12 9. *This was done* that what he had ſaid might be fulfilled; have loſt none of thoſe whom thou haſt given me.

10. Then Simon Peter, who had a ſword, drew it, and having ſtruck a ſervant of the high prieſt with it, he cut off his right ear; the ſervant was called Malchus.

11. But Jeſus ſaid unto Peter; Put up thy ſword again into the ſheath. What, ſhall not I drink the cup which my Father hath given me?

12. Then the cohort, the [3] tribune, and the men ſent by the Jews, laid hold on Jeſus, and having bound him,

*Luke* 3. 2. 13. They brought him firſt to Annas [4], becauſe he was father-in-law of Caiphas, who was high prieſt this year.

*Joh.*11.50 14. Caiphas was he who had given counſel to the Jews, that it was expedient that one man ſhould die for all the people.

[2] Ver. 3. Or, ſome ſoldiers of the cohort, (a band of 500 men) which guarded the temple and the city during the feaſt of the paſſover.

[3] Ver. 12. *viz.* the commander of the cohort or ſoldiers who had been ſent.

[4] Ver. 13. The Evangeliſt expreſſes him briefly, only inſinuating that Jeſus Chriſt was afterwards brought to Caiphas, without expreſsly ſaying ſo; which however he does lower at verſe 24. and intimates it at verſe 15.

15. And

15. And Simon Peter followed Jeſus with [5] another diſciple, who being known unto the high prieſt, entered into the court of his houſe with Jeſus. *Mat.26.58* *Mar.14.54* *Luk.22.54*

16. But Peter continued without at the door. Therefore the other diſciple, who was known unto the high prieſt, went to ſpeak to her that kept the door, who let in Peter.

17. Then ſhe that kept the door ſaid unto Peter; Art not thou one of this man's diſciples? He anſwered; No.

18. Now the ſervants, and thoſe who had helped *to take Jeſus*, were about the fire, where they warmed themſelves, becauſe it was cold. Peter alſo was with them, who warmed himſelf.

19. The high prieſt asked Jeſus [6] of his diſciples, and of his doctrine.

20. Jeſus anſwered him; I have ſpoken publickly to the world; I have always taught in the ſynagogues, and in the temple, where all the Jews aſſemble themſelves; and I have ſaid nothing in ſecret.

21. Why asketh thou me? ask thoſe who heard me ſpeak; theſe people know what I have ſaid.

22. At theſe words, one of thoſe who had helped to take him, and who was there, gave him a blow, and ſaid unto him; Is it thus that thou ſpeakeſt unto the high prieſt?

23. Jeſus anſwered; If I have ſpoken evil, make it appear that I have ſpoken evil; but if I have ſpoken well, why ſmiteſt thou me? *Mat.26.57*

24. Now Annas had ſent him bound unto Caiphas the high prieſt. *Mar.14.53*

[5] Ver. 15. Gr. the other diſciple; for there is an article which denotes ſome particular diſciple. The moſt learned Gr. commentators think that it was St. John. But this article is not in the antient Alexan. MS. nor in the Camb. and the Syr. interpreter makes it *one of the other diſciples.*

[6] Ver. 19. *viz.* of the ſubject of his being chief of a ſect, and going attended by a company of diſciples.

25. Simon

*Luk.22.54* 25. Simon Peter was there, who warmed himſelf; then
*Mat.26.69* *Mar.14.67* ſome ſaid unto him; Art not thou alſo one of his diſciples?
*Luk.22.56* He denied it, ſaying; I am not.

*Mat.27.2.* *Mar.15.1.* *Luk.23.1.* *Act.10.28.* *& 11.3.* 26. One of the ſervants of the high prieſt, his kinſman, whoſe ear Peter had cut off, ſaid unto him; Did not I ſee thee in the garden with him.

27. Peter denied it again, and immediately the cock crew.

28. Then they brought Jeſus from the houſe of Caiphas to the prætorium; it was [7] morning, and they entered not into the prætorium, for fear of defiling themſelves, and in order to eat [8] the paſſover.

29. Pilate came to them without, and ſaid unto them; Of what do ye accuſe this man?

30. They anſwered him; If this man were not a malefactor, we would not have delivered him up unto thee.

31. Then Pilate ſaid unto them; Take ye him yourſelves to [9] judge him according to your law. But the Jews anſwered him; It is not in our power to put any man to death.

32. *Thus it was* that what Jeſus had ſaid, ſignifying [1] by what death he was to die, might be fulfilled.

[7] Ver. 28. It was friday morning, which was the fifteenth of the moon.

[8] Jeſus Chriſt had eaten the paſchal lamb the 14th with the Jews. The paſſover is not here taken for the lamb, but for the ſacrifice which they offered this day, and even every day of the feaſt; for ſome think that theſe ſacrifices have alſo the name of the paſſover in the 16th ch. of Deut. v. 2. and in the 2d book of Chronicles, ch. 35. v. 8. The Rabbins call them the ſacrifices of the *hagigah*, *viz.* of the feaſt. However, there is ſo great a difficulty in this, that it cannot be explained without a commentary.

[9] Ver. 31. Tho' they were not allowed at that time, as it is commonly thought, to condemn to death, they might however prepare the caſe ready for the hearing, and declare that Jeſus Chriſt was guilty of a crime which deſerved death. Thus Pilate, without mocking them, might tell them to take and judge him. Merillus hath compoſed a little treatiſe, wherein he pretends to ſhew, that the Jews were not deprived of the power of condemning to death. But their anſwer intimates, that this power had been taken from them.

[1] Ver. 32. Jeſus Chriſt had ſaid more than once that he ſhould be crucified; this kind of puniſhment, which was in uſe among the Romans, was not among the Jews.

33. Then

33. Then Pilate afterwards being entered into the prætorium, and having called Jeſus, ſaid unto him; Art thou the king of the Jews? *Mar.* 15.2. *Luc.* 23.3.

34. Jeſus anſwered him; Sayeſt thou that of thyſelf, or have others told it thee of me?

35. Pilate replied; Am I a Jew? Thine own nation and the chief prieſts have put thee into my hands; what therefore haſt thou done?

36. Jeſus anſwered; My kingdom is not [2] of this world. If it were of this world, my people would fight that I ſhould not be delivered to the Jews; but my kingdom is not of it.

37. Thou art a king then, ſaid Pilate unto him? Jeſus anſwered; Thou ſayeſt true; I am a king: for that end I was born, and am come into the world, to bear witneſs to the truth. Whoſoever loveth the truth, heareth my word.

38. Pilate asked him; What is truth? and after theſe words he returned to the Jews, and ſaid unto them; I find nothing in him whereof to condemn him.

39. Now there is a cuſtom among you, that I releaſe a priſoner unto you at the paſſover: will ye then that I releaſe unto you the king of the Jews? *Mat.* 27.15 *Mar.* 15.6. *Luk.* 23.17 *Acts* 3.14.

40. And all cried out [3] again; Releaſe not this man, but Barabbas. Now Barabbas was a robber.

[2] Ver. 36. Jeſus Chriſt ſhews by this anſwer that the Jews ſlandered him, in accuſing him for making himſelf to paſs for a king, ſince his kingdom was not temporal; and conſequently they maliciouſly made uſe of the title of *king*, to make him odious to the Romans.

[3] Ver. 40. As it is not ſaid expreſly that they had already cried out, we do not find this word *again* in the Syr. verſion.

## CHAP. XIX.

1. THEN Pilate therefore commanded Jeſus to be taken and ſcourged. *Mat.* 27.27 *Mar.* 15.15

2. Afterwards the ſoldiers having made a crown with

thorns, they put it upon his head, and put on him [1] a purple robe;

3. [2] Then they came to him to ſay; Hail, king of the Jews, and ſmote him.

4. Pilate returned again to tell the Jews; Behold, I bring him forth to you, to let you know that I find nothing in him whereof to condemn him.

5. Jeſus then came forth wearing a crown of thorns and a purple robe; and Pilate ſaid unto them; Behold the man.

6. When therefore the [3] chief prieſts and their people ſaw him, they cried out; Crucify him, crucify him. Pilate ſaid to them; Take ye him and crucify him, for as for me, I find nothing in him whereof to condemn him.

7. The Jews made anſwer unto him; We have a law, and according to [4] that law he ought to die, becauſe he calleth himſelf the Son of God.

8. Which when Pilate heard, he was the more afraid.

9. And being entered again into the prætorium, he ſaid unto Jeſus; Whence art thou? but Jeſus made him no anſwer.

10. Pilate then ſaid unto him; Anſwereſt thou nothing? knoweſt thou not that it is in my power to crucify thee; and that it is in my power likewiſe to releaſe thee?

11. Jeſus anſwered, Thou couldſt have no power at all againſt me, if it were not given thee from above; he therefore that hath delivered me unto thee hath the greater ſin.

[1] Ver. 2. The Vulg. makes uſe of a word which ſignifies in general *an habit*; but the Gr. word ſignifies commonly an upper habit. See St. Matth. ch. 27. v. 28. By *purple* muſt be underſtood a colour near purple, and not a true purple; and by that we may reconcile St. John with St. Matth. who ſaith this robe was *ſcarlet*.

[2] Ver. 3. Inſtead of theſe words, *then they came to him to ſay*, in the vulgar Gr. we read only, *and they ſaid*; but Stephens reads in three of his Gr. MSS. as it is in the Vulg. and this ſame reading is confirmed by the two Arabic verſions. Howſoever it be read, the ſenſe is the ſame.

[3] Ver. 6. This is to be underſtood of the chief prieſts, altho' we find in the latin *pontifices*, which is the grammatical rendering of the Gr. ἀρχιερεῖς, a word which ſometimes ſignifies nothing more than the principal or chief ſacrificers.

[4] Ver. 7. Gr. our law; but the word *our* is neither in the Cambr. MS. nor in the Vulg.

12. From

12. From that time Pilate ſought to releaſe him; but the Jews cried out; If thou releaſeſt this man, thou art not a friend of Cæſar's, for he that calleth himſelf king, is againſt Cæſar.

13. When Pilate heard theſe ſayings, he brought Jeſus [5] forth, and ſat on his tribunal, in a place called [6] Lithoſtrotos, in Hebrew Gabbatha.

14. Now it was the day of the [7] preparation of the paſſover, about the [8] ſixth hour of the day, and he ſaid unto the Jews; Behold your king.

15. But they began to cry out; Put him to death, put him to death, crucify him. Pilate ſaid unto them; Shall I crucify your king? The chief prieſts made anſwer; We have no king but Cæſar.

16. Then delivered he therefore Jeſus into their hands to be crucified. They took him, and led him away.

[5] Ver. 13. *i. e.* out of the prætorium.

[6] *i. e. paved with ſtones.* This tribunal, which was out of the prætorium, in ſome covered place, and in form of a dome, had its name from its fine pavement. The Evangeliſt, after having quoted the Gr. word, becauſe he wrote in Greek, mentions likewiſe the name which the Jews gave it in their language, which ſignifies a raiſed place, *i. e.* raiſed with ſtones, or paved.

[7] Ver. 14. The Gr. word is *paraſceve*, which is always underſtood, when alone, to ſignify friday, becauſe on that day they made preparation for what was neceſſary for the ſabbath day, but when it is joined, it ſignifies the name of a feaſt, which was the preparation for that feaſt. If the word paſſover ſignifies in this place the day on which the paſchal lamb was eaten, Jeſus Chriſt muſt have kept the paſſover of the Jews before-hand, or not have obſerved it at all. See upon this head ch. 18. v. 28.

[8] Euſebius, and ſeveral Gr. commentators after him, read in this place, as well as ch. 15. of St. Mark, v. 25. τείτη, *third.* They imagined that it was a fault of the copyiſt, who put the letter ς, *ſix*, for the letter ſ, *three*; and this reading is not only confirmed by Nonnus, but likewiſe by the antient Cambr. MS. where we find τείτη; but it is likely that this MS. which has been corrected in ſo many places, has likewiſe been ſo in this upon St. Mark; and how antient ſoever this reading may be, we do not find the authority for it of any good Gr. MS. nor of any of the antient verſions. We likewiſe find *ſixth* in the antient Latin verſion, which anſwers to the Gr. text of the Cambr. MS. To reconcile theſe two Evangeliſts we will obſerve, that the Jews did indeed divide the whole day into twelve equal hours, but they had beſide this certain great remarkable hours, which ſignify thoſe in which the daily ſacrifices in the temple were made, and at which they went to pray, *viz.* the *third* the *ſixth*, and the *ninth*; which we call at this day the hours of *tierce*, *ſext*, and *none*. Now the diſtance of time that was between the *tierce* and the *ſext*, was called the *tierce*; when therefore St. John ſaid about the ſixth hour, he meant to ſignify the end of the third.

*Mat.*27.53 17. And carrying his croſs, he went to a place called
*Mar.*15.22 Calvary, which is called in Hebrew [9] Golgotha.
*Luk.*23.33

18. Where they crucified him, with two other men, one on each ſide, and him in the middle.

19. Pilate likewiſe cauſed a title to be written, which he put on the croſs; where were read theſe words; JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title then read many of the Jews, becauſe the place where Jeſus was crucified was nigh the city, and it was in Hebrew, Greek, and Latin.

21. The chief prieſts ſaid unto Pilate; Let it not be written, The king of the Jews; but that he ſaid; I am the king of the Jews.

22. Pilate made anſwer; What [1] I have cauſed to be written, is written.

*Mat.*27.35 23. When the ſoldiers had crucified him, they took his
*Mar.*15.24 garments [2], of which they made four parts, one for each
*Luk.*23.34 ſoldier: they likewiſe took his coat, and as it was [3] without a ſeam, being one entire piece woven from the top,

*Pſal.*21.19 24. They ſaid among themſelves; [4] Let us not tear it, but let us caſt lots who ſhall have it. *This was done* that the words of ſcripture might be fulfilled; They parted my garments among them, and for my robe they caſt lots. This is what the ſoldiers did.

25. Now there ſtood near the croſs of Jeſus, his mother, and his mother's ſiſter Mary, the wife of [5] Cleophas, and Mary Magdalen.

[9] Ver. 17. St. John, who wrote in Gr. after having mentioned the name of the place, ſhews afterwards, according to cuſtom, how the Jews called it in their language.

[1] Ver. 22. *L.* I have written, I have written it; *i. e.* the writing ſhall remain as it is.

[2] Ver. 23. *i. e.* his upper garments, or rather his garment, the plural being in this place, as in many others, for the ſingular. As the upper garment which the Jews wore was compoſed of four lappets or parts, they took each of them a part of it.

[3] *i. e.* as thoſe ſorts of works that are made with a needle.

[4] Ver. 24. They did not cut it, becauſe pieces of a work of this kind could not be of any ſervice whatſoever.

[5] Ver. 25. *Oth.* daughter of Cleophas, as it is in the Arabian verſion.

26. When

26. When therefore Jeſus ſaw his mother there, and the diſciple whom he loved, he ſaid unto his mother; Woman, behold thy ſon.

27. He afterwards ſaid unto the diſciple; Behold thy mother; and from that time the diſciple took her to his own home.

28. After this, Jeſus knowing that all was accompliſhed, *Pſal.*68.22. that the ſcripture might be entirely fulfilled, ſaid; I thirſt.

29. As there was a veſſel there full of vinegar, the ſoldiers filled a ſpunge with it, about which they put [6] hyſſop, and offered it to his mouth.

30. When Jeſus had taken the hyſſop, he ſaid; [7] *All* is accompliſhed, and bowing down his head, he expired.

31. The Jews, becauſe it was [8] a day of the preparation, that the bodies might not remain on the croſs on the ſabbath day, for this ſabbath was [9] ſolemn, beſought Pilate that their legs might be broken, and that they might be taken away.

32. Then came the ſoldiers and brake the legs of the firſt, afterwards of the other which was crucified with him.

33. But when they came to Jeſus, finding him already dead, they brake not his legs.

34. But one of the ſoldiers pierced his ſide with a ſpear, and there immediately came out blood and water.

[6] Ver. 29. It is thus that we are literally to tranſlate it, as well from the Gr. as the Latin. Several learned men however have thought that the word *hyſſop* is in this place the ſame thing with that of *cane* in St. Matth. ch. 27. v. 28. and that the ſenſe is, that they put the ſpunge at the end of a ſtick made of hyſſop wood. The Syriac verſion ſeems to confirm this interpretation. The two Arabian verſions manifeſtly authorize it; but this cannot agree with hyſſop, which is nothing more than a plain herb, and if there be any kind in the form of a ſhrub, the body of it muſt be exceeding ſmall.

[7] Ver. 30. *i. e.* all that I had to do in this world is done. There is nothing remaining for me but to die.

[8] Ver. 31. *Paraſceve*; *i. e.* the friday on which all neceſſary preparations were made for the ſabbath day.

[9] *L.* great. The reading in ſome Gr. editions is, *the day of the ſabbath was great*; *i. e.* there was ſtill another ſolemnity beſides that of the ſabbath, ſo that it was doubly ſolemn.

35. He

35. [1] He that ſaw it [2] giveth teſtimony of it, and his teſtimony is true, and he knoweth that he ſpeaketh true, that ye may likewiſe believe.

*Ex.* 12.46. *Num.*9.12. *Zac.*12.10 36. For theſe things are come to paſs, that theſe words of ſcripture may be fulfilled; [3] Ye ſhall not break any bone of him.

37. It is again ſaid in ſcripture; They ſhall ſee him whom they have pierced.

*Mat.*27.57 *Mar.*15.43 *Luk.*23.50 *John* 3. 2. 38. After this, Joſeph of Arimathea, who was a diſciple of Jeſus, however without making himſelf known, becauſe he feared the Jews, beſought Pilate that he might take away the body of Jeſus: which Pilate having granted him, he went to take it away.

39. There came alſo Nicodemus (who came formerly to Jeſus by night) with about an hundred pound weight of a mixture of myrrh and aloes.

40. Then took they the body of Jeſus, and wrapped it in linen [4] cloths, with aromatic drugs, as was the practice of the Jews before they buried their dead.

41. Now in the place where he was crucified there was a garden, and in this garden a new ſepulchre, where never man had yet been laid.

42. As therefore it [5] was the time of the preparation, and the ſepulchre was nigh at hand, they placed Jeſus therein.

[1] Ver. 35. St. John ſpeaks of himſelf in the third perſon, which is not without example, even in profane authors.

[2] *L.* hath given of it, the preteritum for the preſent.

[3] Ver. 36. This is literally ſaid of the paſchal lamb in ch. 12. of Exod. which was a type of Jeſus Chriſt upon the croſs.

[4] Ver. 40. *i. e.* with long fillets of cloth round the whole body; which was the manner of the Jews embalming the dead.

[5] Ver. 42. *i. e.* the day on which the preparation was to end, ſo that the ſabbath was going to begin, and was truly the time of the preparation.

CHAP.

## CHAP. XX.

1. NOW Mary Magdalen came the firſt day of the week, in the morning, to the ſepulchre, when it was yet dark, and ſhe ſaw that the ſtone was removed from the entrance. *Mat.*28.1. *Mar.*16.1. *Luc.*24.1.

2. Then ſhe runneth, and cometh to Simon Peter and to the other diſciple whom Jeſus loved, to whom ſhe ſaith; They have taken the Lord out of the ſepulchre, and we know not where they have put him.

3. Immediately Peter departed with the other diſciple to go to the ſepulchre.

4. They ran both together; but this other diſciple, who ran faſter than Peter, came thither the firſt.

5. And ſtooping down, he ſaw the linen cloths which remained there, but he entered not in.

6. Simon Peter came afterwards, and entering into the ſepulchre, he ſaw the linen which was there.

7. And the [1] linen which was put upon his head was not there, but folded up in a place by itſelf.

8. Then the diſciple who came firſt entered likewiſe into the ſepulchre: he ſaw, and he believed.

9. For as yet [2] they knew not what is in the ſcripture; that he muſt riſe again.

10. The diſciples returned afterwards to their own [3] homes.

11. But Mary ſtood without near the ſepulchre weeping, and as ſhe wept, ſtooping down to look into the ſepulchre, *Mat.*28.1. *Mar.*16.5. *Luke* 24.4.

12. She ſaw two angels cloathed in white, ſitting in the place where the body of Jeſus had been laid, one at the head, and the other at the feet.

[1] Ver. 7. See ch. 11. v. 44. wherein the piece of linen which was called Sudarium is explained.

[2] Ver. 9. They did not yet underſtand the meaning of the paſſages wherein the reſurrection of Jeſus Chriſt was mentioned.

[3] Ver. 10. *Oth.* as it is in the Syriac *to their dwelling*; *i. e.* to the place where they were all met together in Jeruſalem.

13. They

13. They ſaid unto her; Woman, why weepeſt thou? She made anſwer unto them; Becauſe they have taken away my Lord, and I know not where they have put him.

14. Which when ſhe had ſaid, ſhe turned back and ſaw Jeſus, who was there, but ſhe knew not that it was he.

15. Jeſus ſaid unto her; Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing that he was the [4] gardener, ſaid unto him; Sir, if thou haſt borne him hence, tell me where thou haſt laid him, that I may go and take him away.

16. Jeſus ſaith unto her; Mary: and ſhe turning about, ſaith unto him; Rabboni (that is to ſay, My maſter.)

17. Jeſus ſaith unto her; [5] Touch me not; for I am not yet aſcended to my Father: but go and tell my brethren, that I am going to aſcend unto my Father, who is your Father, unto my God, who is your God.

18. Mary Magdalen went and told the diſciples; I have ſeen the Lord, who hath ſaid theſe things unto me.

*Mar.16.14* 19. The ſame day in the evening, which was the firſt
*Luk.24.36* of the week, and when the doors of the place where the
*1 Cor.15.5.* diſciples were aſſembled were ſhut, becauſe they were afraid of the Jews, Jeſus came and ſtood in the midſt of them, and ſaid unto them; [6] Peace be with you.

20. And after having ſaid theſe words, he ſhewed them his hands and his ſide. Then were the diſciples very glad for having ſeen the Lord;

21. Who ſaid unto them a ſecond time; Peace be with you. As my Father hath ſent me, even ſo ſend I you.

22. After theſe words, he breathed upon them, and ſaid unto them; Receive ye the Holy Ghoſt.

23. The ſins ſhall be remitted to thoſe to whom ye ſhall remit them, and they ſhall be retained to thoſe to whom ye ſhall retain them.

[4] Ver. 15. *i.e.* he who had the care of the garden where the ſepulchre was.

[5] Ver. 17. *i.e.* do not ſtay to touch me: I will not ſuffer it ſo ſoon; but go immediately and acquaint my diſciples.

[6] Ver. 19. This is the manner of ſaluting, which is ſtill at this day the cuſtom among ſeveral eaſtern nations.

24. Thomas

24. Thomas (that is to ſay Didymus) one of the twelve, was not with them when Jeſus came.

25. The other diſciples therefore ſaid unto him; We have ſeen the Lord: and he made anſwer unto them; If I do not ſee the mark of the nails in his hands, and if I do not put my finger into the [7] place of the nails, and my hand into his ſide, I will not believe you.

26. Eight days after, the diſciples being again in the houſe, and Thomas with them, Jeſus came and ſtood in the midſt of them, when the doors were ſhut, and ſaid unto them; Peace be with you.

27. He ſaid afterwards unto Thomas; Put thy finger here, and behold my hands; reach likewiſe thy hand and put it into my ſide, and be not faithleſs, but believing.

28. Thomas made anſwer unto him; [8] My Lord and my God.

29. Jeſus ſaid unto him; Becauſe thou haſt ſeen me, Thomas, thou haſt believed; happy they who [9] have not ſeen, and have believed.

30. [1] Jeſus likewiſe did many other miracles in the preſence of his diſciples, which are not written in this book. *Joh.* 21. 25

31. But theſe have been written, to the end that ye may believe that Jeſus is the Chriſt the Son of God, and that believing ye may have life in him.

[7] Ver. 25. In the vulgar Gr. it is the *mark* τύπον; but the reading in ſome Gr. MSS. is the ſame as the Vulg. τόπον, *place*.

[8] Ver. 28. Theſe words are manifeſtly addreſſed to Jeſus Chriſt, and not to the Father. Socinus himſelf, and many other Unitarians, agree to this. The nominative for the vocative, which we likewiſe meet with in other places.

[9] Ver. 29. *Oth.* ſee not, and who believe, the preteritum for the preſent. *Oth.* ſhall not ſee, and who ſhall believe, the preteritum for the future. There is nothing more common among the Hebrews than this alteration of the tenſes.

[1] Ver. 30. This expreſſion ſeems to ſignify, that St. John had at firſt finiſhed his Goſpel in this place, but he afterwards recollecting (as Janſenius de Gand has obſerved upon this place) the contents of the following chapter, thought proper to add it. This laſt chapter therefore is not leſs St. John's than any of the reſt, and there never has been the leaſt difference in the Gr. copies, or in the antient verſions upon this head.

## CHAP. XXI.

1. AFTER this, Jeſus appeared again to his diſciples near the lake of Tiberias; and he appeared to them in this manner.

2. Simon Peter, Thomas, (that is to ſay Didymus) Nathaniel, who was of Cana in Galilee, the ſons of Zebedee, and two others of his diſciples, were together.

3. Simon Peter ſaid unto them; I am going to fiſh. They made anſwer unto him; We alſo go with thee. They went thither, and got into a [1] boat; but that night they caught nothing.

4. On the morning Jeſus ſtood upon the ſhore; but his diſciples knew not that it was he.

5. Then Jeſus ſaid unto them; Children, have you any thing to eat; They made anſwer unto him; No.

6. Caſt, ſays he unto them, your nets on the right ſide of the boat, and you will find *fiſh*. They therefore caſt *their nets*, and they were not able afterwards to draw them up, becauſe of the great number of fiſh.

7. Then the diſciple whom Jeſus loved ſaid unto Peter; It is the Lord. Aſſoon as Simon Peter heard that it was the Lord, he put on his [2] tunic, which he girt about him, ([3] for he had laid it aſide) and afterwards threw himſelf into the water.

[1] Ver. 3. The Gr. adds *immediately*; but this word is not in the Cambr. MS. nor in the Syr. verſion.

[2] Ver. 7. In our language we ſhould ſay his waiſtcoat. The word which is in the Vulg. ſignifies a ſmall veſt or tunic which reached down to the knees. Our fiſhers are to this day cloathed in the ſame manner, very likely that they may be able to work more at their eaſe. This ſort of veſt, according to Euthymius, was light, and without ſleeves.

[3] *L.* for he was naked. The word naked does not ſignify always to be entirely naked, but only to be without the garment which is mentioned; he might however be naked down to the middle, having only a kind of drawers on, which was cuſtomary enough for thoſe that laboured in this country to wear.

8. But

8. But the other disciples came with the boat, (for they were not farther distant from the land than about two hundred cubits) and they dragged the nets full of fish.

9. When they were come down upon the land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus said unto them; Bring the fish which you have just caught.

11. Simon Peter [4] went and drew the nets to land, where there were one hundred fifty three large [5] fish, which did not break them, notwithstanding there was so great a number of fish.

12. Jesus said unto them; Come and eat, and not one of [6] them who eat with him dared to ask him; Who art thou? knowing that it was the Lord.

13. Then came Jesus; who, having taken the bread and the fish, gave part of it unto them.

14. [7] This was the third time that he appeared unto his disciples after his resurrection.

15. And after having eaten, he said unto Simon Peter; Simon, son of [8] John, loveſt thou me more than these? He made answer unto him; Yea, Lord, thou knoweſt that I love thee. Jesus said unto him; Feed my lambs.

16. He saith unto him again; Simon, son of John, loveſt thou me? Yea, Lord, replied Peter, thou knoweſt that I love thee. Jesus said unto him; Feed my lambs.

17. He said unto him a third time; Simon, son of John, loveſt thou me? Peter was grieved because Jesus said unto him a third time, Loveſt thou me; He made answer unto him;

[4] Ver. 11. He drew them up with the assistance of others. He is named alone, because it is very likely he was the master of the boat.

[5] *i. e.* without the small fish.

[6] Ver. 12. Gr. his disciples.

[7] Ver. 14. He had appeared at other times, but not to the disciples when they were gathered together, as at these three times. Many however think, that the number of apparitions is not spoken of there, but the number of days in which he appeared, which is very probable.

[8] Ver. 15. It is in the Gr. *Jonas*, which is the same thing, according to the Hebrew of that time. See St. Matth. ch. 16. v. 17. The reading however in the Cambr. MS. is ἰωαννου, agreeably to the Vulg.

him; Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaid unto him; Feed my ſheep.

2 Pet. 1. 14. 18. I ſay unto thee, yea, I ſay unto thee; In thy youth thou didſt [9] gird thyſelf, and thou didſt go whither thou wouldeſt; but when thou ſhalt be old, thou ſhalt ſtretch forth thine arm, and another ſhall [1] gird thee, and ſhall [2] lead thee whither thou wouldeſt not go.

19. This he ſaid to ſignify by what death Peter ſhould glorify God: and after theſe words he ſaid unto him; [3] Follow me.

Joh. 13. 24 20. Peter turning about, ſaw the diſciple whom Jeſus loved, following him, who was likewiſe the ſame that leaned on Jeſus's breaſt during the ſupper, and ſaid unto him; Lord, who ſhall betray thee?

21. Peter therefore ſeeing him, ſaid unto Jeſus; And what, Lord, ſhall become of this man?

22. Jeſus made anſwer unto him; I will that he tarry [4] as he is until I come, what is that to thee? As for thee, [5] follow me.

23. Then did this report ſpread itſelf among the brethren, that this diſciple would not die. Jeſus however had not ſaid to Peter; He ſhall not die; but I will that he tarry as he is till I come; what is that to thee?

[9] Ver. 18. This expreſſion is taken from the general practice of people when they are young, they dreſſing themſelves, and girding on their robes, whereas old people ſtand in need of ſome body to dreſs them.

[1] Jeſus Chriſt would have the word *girding* in this place taken in a different ſenſe, alluding however to this firſt ſignification, which is uſual enough with him, eſpecially in this Evangeliſt; for the *girding* in this place ſignifies a *tye* or *bond*.

[2] This ſhews that St. Peter was not to die a natural death.

[3] Ver. 19. The word *follow* comprehends two meanings here; the firſt is, that Jeſus Chriſt was certainly walking, and that St. Peter followed him; the other is, that St. Peter was to imitate the example of Jeſus Chriſt, by ſuffering the ſame death upon the croſs. The Goſpel of St. John is full of theſe expreſſions that have two meanings, and which Jeſus Chriſt purpoſely makes uſe of.

[4] Ver. 22. *L.* thus, it being in the Latin *ſic*. But the reading in the Gr. is *ſi*, except in the Cambr. MS. and another like it, which the Biſhop of Clermont produced at the council of Trent, where there are both the readings *ſi* and *ſic*. Gagney likewiſe found it in the ſame manner in a Gr. commentator. This reading has the authority of ſtill more antient Latin books.

[5] *i. e.* do as I do.

24. It

24. It is this diſciple that giveth teſtimony of theſe things, and who hath written them, and we know that his teſtimony is true.

25. There are alſo many other things which Jeſus did, and if any one would write them all down, I do not think that the world itſelf could [6] contain the books which might be written of them.

[6] Ver. 25. This is one of thoſe hyperboles which are ſo frequent among the eaſterns, and of which there are many examples in the Old Teſtament, as Iſidorus of Peluſium, in one of his epiſtles, has ſufficiently proved by ſome of them.

THE

# PREFACE

TO THE

# ACTS of the APOSTLES.

THIS *book is intitled,* The Acts of the Apoſtles, *becauſe it containeth an account of what befel the Apoſtles after the Aſcenſion of Jeſus Chriſt. The hiſtory of the Church in its infancy is therein related, which began to be formed among the Jews at Jeruſalem, notwithſtanding the great oppoſition of that nation. The Samaritans alſo embraced the holy covenant, and the Goſpel was afterwards preached to the Gentiles likewiſe with great Succeſs. However, altho' this hiſtory beareth the name of the Apoſtles in general, it ſaith but little of them, bringing them only to the time when they diſperſed themſelves into divers provinces to perform their miniſtry. St. Luke, who wrote it, and who had accompanied St. Paul in moſt of his journies, hath more particularly applied himſelf to deſcribe the actions of this Apoſtle, whereof he had*

*had been eye-witneſs*; ſicut viderat, ipſe compoſuit, *ſaith St. Jerome. He ſpeaketh not of the journies of the other Apoſtles, neither doth he finiſh thoſe of St. Paul, ſo that his hiſtory is very ſhort. As ſome might poſſibly object againſt the negligence of the firſt Apoſtles of Jeſus Chriſt, for not having given the faithful a compleat hiſtory of the beginnings of Chriſtianity, St. Chryſoſtom obviates this complaint, which was made even by ſome in his time, when he ſaith, That what we have, is ſufficient for ſuch as will ſtudy it. He adds, That the Apoſtles and their diſciples applying themſelves to what was moſt neceſſary, did not trouble themſelves about writing hiſtories, becauſe they have left many things to the Churches only by tradition. And indeed the chief care of the Apoſtles was to preach the Goſpel in all parts, and not to compoſe books. Some nevertheleſs, in the firſt ages of Chriſtianity, out of a miſguided zeal, or rather to ſupport their falſe doctrines, endeavoured to ſupply what ſeemed to be wanting in the hiſtory of the Apoſtles, and forged acts under the names of the Apoſtles in general, and particularly under the names of Peter, John, and Thomas. But theſe books were rejected by the common conſent of the Catholic Church as ſuppoſititious and apocryphal, and thoſe only which were written by St. Luke, were retained.*

THE

THE

# [1] ACTS

OF THE

# [2] APOSTLES.

## CHAP. I.

1. IN [3] my firſt book, Theophilus, I have treated of [4] all which Jeſus did and taught;

2. Until the day that he was taken up into heaven, after having given his commandments by the Holy [5] Ghoſt to the Apoſtles whom he had choſen.

3. To whom he likewiſe ſhewed himſelf after his paſſion, and made them ſenſible by many proofs that he was riſen again, appearing to them for forty days, and ſpeaking to them of the kingdom of God.

[1] *i. e.* the Hiſtory, as the Syriac explains it. We find in ſome Gr. MSS. the name of St. Luke as author of this book.

[2] The Gr. in the greateſt part of the copies, adds the word *holy*.

[3] Ver. 1. *i. e.* my Goſpel.

[4] The Hebrews make uſe of the word *all*, to ſignify *a great part*.

[5] Ver. 2. Some by a tranſpoſition of the words tranſlate it, *choſe by the Holy Ghoſt*.

*Lu.* 24.49. *Joh.* 14.26 4. [6] Eating with them, he commanded them not to depart out of Jeruſalem, but to wait for the [7] promiſe of the Father, which you have, ſays he unto them, heard from my mouth.

*Mat.* 3.11. *Mar.* 1.8. *Luke* 3.16. *John* 1.26. 5. For John has baptized in the water; but as for you, in a few days, [8] ye ſhall be baptized in the Holy Ghoſt.

6. They therefore being aſſembled together, asked him; Lord, will it be now that thou wilt reſtore again the kingdom of [9] Iſrael?

7. And he replied unto them; It does not belong to you to know the times or the ſeaſons which depend upon the power of the Father.

*Acts* 2. 2. *Lu.* 24.48. 8. But ye ſhall receive the [1] influence of the Holy Spirit which ſhall deſcend upon you, and ye ſhall ſerve me as witneſſes in Jeruſalem, in all Judea, Samaria, and even to the [2] uttermoſt parts of the earth.

9. After theſe words, he was lifted up on high in their ſight, and a cloud ſnatched him out of their view.

10. As they were looking upon his aſcenſion up into heaven [3], two men cloathed in white appeared before them,

11. Who ſaid unto them; Ye Galileans, why look ye up into heaven? This Jeſus, who in leaving you has been taken up into heaven, ſhall return in the ſame manner as you have ſeen him aſcend into it.

[6] Ver. 4. The greateſt part of the new interpreters tranſlate it from the Gr. *having aſſembled them*; but the antient Syriac verſion and the moſt learned Gr. commentators, together with St. Jerom, confirm our Vulg. which fully expreſſes the Gr. word.

[7] *i. e.* the Holy Spirit which the Father had promiſed them.

[8] Ver. 5. This metaphorical expreſſion, ſignifies a great abundance of grace being, as it were, plunged into the Holy Spirit: for this is the proper ſignification of the word baptizing, and the Holy Spirit in ſcripture is compared to the water which ſpreadeth it ſelf.

[9] Ver. 6. *L.* to Iſrael; *i. e.* to the Iſraelites.

[1] Ver. 8. *i. e.* the Holy Spirit, which ſhall work powerfully in them.

[2] *i. e.* even to the moſt diſtant countries. Jeſus Chriſt ſhews by this that the Goſpel was not to be confined to Judea alone, as the law of Moſes was, but that it was to be preached to all nations.

[3] Ver. 10. two angels under the figure of men.

12. They

12. They immediately departed from the mount of Olives, to return to Jeruſalem, which was not more than a ſabbath day's journey [4] diſtant from it.

13. When they were there, they entered into a houſe, and went up into the upper [5] ſtory, where abode Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the ſon of Alpheus, Simon the zealous, and Judas brother of James.

14. Who all continued with one accord in prayer, with the [6] women, with Mary the mother of Jeſus, and with the [7] brethren of the ſame Jeſus.

15. In which time, Peter ſtood up in the [8] midſt of the brethren, who were all together about ſix ſcore, and ſaid unto them:

16. My brethren, what the Holy Spirit hath foretold in ſcripture by the mouth of David, concerning Judas who was at the head of thoſe who took Jeſus, [9] muſt be fulfilled. *Pſ.* 40. 10. *Joh* 13. 18

17. He was of our company, having had a part in the functions of the ſame miniſtry.

18. But after that they had [1] purchaſed a field for him with the reward of his ſin, he [2] hanged himſelf, and his belly burſting, all his bowels guſhed out. *Mat.* 27. 5, 7.

19. Which

[4] Ver. 12. *i. e.* about three quarters of a league, if we believe the Jews, whoſe traditions upon this matter are very antient. It was lawful for them however to travel as much as they pleaſed on the ſabbath days, provided they did not go out of their cities, for when they did, this diſtance was reckoned into the ſuburbs; they not being permitted on theſe days to abſent themſelves farther than three quarters of a league.

[5] Ver. 13. This is the ſignification in this place, and in many other places of ſcripture the word *cænaculum* in our Vulg. is agreeable to the word which is in the Gr. this which was the moſt retired place of the houſe, was proper for prayer.

[6] Ver. 14. This is to be underſtood of women in general, and not the Apoſtles wives in particular, there being no article in the Gr. before the word *women*.

[7] *i. e.* his relations or couſins, as has been elſewhere obſerved.

[8] Ver. 15. In the vulgar Gr. it is *diſciples*. But the reading in the antient MS. of Alexandria, and in one of thoſe of Stephens, is the ſame as the Vulg.

[9] Ver. 16. *Oth.* might, &c.

[1] Ver. 18. This is the ſignification in this place of the word *poſſedit* in our Vulg. agreeable to the Gr. word, which ſignifies as well *to purchaſe* as *to poſſeſs*, and this field, was bought by the Jews and not him.

[2] The Vulg. rather expreſſes the bare ſenſe, than the force and ſtrength of the Gr. word,

19. Which was known to all thoſe in Jeruſalem, ſo that this field was called in their language, Haceldama, that is to ſay, A field of blood.

*Pſ.* 68. 26. & 108. 8. 20. For it is written in the book of Pſalms, Let his habitation become deſolate, let no man inhabit therein; moreover, let his [3] biſhoprick be given to another.

21. It is neceſſary therefore, that of thoſe who have always accompanied us during all the time * that the Lord Jeſus lived here,

22. From his baptiſm by John, until the day, that, leaving us, he was taken up into heaven, we chooſe one of them, [5] to be a witneſs with us of his reſurrection.

23. They then offered two of them, Joſeph, called Barſabas, ſurnamed Juſt, and Matthias.

24. Then they prayed in this manner; Lord, thou that knoweſt the hearts of all men, ſhew us which of theſe two thou haſt choſen,

25. To fill up this miniſtry and the office of apoſtle, which Judas hath forſaken, to go [6] into his place.

26. Then they caſt lots, and the lot fell upon Matthias, who was joined to the eleven apoſtles.

which ſignifies, according to the Syriac interpreter, *that he fell to the ground*, as if the cord had broke. It ſeems however, as if the author of the Vulg. would ſignify that Judas burſt after he was hanged. Which is what ſometimes happens to thoſe that are left any time upon the gibbet; the words which are in the Gr. and which are tranſlated in the Vulg. by *ſuſpenſus*, may likewiſe be tranſlated, by *his head hanging down:* which ſhews the poſture of thoſe that are hanged.

[3] Ver. 20. we have kept cloſe to the word *biſhoprick*, which is likewiſe in the Gr. of the Sept. and ſignifies in general *inſpection*; ſo that the word *biſhop*, even in profane authors, ſignifies thoſe who have the inſpection over others, and is to be underſtood in this place for the apoſtleſhip.

* Ver. 21. *L.* The Lord Jeſus went in and out among us; which is what we term, by a like expreſſion in our language, by *going and coming*; *i. e.* he was among us executing the functions of his miniſtry.

[5] Ver. 22. *i. e.* to give teſtimony of his reſurrection; this is chiefly what the apoſtles preached, as being the principal foundation of the Goſpel.

[6] Ver. 25. *Oth.* into the place that he deſerved; *i. e.* into the place of hell, called *gehenna*, to be there tormented. It may likewiſe be tranſlated, *to enter into his place*; *i. e.* to perform the office of an apoſtle in the room of Judas; ſo that this relates to him that was to be choſen, and not to Judas. This is the ſenſe that Oecumenicus hath directed.

CHAP.

# CHAP. II.

1. WHEN [1] the feaſt of Pentecoſt came, they were all aſſembled together in one place:

2. And all on a ſudden they heard a noiſe [2] which came from heaven, as if a violent wind was riſen, and it filled all the houſe where they were.

3. They ſaw, as it were, tongues of fire [3], ſeparated from each other, and they reſted upon each of them. *Mat.* 3. 11. *Mark* 1. 8.

4. And they were all filled with the Holy Ghoſt, and began to ſpeak different languages, according as the Holy Spirit made them ſpeak them. *Luke* 3. 16. *John* 7. 39.

5. Now there were in Jeruſalem, Jews, people [4] fearing God, of all the nations that are under heaven. *Acts* 1. 8. & 11. 15. & 19. 6.

6. [5] This report was no ſooner ſpread abroad, than the multitude gathered together, and were greatly aſtoniſhed, becauſe each of them heard them ſpeak in his own language.

7. And being all, as it were, out of their ſenſes wondering where they were, they ſaid; Are not all theſe people which ſpeak, Galileans?

8. How then hath every one of us heard them ſpeak the language of his own country?

[1] Ver. 1. It is literally in the Vulg. and confirmed by the Syriac verſion, *when the days of Pentecoſt were fulfilled*; according to this reading taken literally, the word *Pentecoſt* ſhould ſignify the number of days which was between Eaſter and the day of Pentecoſt; but the reading in all the Gr. copies, is *the day of Pentecoſt* in the ſingular, which is the ſame ſenſe: for the word *to accompliſh* ſignifies often *to come*.

[2] Ver. 2. *Oth.* in the air.

[3] Ver. 3. Some tranſlate them *cut, cloven*, as if theſe tongues had been *cloven*.

[4] Ver. 5. This word is to be underſtood in ſcripture, not only concerning the Jews, but likewiſe the Gentiles who worſhipped but one God, and came to pray to him in the temple; beſides the Jews were at that time diſperſed in other nations; and then the ſenſe would be, of the Jews of all nations, as it is in the Syriac verſion, and under this name we are likewiſe to comprehend the proſelytes.

[5] Ver. 6. *Oth.* immediately after this report the multitude, *&c.*

9. Par-

9. [6] Parthians, Medes, Elamites, inhabitants of Meſopotamia, Judea, Cappadocia, Pontus and [7] Aſia.

10. Of Phrygia, Pamphylia, of Egypt, of Libya which is nigh unto Cyrene, and thoſe that are come from Rome.

11. Whether Jews or Proſelytes, Cretes and Arabians, we have heard them ſpeak the wonders of God in all our languages.

12. Being therefore all in amazement and admiration, they ſaid to one another; What meaneth this?

13. But others, mocking, ſaid; Theſe men have drank too much [8] ſweet wine.

14. Then Peter, accompanied by the eleven, ſtanding up, raiſed his voice, and ſpake to them in this manner; Ye Jewiſh people, and the reſt of the inhabitants of Jeruſalem, be attentive, and give ear unto what I am going to ſay:

15. For theſe people are not drunk as you imagine, ſeeing it is but the [9] third hour of the day.

16. But this is what the prophet Joel hath foretold;

*Joel* 2. 28. 17. It ſhall come to paſs in [1] the laſt times, ſaith the
*Iſa.* 44. 3. Lord, that I will pour out of my Spirit upon [2] all the world: your ſons and your daughters ſhall propheſy, your young men ſhall have [3] viſions, and your old men dreams.

[6] Ver. 9. *i. e.* Jews living among the Parthians, &c. For the Jews after their diſperſion took upon them the names of the nations among whom they dwelt; and ſtill to this day the Jews that were expelled Spain, keep the name of Spaniards in Afric, Aſia and Europe; and the Spaniſh or Portugueſe ſynagogue, is diſtinguiſhed in Amſterdam from that of Holland.

[7] *i. e.* Aſia minor.

[8] Ver. 13. It is in the Vulg. *of unfermented wine*; but, as is was not the time of year for new wine, we are to underſtand the ſame of ſweet as of unfermented wine; the word which is in the Gr. ſignifies *ſweet wine*. In our language we ſhould call it Malmſey or Spaniſh wine; becauſe theſe ſweet wines intoxicate much ſooner than the common wines.

[9] Ver. 15. This was the hour of morning prayer, at which the Jews aſſiſted faſting, and this was a holy day. Even on common days, people of any reputation among the Jews, if we believe the Rabbins, did not eat till the fourth hour of the day.

[1] Ver. 17. The word which is in the original of Joel, ſignifies plainly *after that*, without fixing a determinate time; but it ſignifies likewiſe ſometimes (even according to the Rabbins themſelves) the time of the Meſſias. St. Peter ſeems in this place to ſignify the end of the Jewiſh religion.

[2] *L.* upon all fleſh, *i. e.* upon all ſorts of perſons.

[3] *i. e.* revelations of myſteries, which is likewiſe what we are to underſtand by the word dreams.

18. I

18. I will pour out of my Spirit in thoſe days upon my ſervants, and upon thoſe women that ſerve me; and they ſhall propheſy.

19. I will ſhew [4] wonders above in the heaven, and ſigns in the earth beneath, of blood, of fire, and of vapours of ſmoke.

20. The ſun ſhall become all dark, and the moon full of blood, before the great and [5] glorious day of the Lord cometh.

21. But all they that ſhall call upon the name of the Lord ſhall be ſaved. *Rom.* 10. 13

22. Hear, ye Iſraelites, theſe words; Jeſus of Nazareth, of [6] whom God hath given you authentic teſtimonies by the wonders, prodigies, and the miracles which he hath done by him in the midſt of you, as ye your ſelves know:

23. This Jeſus, I ſay, who was delivered to you by the [7] expreſs counſel and foreknowledge of God, ye have put to death, and crucified by the hands of the wicked.

24. But God hath raiſed him up, having exempted him from the pains of [8] hell, becauſe it was not poſſible that he ſhould be detained there.

25. For David ſaid concerning him; I had the Lord always before mine eyes; becauſe he is at my right hand, that I may not be moved. *Pſ.* 15. 8.

[4] Ver. 19. Theſe prodigies and what follows, ſignify the deſtruction of Jeruſalem: it is not neceſſary that all theſe things ſhould come to paſs ſtrictly and literally, becauſe they are figurative expreſſions, and hyperboles which the prophets, as orators, make uſe of, when they would repreſent the deſtruction of any city.

[5] Ver. 20. The Hebrew word which is in the original of Joel, ſignifies likewiſe *terrible*, as the Syriac, which has been followed by the Arabian, has tranſlated it in this place.

[6] Ver. 22. *Oth.* whom God hath appointed and evidently proved to you; for this is the proper ſignification of the word which is in the Greek.

[7] Ver. 23. St. Peter ſignifies by this to the Jews, that the Meſſias was to ſuffer death, to remove the imagination that they had of a triumphing and glorious Meſſiah.

[8] Ver. 24. In the vulgar Greek it is *of death*, but the reading in two of Stephens's MSS. and in that of Cambr. is the ſame with the Vulg. however it be read, the ſenſe is the ſame, for this expreſſion ſignifies *very great pains*; otherwiſe, the miſeries which follow after death, to which Jeſus Chriſt was not ſubject, neither as to body, nor ſoul: this is what the Syriac verſion calls, *the bonds of death*. And indeed the Hebrew word, which anſwers to that of *pain* in the verſion of the Sept. ſignifies likewiſe *bond* or *cord*.

26. For

26. For this reaſon is it that my heart hath rejoyced, and that my tongue hath proclaimed its joy, and that my body ſhall reſt in [9] hope;

27. Becauſe thou wilt not leave my ſoul in [1] hell, and will not permit thine Holy One to [2] ſuffer corruption.

28. [3] Thou haſt made known unto me the ways of life, and thou ſhalt make me full of joy by thy preſence.

2 *Kings* 2. 10. 29. My brethren, ſuffer me to ſpeak freely unto you in reſpect of the patriarch David, that he is dead, and hath been buried, and that his ſepulchre is ſtill with us unto this day.

*Pſ.* 131. 11 30. As therefore he was a Prophet, and as he knew that God had promiſed him with an oath, [4] that one of his poſterity ſhould ſit upon his throne;

*Pſ.* 15. 10. *Acts* 13. 35 31. Seeing what was to come to paſs, he ſaid, ſpeaking of the reſurrection of Chriſt; [5] That he had not been left in hell, and that his body did not ſuffer from corruption.

32. It is Jeſus whom God hath raiſed up, and whereof we all are witneſſes.

33. Therefore, after having been raiſed up by the all-powerful [6] hand of God, and after having received from the Father the performance of the promiſe which he made to him of ſending the Holy Ghoſt, he hath ſhed forth this ſpirit, that ye both ſee and hear.

[9] Ver. 26. *Oth. with hope*; *i. e.* in ſafety and ſecure from all ill, being aſſured of riſing again.

[1] Ver. 27. Although the word which is in the Gr. may ſignify a ſepulchre in regard of the Hebrew word which is in the Pſalm; however it ſignifies among the Greeks, the place where ſouls go after their ſeparation from the bodies.

[2] *i. e.* that his body is not corrupted in the tomb.

[3] Ver. 28. *Oth.* you will make known unto me, &c. *i. e.* you will raiſe me up again.

[4] Ver. 30. The reading in the vulgar Gr. is, *that from his poſterity he would raiſe up a Chriſt according to the fleſh, to ſit upon his throne.* There is however ſome difference among the Gr. copies; the Syriac verſion is agreeable to our Vulg. and both the Vulg. and Syriac agree with the Hebrew text, where the addition which is here in the Gr. is not to be met with.

[5] Ver. 31. In the vulgar Gr. it is, *his ſoul hath not been left*; but the reading in ſome Gr. MSS. and in the Syriac verſion, is the ſame with the Vulg.

[6] Ver. 33. *L.* the right hand of God, *i. e.* the power of God.

34. For

34. For David is not aſcended into heaven; but he ſaid himſelf; The Lord hath ſaid unto my Lord, Sit thou on my right hand, *Pſ.* 109. 1.

35. Until I make thee uſe thy enemies, as a foot-ſtool.

36. Let all the Iſraelites therefore know aſſuredly that God hath made this Jeſus, Lord and Chriſt, whom ye have crucified.

37. When they heard this diſcourſe, they were [7] pricked in their hearts, and ſaid unto Peter, and to the other apoſtles; Brethren, what muſt we do?

38. Peter ſaid unto them; Repent, and be every one of you baptized in the name of Jeſus Chriſt, that your ſins may be forgiven you; and ye ſhall receive the [8] gift of the Holy Ghoſt.

39. For it is unto you that the promiſe hath been made, and to your children, and to [9] all thoſe whom the Lord our God ſhall call, how diſtant ſoever they may be.

40. Many other words added he to perſuade them, and he ſaid unto them, by way of exhortation; [1] Forſake theſe corrupted people.

41. Then were they, who received his [2] word, baptized; and on this day were added to the church about three thouſand perſons.

[7] Ver. 37. *L.* purified. This is a metaphorical expreſſion, as if we ſhould ſay in our language, *Theſe are ſo many points that ran through his body*: which very well expreſſes the efficacy of St. Peter's diſcourſe.

[8] Ver. 38. *i. e.* the Holy Ghoſt which ſhall be given you.

[9] Ver. 39. *L.* to all thoſe who are afar off; as many as the Lord our God ſhall call. By thoſe that are diſtant we are to underſtand other nations, becauſe the law of the Meſſias was to unite the Gentiles with the Jews in the ſame doctrine. It may likewiſe mean thoſe Jews that were diſperſed among other nations, to whom the Goſpel was alſo to be preached, in what place ſoever they were, and at what time ſoever they lived.

[1] Ver. 40. *i. e.* forſake the doctrine of the Jews, to embrace the faith of Jeſus Chriſt, to which they ſet themſelves in oppoſition.

[2] Ver. 41. The Gr. adds heartily.

42. Now they continued ſtedfaſtly in the apoſtles doctrine, in the communion of [3] breaking of bread, and in prayer.

43. And fear came upon every ſoul; the apoſtles likewiſe did a great number of miracles in [4] Jeruſalem; ſo that all were greatly terrified.

44. And as for thoſe who believed, they lived all united, and had every thing in common.

45. They ſold their [5] poſſeſſions and their goods, to give part of them to others, according as every man had need.

46. They likewiſe went conſtantly every day with one accord to the temple, and [6] breaking bread ſometimes in one houſe, ſometimes in another, they eat their meat with gladneſs and ſimplicity of heart.

47. Praiſing God, and being agreeable to all people, and the Lord increaſed daily [7] thoſe that were to be ſaved, [8] living together.

[3] In the Gr. it is, *and breaking of bread*, the Syriac Interpreter has put the word *breaking of the Euchariſt*, inſtead of *breaking of bread*; as if it related, in this place, to the bread conſecrated by prayer, and diſtributed to all thoſe that were preſent.

[4] Ver. 43. This word *in Jeruſalem*, and the following, *all were greatly terrified*, are not in the vulgar Greek, but we find them in many Gr. MSS. as well as in the Vulg.

[5] Ver. 45. *i. e.* immoveable goods, real eſtate.

[6] Ver. 46. *Oth.* eating. This may ſignify the Euchariſt. But the moſt learned Gr. interpreters explain it of common meals. The Syriac does not make uſe in this place of the word *Euchariſt*, but another word, which ſignifies often the ſame thing in the Syriac liturgies; and the Arabic, which has been formed from the Syriac, makes it likewiſe ſignify conſecrated bread.

[7] Ver. 47. *i. e.* the number of the faithful. It may likewiſe be literally tranſlated from the Greek, *added daily to the church perſons that ſhould be ſaved*; *i. e.* who entered into the way of ſalvation.

[8] There is here a word in the Gr. which ought to be joined to the beginning of the following chapter, and according to this reading of the vulgar Greek, we ſhould tranſlate it thus, *as Peter and John went together to the temple.*

CHAP.

## CHAP. III.

1. AS Peter and John went to the temple to the prayers of the ninth [1] hour.

2. They brought thither a man who had been lame from his mother's womb, and whom they laid every day at the gate of the temple, called the beautiful gate, to ask alms of thoſe who entered therein.

3. This man ſeeing Peter and John coming into the temple, asked them to give him alms.

4. And Peter accompanied with John, caſting their eyes upon him, ſaid unto him; Look on us.

5. He immediately caſt his eyes upon them, hoping that they were going to give him ſomething.

6. But Peter ſaid unto him; Gold I have not, nor ſilver, but what I have, I give it unto you: in the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7. And taking him by the right hand, he lifted him up, and immediately his legs and the ſoles of his feet became firm.

8. [2] And leaping up, he ſtood upright, and walked; ſo that he entered with them into the temple walking, leaping, and praiſing God.

9. And all the people ſaw him walk, and praiſe God.

10. Now they knew him, becauſe it was he that asked alms at the beautiful gate of the temple, and they were filled with wonder and amazement at what had happened unto him.

11. As he held Peter and John by the hand, all the people, greatly wondering, ran unto them, to the porch which is called Solomon's.

12. But Peter ſeeing this, ſaid unto the people; Ye men of Iſrael, what do ye find ſurprizing in this, and why



[1] Ver. 1. *i. e.* the third hour in the afternoon, which was called evening prayer, and in their language *aruith*; *i. e. veſpers.*

[2] Ver. 8. *i. e.* he raiſed himſelf up from the place where he was.

have ye your eyes fixed upon us, as if we had made this lame man walk by our own power and [3] authority.

13. The God of Abraham, the God of Iſaac, and the God of Jacob, the God of our fathers hath glorified his Son Jeſus whom ye have delivered up and renounced before Pilate, when it was his opinion that he ought to be releaſed.

*Mat.*27.20 *Mar.*15.11 14. [4] Ye have renounced the holy and the juſt, and ye have deſired, that a murderer ſhould be releaſed unto you.

*Luke*23.18 *Joh.*18.40. 15. Whereas ye have put to death the author of life whom God hath raiſed up; of whom we are witneſſes.

16. It is by the faith in his name that he hath ſtrengthened the feet of this man, [5] whom ye have ſeen and known: it is this faith which we have by [6] him, that hath ſo perfectly cured this man in the preſence of you all.

17. But I know, my brethren, that ye have done it [7] through ignorance; as well as your magiſtrates.

18. Now it is in this manner that God hath fulfilled what he had foretold by the mouth of all the prophets; that his Chriſt ſhould ſuffer.

19. Repent ye therefore and be converted, that your ſins may be blotted out.

20. That you [8] may be at reſt, when the time of [9] refreſhment ſhall come from the part of the Lord, and that he

[3] Ver. 12. Gr. piety. But the Syriac verſion is the ſame as the Vulg.

[4] Ver. 14. *i. e.* You would not acknowledge him to be the Meſſias. It may likewiſe be tranſlated, You would not ſuffer him to be releaſed, &c.

[5] Ver. 16. *Oth.* whom ye ſee and know.

[6] *i. e.* which proceeds from him, it may likewiſe be tranſlated *in him*, becauſe the prepoſition which ſignifies *by*, may likewiſe among the Hebrews ſignify *in*, and the Syr. interpreter has made uſe of this prepoſition which ſignifies both *by* and *in*.

[7] Ver. 17. *i. e.* being not intirely perſuaded that he was the Meſſias. St. Peter makes uſe of this mild, condeſcending expreſſion, that he might not too much alienate their affections from him.

[8] Ver. 20. This expreſſion hath been added, becauſe there ſeemed to be a cutting off or gap in the Vulg. which hath ſtrictly expreſſed the Gr. text according to the letter. It may however be tranſlated from the Gr. without any addition, *that the times of refreſhment may come*; or, as it is in the Syriac, *and that the times*, &c.

[9] *i. e.* of reſt which people ſhall enjoy in the other world. For the Rabbins themſelves call this reſt *refreſhment:* and this is likewiſe the name which we find given to it in the moſt antient prayers of the church.

he ſhall ſend you Jeſus Chriſt, [1] who hath been preached unto you.

21. And who is [2] to be received into heaven, until the time of [3] reſtitution of all things, of which God hath ſpoken by the mouth of his holy prophets [4] for a great number of ages.

22. Moſes hath ſaid [5]; The Lord your God ſhall raiſe you up from among your brethren, a prophet like me, hear him in whatſoever he ſhall ſay unto you. *Deut.* 18. 15.

23. And whoſoever ſhall not hear this prophet, ſhall be rooted out from among the people.

24. The prophets from Samuel, and thoſe who have propheſied after him, have all foretold this time.

25. Ye are children of the prophets, and ye are comprehended in the covenant which God hath made with our fathers, when he ſaid unto Abraham; In thy ſeed ſhall all the [6] nations of the earth be bleſſed. *Gen.* 12. 3.

26. It is for you chiefly that God hath raiſed up his Son, whom he hath ſent unto ye, to bleſs you, that every one of you may forſake his wicked life.

[1] This interpretation agrees with the vulgar Gr. But the reading, in the greateſt part of the Gr. MSS. and in the Syriac verſion, is, *who was prepared or appointed for you.* And this reading is confirmed by St. Irenæus, and by Tertullian.

[2] Ver. 21. *i. e.* who dwelleth in heaven.

[3] This expreſſion has ſome relation to the ideas which the Jews had, that the Meſſias would re-eſtabliſh the kingdom of the Iſraelites, who were then to enjoy a perfect tranquillity. St. Peter tells them, that this re-eſtabliſhment, which will not be confined to the Jews alone, but extend to all the world, will not happen till the ſecond coming of the Meſſias.

[4] *Oth.* from the beginning of the world.

[5] Ver. 22. The Gr. adds, *unto the fathers*; *i. e.* unto our anceſtors, but theſe words are neither in the Camb. MS. nor in one of thoſe of Oxford, nor in the Syriac verſion.

[6] Ver. 25. *L.* families.

## CHAP. IV.

1. WHile they were ſpeaking to the people, the prieſts, the captain of the temple, and the Sadducees came upon them,

2. Being

2. Being very angry that they taught the people, and that they preached the reſurrection of the dead [1] in the name of Jeſus.

3. They laid hands on them and put them in [2] priſon until the next day, becauſe it was now late.

4. Now many of thoſe who heard Peter ſpeak, believed, and they were [3] five thouſand.

5. [4] The magiſtrates, elders, and the ſcribes were aſſembled the next day in Jeruſalem,

6. With Annas the high prieſt, Caiphas, John, Alexander, and all thoſe who were of the [5] ſacerdotal race.

7. And having called them before them, they asked them; By what power, and in whoſe name have ye done what ye juſt now did?

8. Then Peter, being filled with the Holy Ghoſt, ſaid unto them; Hearken, ye rulers of the people, and elders [6];

9. Since we are this day called into judgment for a good deed which we have done to a man who was lame, to know how he was healed;

10. Know ye all, as well as all the people of Iſrael, that it is by the name of [7] our Lord Jeſus Chriſt of Nazareth, whom ye ordered to be crucified; *it is, I ſay,* by him that this man whom ye ſee before you, was healed.

*Pſ.* 117.22. *Mat.* 21.42 11. This is he who is the ſtone which ye, who are the builders, have rejected, and which has been put at the head of the corner.

[1] Ver. 2. *L.* in Jeſus, *oth.* through Jeſus. The prepoſition *in* is often the ſame thing in ſcripture as *through* or *by*, *i. e.* the reſurrection that was to come to paſs by the power of Jeſus.

[2] Ver. 3. In cuſtody, as it is literally; *i. e.* under the cuſtody of ſome ſoldiers.

[3] Ver. 4. Gr. about five thouſand; but the word *about* is not in the antient Alexand. MS.

[4] Ver. 5. *viz.* they of the firſt rank among the Jews.

[5] Ver. 6. The Gr. word literally ſignifies, *of the high prieſts*; and this is the ſenſe which the Syriac interpreter has given it; but this title of high prieſt was alſo given by way of reſpect to the moſt honourable prieſts, who were the heads of families. In this ſenſe we are to underſtand here the word *ſacerdotal.*

[6] Ver. 8. The Gr. adds, *of Iſrael.*

[7] Ver. 10. Theſe words, *our Lord* are not in the Gr.

12. We

12. We cannot have ſalvation by any other: for there is [8] none other name under heaven given to men, by which we are to be ſaved. *Mar.* 12.10 *Luk.* 20.17. *If.* 28. 16. 1 *Pet.* 2. 7. *Rom.* 9.33.

13. Now ſeeing the [9] conſtancy of Peter and John, and knowing that they were ignorant and unlearned men, they were greatly ſurprized: they perceived alſo that they had been the diſciples of Jeſus.

14. Moreover, ſeeing before their eyes the man that had been healed, they had nothing to object.

15. Then they commanded them to go out of the council, and deliberating among themſelves,

16. They ſaid; What ſhall we do to theſe men? for certainly they have done a miracle in the ſight of all the inhabitants of Jeruſalem, and we cannot deny it.

17. But that it ſpread no further among the people, let us ſtrictly forbid them [1] to ſpeak henceforth to any perſon whatſoever in this name.

18. Having then called them, they commanded them never to ſpeak or to teach in the name of Jeſus.

19. But Peter and John anſwered them; Judge ye if it be juſt before God to obey you rather than God.

20. For we cannot but ſpeak of what we have ſeen and heard.

21. Then they let them go, threatning them, not having room to puniſh them, becauſe of the people; for all highly praiſed what had juſt been done.

22. For the man upon whom this miraculous cure was performed, was above forty years old.

23. As ſoon as they had let them go, they came to their brethren, to whom they related all that the chief prieſts and elders had ſaid unto them.

[8] Ver. 12. *viz.* no other perſon in the world.

[9] Ver. 13. The great liberty and confidence with which they ſpake.

[1] Ver. 17. *viz.* to preach any more that Jeſus is the Meſſiah, that he was raiſed again, &c.

24. Which

24. Which having heard, they lifted up their voices with one accord to God, and ſaid; Lord, it is thou who haſt made heaven, earth, ſea, and all that they contain.

*Pſal.* 2. 1. 25. Who haſt ſaid [2] by the Holy Ghoſt, ſpeaking by the mouth of [3] our father David thy ſervant; Why are the nations [4] moved? Why do the people [5] imagine vain things?

26. The kings of the earth are joined together, and the princes are united againſt the [6] Lord, and againſt his Chriſt.

27. For indeed Herod and Pontius Pilate are united [7] in this city, with the nations and Iſraelites, againſt thy holy Son Jeſus, whom thou haſt anointed,

28. To do that which [8] thy hand and thy [9] counſel had determined.

29. And now, Lord, conſider their threatnings, and grant to thy ſervants that they may preach thy word with all freedom,

30. [1] Stretching forth thy hand to perform cures, miracles, and wonders by the name of thy holy Son Jeſus.

31. After they had prayed, the place was ſhaken where they were aſſembled, and having been all filled with the Holy Ghoſt, they preached the word of God [2] freely.

32. Now they who believed, though there was a great number of them, were all of one heart and one ſoul; and there

[2] Ver. 25. Theſe words, *by the Holy Ghoſt*, are not in the vulgar Gr. but they are in the antient Alexand. MS. in the Camb. in one of the Bodleian, and the Syriac verſion. Beza has likewiſe added them in his Gr. edition.

[3] Theſe words, *our father*, are not in the vulgar Greek; but they are in the Syriac verſion, as well as in the Vulg.

[4] *viz.* ſeditiouſly gathered together.

[5] *viz.* make vain attempts.

[6] Ver. 26. In the original Hebrew it is Jehovah, which is the proper name of God.

[7] Ver. 27. Theſe words, *in this city*, are not in the vulgar Greek; but Stephens has them in five of his MSS. and Beza has added them in his Gr. edition.

[8] Ver. 28. The *hand* of God commonly ſignifies his power.

[9] Or will; not that God was the author of the wicked counſels of Herod and Pontius Pilate; but this expreſſion denotes only that God had determined that the Meſſiah ſhould ſuffer, as it is ſaid in the foregoing chapter, v. 18.

[1] Ver. 30. *viz.* ſtretch forth thy hand. They deſire of God that their preaching, to make it more effectual, may be aſſiſted by miracles.

[2] Ver. 31. *viz.* without any fear, having great confidence in God.

there was none amongſt them who looked upon what he poſſeſſed as his own; but they had all in common.

33. And the apoſtles [3] with power gave witneſs of the reſurrection of our Lord Jeſus Chriſt, and [4] they had all great grace.

34. For there were no poor amongſt them, becauſe all thoſe who poſſeſſed lands and houſes, ſold them, and brought what they had received from the ſale,

35. And they laid it at the apoſtles feet; after which they diſtributed to each according as he had need.

36. And [5] Joſeph, who by the apoſtles was ſurnamed Barnabas, (which ſignifies a child of conſolation) a Levite, a native of Cyprus,

37. Sold the land which he had, and brought the money, which he laid at the apoſtles feet.

[3] Ver. 33. *R.* with great force, by which is meant the great miracles which they did; as is often underſtood by the word *force* or *virtue*, as it is in the Vulg. becauſe miracles are the effect of God's power.

[4] *viz.* all the faithful received great gifts from God. It is literally in the Gr. *a great grace was in them all*, which may be underſtood of the apoſtles, who made themſelves acceptable to all the faithful, by the diviſion they made of the goods which were in common; for this is the ſignification of the word *grace* in other places of this book; and according to this ſenſe it may alſo be underſtood of the faithful, who rendered themſelves acceptable to all men, living in common. This laſt interpretation agrees with what follows.

[5] Ver. 36. In the vulgar Gr. it is *Joſes*, but in many antient Gr. MSS. and in the Syr. verſion, as in the Vulg. it is Joſeph.

## CHAP. V.

1. BUT a man named Ananias, and Saphira his wife, having ſold [1] a poſſeſſion,

2. By agreement with her kept back a part of what he had received, and brought the other part to the apoſtles feet.

3. And Peter ſaid unto him; Ananias, why hath [2] the temptation of Satan made thee to lye to the Holy Ghoſt,

[1] Ver. 1. In the Vulg. it is literally *a field*, *viz.* a poſſeſſion in land.

[2] Ver. 3. In the Vulg. it is literally, *ſatan tempted thine heart to lye*, and inſtead of *tempted*, in the Gr. it is *filled*.

and to keep back a part of that for which thy poſſeſſion has been ſold?

4. Before it was ſold, was it not thine own? and after having ſold it, [3] waſt not thou maſter of the money? [4] it is not unto men that thou haſt lyed, but unto God.

5. At theſe words Ananias fell down dead, and all they who heard of *this death*, were ſeized with great fear.

6. Immediately there came young men, who [5] took him up, and carried him out to bury him.

7. His wife, about three hours after, came in, knowing nothing of that which had paſſed.

8. And Peter ſaid unto her; Woman, tell me; Did ye ſell your land only for ſo much? She anſwered; For no more.

9. Then Peter ſaid unto her; Why have ye agreed together [6] to tempt the ſpirit of the Lord? Behold, they who have buried thy husband are at the door; they alſo ſhall carry thee to thy burial.

10. Immediately ſhe fell down dead at his feet, and the young men who came in, finding her dead, took her up to bury her by her husband.

11. The whole church, and all they who heard of that, were in great fear.

12. As to the apoſtles, they did many miracles and wonders among the people. Being all united, [7] they aſſembled together in Solomon's porch,

13. And none of the others durſt [8] join himſelf with them; but the people greatly praiſed them;

[3] Ver. 4. *viz.* Waſt not thou ſtill maſter of the money which thou hadſt received? which ſhews, that the apoſtles did not oblige the firſt Chriſtians to part with their goods in common, but left it to each man's choice.

[4] *viz.* Thou haſt endeavoured rather to deceive God than us.

[5] Ver. 6. The word which is in the Gr. literally ſignifies, *wound him up*, as it is rendered in Arabic.

[6] Ver. 9. *viz.* to prove and try if the apoſtles, who had the ſpirit of God, could diſcover their lye.

[7] Ver. 12. They aſſembled in this porch when they went to the temple, becauſe it was the moſt frequented place, and where they might gain moſt diſciples by preaching the Goſpel.

[8] Ver. 13. Or, adhere to them, becauſe they were terrified at what had juſt happened to Ananias and his wife.

14. And

14. And the number of thoſe who believed in the Lord, both men and women, was continually increaſed;

15. Inſomuch, that they brought the ſick into the ſtreets, whom they laid upon beds and [9] couches, that when Peter ſhould paſs by, his ſhadow at leaſt covering ſome of them, [1] they might be healed of their ſickneſs.

16. The people of the neighbouring cities alſo came in great numbers to Jeruſalem to bring their ſick, and their poſſeſſed, and they were all healed.

17. But the high prieſt, and all they who accompanied him, who were of the ſect of the Sadducees, filled [2] with zeal,

18. Laid hands on the apoſtles, whom they commanded to be put into a common priſon.

19. But an angel of the Lord during the night having opened the priſon doors, brought them out, and ſaid unto them;

20. Go, and fear not to preach to the people in [3] the temple [4] all this doctrine of life.

21. Having heard this, they went to the temple by break of day, and taught there. Nevertheleſs, the high prieſt with thoſe of his company came, and aſſembled the council, and all [5] the elders of the Iſraelites. They ſent immediately to the priſon to have *the apoſtles* brought.

22. But the officers being come thither, and having opened the priſon, they found them not; upon which they went to make their report.

[9] Ver. 15. *viz.* ordinary beds, upon which they laid the poor that were ſick.

[1] Theſe words are not in the vulgar Gr. but we find them in the Cambr. MS. in the ſecond of the Steph. and in one of the Bodleian.

[2] Ver. 17. Or, with envy, as it is in the Syriac, *viz.* with a falſe zeal for their religion.

[3] Ver. 20. *viz.* that part of the temple called *Solomon's porch.*

[4] *R.* all the words of this life. By the word *life* muſt be underſtood the Goſpel which leadeth to eternal life.

[5] Ver. 21. There is in the Gr. a word which ſignifies *the body of the elders*, or *the ſenate*, *viz.* all the elders who were of the Sanhedrim, or great council.

23. We found indeed, ſaid they, the priſon ſhut with great care, and the keepers, who were before the doors; but having opened it, we found no man within.

24. [6] The captain of the temple and the chief prieſts having heard this report, were troubled at what might happen from theſe men.

25. Upon which came ſome, who ſaid; Know, that theſe men whom ye commanded to be put into priſon are in the temple, where they teach the people.

26. Then the captain of the temple being come thither with the officers, brought them without violence, for they were afraid of being ſtoned by the people.

27. And as ſoon as they were brought, they preſented them to the council; and the high prieſt, who examined them,

28. Said unto them; We expreſly forbad you to teach in this name, and nevertheleſs ye have filled Jeruſalem with your doctrine, and would bring this man's death upon us.

29. But Peter and the other apoſtles anſwered; We ought to obey God rather than men;

30. The God of our fathers hath raiſed up Jeſus, whom ye put to death upon a croſs.

31. It is he whom the powerful hand of God hath exalted, *making him* [7] the author of ſalvation, to give to the Iſraelites [8] the remiſſion of their ſins by repentance.

32. We are witneſſes of this, and ſo is alſo [9] the Holy Ghoſt, whom God hath given to all them that obey him.

33. At theſe words, [1] burſting with indignation, they deliberated among themſelves to put them to death.

[6] Ver. 24. The Gr. adds the *prieſt*, *viz.* the *high prieſt*; but this word is not in the antient Alexand. MS. nor in the Cambr. nor in ſome others, nor in the Syr. verſion.

[7] Ver. 31. *R.* Prince and Saviour, *viz.* the prince of ſalvation. The word which is here rendered *prince* in the Vulg. is in a place before rendered *author*.

[8] *R.* repentance and remiſſion of ſins; *viz.* that being converted by repentance, they may have remiſſion of their ſins.

[9] Ver. 32. The miracles and wonders which the apoſtles had done ſince the deſcent of the Holy Ghoſt upon them, were evident proofs of all which they had ſaid of Jeſus Chriſt.

[1] Ver. 33. *viz.* they were tranſported to fury and madneſs.

34. But

34. But a phariſee, named Gamaliel, a doctor of the law, honoured by all the people, riſing up in the council, commanded that they ſhould make them withdraw for a little while.

35. Then he ſaid to the aſſembly; Ye Iſraelites, take heed, touching theſe men, what ye have to do;

36. For not long ſince appeared [2] Theodas, who pretended to be a man of importance, to whom about four hundred men joined themſelves; but having been ſlain, all they who were of his ſect were ſcattered and reduced to nothing.

37. After him came Judas, a Galilean, in the time when [3] the capitation was made, he drew away much people that followed him; but he alſo periſhed, and all his followers were diſperſed.

38. Wherefore my advice at preſent is, that ye do nothing to theſe men: let them alone; for if this deſign or this work be of men, it will fall to ruin;

39. But if it be of God, ye cannot deſtroy it, it is to be feared that ye will oppoſe God. And they were of his opinion.

40. Having then called the apoſtles, they forbad them, after having ordered them to be [4] ſcourged, to ſay any thing in the name of Jeſus; then they let them go.

41. But the apoſtles departed from the council rejoicing, for having been counted worthy to ſuffer ſhame for the name of Jeſus.

42. And they continued daily to teach both in the temple and in houſes, and to preach Jeſus Chriſt.

[2] Ver. 36. Joſephus ſpeaks of ſuch a Theodas, the head of a faction; but he was later than this; ſo that we muſt diſtinguiſh between two falſe Meſſiahs, called Theodas or Theudas, as it is in the Greek, or rather Joſephus has wrongly dated the hiſtory of this Theudas.

[3] Ver. 37. See St. Luke, ch. 2. v. 2. nevertheleſs, this capitation ſeems to have been later than that which St. Luke mentions, and to have been made under Archelaus. This Judas, under pretence of defending the liberty of the people, formed a ſect, which bore the name of Galileans, who pretended that the people of God were to pay tribute to God only.

[4] Ver. 40. The puniſhment of ſcourging was common among the Jews, even for ſmaller faults; it was in uſe in their ſynagogues, as a kind of penance.

CHAP.

## CHAP. VI.

1. ABOUT this time, as the number of diſciples was increaſed, the [1] Greek Jews began to murmur againſt the [2] Hebrews, becauſe in the daily diſtribution [3] they neglected their widows.

2. Upon that the twelve, aſſembling the body of the diſciples, ſaid *unto them*; It is not proper for us to leave the word of God to undertake the care [4] of tables.

3. Look out then, brethren, for ſeven men among you who are of known probity, full of the Holy Ghoſt, and of wiſdom, upon whom we may lay this buſineſs.

4. But we will diligently apply ourſelves to prayer, and to the miniſtry of [5] the Goſpel.

5. The propoſal was agreeable to the whole aſſembly, ſo that they choſe Stephen, a man full of faith, and of the Holy Ghoſt, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas a proſelyte of Antioch.

6. And they preſented them to the apoſtles, who praying, laid their hands upon them.

7. And the word of God ſpread more and more, the number of the diſciples was greatly increaſed in Jeruſalem; there were alſo many of the [6] ordinary prieſts who turned to the faith.

[1] Ver. 1. It is in the Gr. helleniſts, and by this word we commonly underſtand thoſe Jews who ſpoke Greek. The Jews of Alexandria, and of all other places where the Gr. tongue was in uſe, are ſo called, and it is from theſe we have the Gr. verſion, which is commonly attributed to the Sept.

[2] Thoſe Jews are called Hebrews who had preſerved the Hebrew language, or rather the Chaldaic; ſuch were not only thoſe who inhabited Paleſtine, but alſo thoſe who lived beyond the Euphrates, where the Greek tongue was not known. Theſe two ſorts of Jews had their ſeparate ſchools and ſynagogues.

[3] *viz.* they gave them leſs for their ſubſiſtence than to others.

[4] Ver. 2. By the word *tables* is here underſtood not only food, but in general whatſoever was neceſſary for the ſubſiſtence of the faithful.

[5] Ver. 4. *R.* the word, *viz.* to the preaching of the goſpel.

[6] Ver. 7. by *ordinary prieſts* is meant thoſe who were not of the firſt rank, either by their offices or birth.

8. And

8. And Stephen, full [7] of grace and power, did wonderful things, and great miracles among the people.

9. There aroſe to diſpute againſt him men who were [8] of the ſynagogues of the freed-men, Cyrenians, Alexandrians, and of thoſe who were of Cilicia, and [9] of Aſia.

10. But they could not reſiſt [1] the wiſdom and the ſpirit by which he ſpake.

11. Then they ſuborned men to ſay; That they had heard him ſpeak blaſphemies againſt Moſes, and againſt God;

12. Inſomuch that they ſtirred up the people, the elders, and the ſcribes; and falling upon him, they ſeized him, and brought him to the council,

13. Where they produced falſe witneſſes, who ſaid; This man ſpeaketh without ceaſing againſt the holy place, and againſt the law.

14. For we have heard him ſay; That this Jeſus of Nazareth ſhall deſtroy this place, and change [2] the laws which Moſes gave us.

15. To thoſe who were in the council, having all their eyes upon him, his face appeared [3] to be that of an angel.

[7] Ver. 8. In the vulgar Gr. it is *of faith*; but in a great many Gr. MSS. and in the Syr. verſion, we read as in the Vulg.

[8] Ver. 9. There was in Jeruſalem a great number of ſynagogues; if we believe the Rabbins, there were above four hundred of them.

[9] *viz.* of Aſia minor.

[1] Ver. 10. *viz.* the wiſdom of the ſpirit.

[2] Ver. 14. In the Vulg. it is literally *the traditions*, and in the Gr. *the cuſtoms*; which comprehends all the laws and ordinances which Moſes had left them, and which they obſerved at that time.

[3] Ver. 15. *viz.* full of majeſty.

## CHAP. VII.

1. THEN the high prieſt ſaid unto him; Is it true what they ſay of thee?

2. Stephen anſwered; Brethren and fathers, hearken unto me. The God [1] of glory appeared to our father

[1] Ver. 2. *viz.* full of majeſty and glory. This word *glory* includes alſo the omnipotence of God.

Abraham,

Abraham, when he was in [2] Meſopotamia, before he dwelt in Charran,

*Gen.* 12. 1. 3. And ſaid unto him; Depart from thy country, and from thy kindred, and go into the country which I ſhall ſhew thee.

4. Then he departed from Chaldea, and went to dwell in Charran, [3] from whence, after the death of his father, God commanded him to come into this country wherein ye now dwell.

5. Where he gave him no poſſeſſion, not even a foot of land, but he promiſed to give the poſſeſſion of it to him, and to his deſcendants after him, tho' he had had no children,

*Gen.* 15. 13. 6. And God ſaid unto him, that his deſcendants ſhould dwell in a ſtrange country, where they ſhould be in bondage, and be evil intreated [4] four hundred years.

7. But I will puniſh, ſaid the Lord, that nation to whom they ſhall have been in bondage; after which they ſhall depart thence, and come to ſerve me in this place.

*Gen.* 17. 10 & 21. 2. & 4. 25. & 26. 29. & 32. 35. & 23. 8. Afterwards God made with him the covenant of the circumciſion; wherefore Abraham having begotten Iſaac, circumciſed him eight days after. Iſaac begat Jacob, and Jacob the twelve patriarchs,

[2] Meſopotamia is the country between the Euphrates and the Tigris; but it is taken here for a greater extent of country, compriſing alſo Chaldæa.

[3] Ver. 4. It is difficult to reconcile what St. Stephen here ſays, as to chronology, with what Moſes relates in the eleventh and twelfth ch. of Gen. To clear this difficulty, we muſt obſerve, that tho' Abraham be called the firſt of Terah's children from Gen. ch. 5. v. 26. to ch. 11. he was nevertheleſs the youngeſt, for Moſes has not mentioned them according to their age, but according to their dignities. Thus he calls Shem the firſt of Noah's children, tho' he was not the eldeſt. Moreover, it is to be ſuppoſed that Moſes did not in this place intend to obſerve the order of time in which the things came to paſs, but only to relate the things. It is an axiom among the Rabbins; for they ſay, that in ſcripture there is neither firſt nor laſt; and thus we muſt not inſiſt too much upon the order of the words in the text, when the queſtion is concerning chronology.

[4] Ver. 6. Moſes ſays the ſame thing Exod. ch. 12. v. 40. However, it is certain that the Hebrews did not dwell that whole time in Egypt; and accordingly St. Stephen ſaid in general, *in a ſtrange country*; which includes, as the Samaritans alſo have explained it, and the Seventy in their verſion, the time that the Iſraelites and their fathers dwelt in the land of Canaan, and in Egypt.

9. Who

9. Who, moved with envy, ſold Joſeph to be carried *Gen.* 37. 28.
into Egypt. But God was with him,

10. Delivered him out of all his afflictions, and gave *Gen.* 41. 37
him wiſdom, and made him acceptable to Pharaoh king of Egypt, who intruſted him with the government of Egypt, and all his houſe.

11. Now there came a famine upon all Egypt, and in the land of Canaan, and the miſery was ſo great that our fathers found not wherewith to live.

12. But Jacob, who learned that there was corn in *Gen.* 42. 2.
Egypt, ſent firſt our fathers thither.

13. Who returning thither a ſecond time, Joſeph was *Gen.* 45. 4.
known by his brethren; ſo that his family became known to Pharaoh.

14. Then Joſeph ſent for his father Jacob, and all his kindred, who were [5] ſeventy five perſons.

15. Jacob therefore went into Egypt, where he died, *Gen.* 46. 5. & 49. 32.
he and our fathers,

16. [6] Who were carried to Sichem, and laid in the ſe- *Gen.* 23. 16 & 50. 5.
pulchre [7] which Abraham had bought with money of the *Joſ.* 24. 32.
children of Hemor ſon of Sichem.

17. Now the time drew near wherein the promiſe which *Exod.* 1. 7.
God had ſolemnly made to Abraham was to be fulfilled; the people grew and multiplied in Egypt,

[5] Ver. 14. In the original Hebrew in Geneſis ch. 46. v. 27. we find but *ſeventy*. But it is not very material, as ſome learned interpreters have obſerved, whether this paſſage in the Acts of the Apoſtles be exactly parallel with that in Geneſis; and it is probable that the Gr. of the LXX, which hath alſo ſeventy five in Geneſis, hath been corrected from this paſſage of the Acts; for in the verſion of the LXX Deut. ch. 10. v. 22. we find number ſeventy, as in the Hebr. and in the Vulg.

[6] Ver. 16. St. Jerom aſſures us, that he had himſelf ſeen the ſepulchre of the twelve patriarchs at Sichem.

[7] It is very difficult to reconcile what St. Stephen here ſays with the words of Moſes in Geneſis, and moſt of the expoſitions made to reconcile them, are rather ſubtile than ſolid: ſome critics avoid theſe difficulties, by tranſlating thus from the Greek: *and layed by the children of Hemor the father of Sichem, in the ſepulchre which Abraham had bought with money.* All the words of the original are expreſſed in this interpretation; only ſome of them have been tranſpoſed: but there are inſtances of ſuch kinds of tranſpoſitions in the ſcripture.

18. Till there was another king thereof, who knew not Joſeph.

19. This king dealt ſubtily with our nation, evil entreating our fathers; ſo that he cauſed them to expoſe their children, that their poſterity might be utterly deſtroyed.

*Exod.* 2. 2. *Heb.* 11. 23 20. At this time Moſes was born, who was [8] well-pleaſing to God: he was nouriſhed three months in his father's houſe.

21. After which, being expoſed, the daughter of Pharaoh cauſed him to be taken away, and to be educated as her ſon.

22. Moſes was taught all the knowledge of the Egyptians, and was mighty in words and deeds.

23. When he came to forty years of age, it came into his thoughts to viſit his brethren the Iſraelites;

*Exod.* 2. 12 24. And ſeeing one of them ill-treated by an Egyptian, he took his part, and avenged him who was ill-treated, killing the Egyptian.

25. He believed that he ſhould make his brethren underſtand by this, that God would make uſe of him to give them [9] liberty; but they underſtood not.

*Exod.* 2. 13 26. The next day, he ſaw two of them quarelling, and to reconcile them, he ſaid to them; Ye who are brethren, why do ye wrong one to another?

27. But he who wronged his brother, ſaid to Moſes, thruſting him away; Who hath made thee our ruler and our judge?

28. Wilt thou kill me, as thou didſt the Egyptian yeſterday?

29. Moſes, as ſoon as he heard this, fled, and went to dwell in the land of Madian, where he had two ſons.

[8] Ver. 20. *Oth.* very beautiful: for thus may the Gr. words be rendered which expreſs an Hebraiſm, very common in the ſtile of the ſcripture.

[9] Ver. 25. *L.* Salvation.

30. Forty

30. Forty years after, an angel [1] appeared to him in the *Exod.* 3. 2.
deſart of the mountain of Sina, in a buſh which was on fire.

31. Moſes perceiving this, was ſurprized at what he ſaw; and as he drew near to behold, [2] the Lord ſpake to him and ſaid;

32. I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Jacob; and Moſes was ſo terrified that he durſt not behold.

33. Then the Lord ſaid to him; Take off thy ſhoes, for the place where thou art is holy ground.

34. I have ſeen, I have ſeen the evil which my people ſuffer who are in Egypt, and having heard their groans, I am come down to deliver them: come therefore, I will ſend thee into Egypt.

35. This Moſes whom they had renounced, ſaying; Who hath appointed thee to be our ruler and our judge? was himſelf ſent by God [3] to be their commander and their deliverer, under the direction of [4] the angel who had appeared to him in the buſh.

36. It was he who cauſed them to go out from them, *Exod.* 7, 8, working miracles in Egypt, in the red ſea, and in the wil- 9, 10, 11, derneſs, for forty years. 14.

37. This is the ſame Moſes who ſaid to the Iſraelites; *Deut.* 18.
God ſhall raiſe you up a prophet, like me, among your 15.
brethren, hear him.

38. This is he, who [5] in the aſſembly of the people in *Exod.* 19. 3
the wilderneſs, was with the angel who ſpake to him up-



[1] Ver. 30. *Of the Lord*, is added in the Greek, as we find alſo in the Hebrew and in the LXX Exod. ch. 3. v. 2. But St. Jerom hath tranſlated this paſſage in the Vulg. *the Lord*; and indeed the moſt antient fathers affirm, that it was God himſelf, or rather the Son of God, who thus appeared.

[2] Ver. 31. The angel who is mentioned in the preceding verſe, is here termed *Lord*: which confirmeth the opinion of the antient fathers. Many divines, notwithſtanding, following St. Auſtin, aſcribe this appearance to an angel who ſpeaketh as if he was God or the Lord, becauſe he repreſented him.

[3] Ver. 35. *L.* prince and redeemer. Moſes, as the type of Jeſus Chriſt, may be int tled a redeemer.

[4] He who is called above *Lord*, v. 31. is here named *angel*.

[5] Ver. 38. *i. e.* when the people were aſſembled in the deſart. *Oth.* with the aſſmbly.

on the mountain of Sina, and with our fathers. This is he who received [6] the words of life to give them to us.

39. Our fathers would not obey him; but they rejected him, and their hearts were always towards Egypt.

*Exod.* 32.1 40. They ſaid unto Aaron; Make us [7] Gods who may go before us. For we know not what is become of this Moſes who brought us out of Egypt.

41. At the ſame time they made [8] a molten calf, and ſacrificing to the idol, they rejoiced for the work which they had juſt formed.

*Amos* 5. 25 42. Then God turned from them, and [9] left them to adore the [1] ſtars, as is written in the book of the prophets; Ye Iſraelites, have ye offered victims, and ſacrifices to me for forty years in the wilderneſs?

43. Ye on the contrary carried [2] the tabernacle of [3] Moloch, and the ſtar of your god [4] Rempham. Theſe are the figures ye have made to adore them. Therefore I will carry you beyond Babylon.

*Ex.* 25. 40 44. Our fathers had the tabernacle of witneſs in the wilderneſs, according to the order they had received of God for it; who had ſpoken to Moſes to make it according to the model which he had ſeen.

*Joſ.* 3. 14. 45. And our fathers [5] having received it, carried it under Joſhua into the country of the nations which God drave out

[6] *i. e.* the law which gave life to thoſe who obſerved it, as Moſes ſaith himſelf in Levit. ch. 18. v. 5. and in other paſſages: but he ſeems only to ſpeak of this preſent life.

[7] Ver. 40. *Oth.* a God.

[8] Ver. 41. This was the god Apis, which the Egyptians adored under the figure of a bull.

[9] Ver. 42. *L.* deliver them up: but this expreſſion, which is to be met with in many paſſages of ſcripture, ought to be rendered by *left* or *permitted*, as the moſt learned doctors of the church expound it. The general of an army who leaves his ſoldiers, is thought to deſert them and give them up to the enemy.

[1] *L.* the hoſt of heaven.

[2] Ver. 43. Theſe old idolaters bore the figures of their gods under tents or tabernacles.

[3] Moloch is a general name denoting ſome divinity. This word in the original ſignifies king, as if they ſhould have ſaid, The king of the world.

[4] This is the god Saturn.

[5] Ver. 45. The Iſraelites took from the hand of Moſes, who died in the wilderneſs, the tabernacle which they carried under the conduct of Joſhua into the land of promiſe.

out at their coming, *where it was* even at the time of David,

46. Who being well-pleaſing unto God, wiſhed [6] to have a place where he might build a dwelling for the God of Jacob. 1 *Kings* 16. 13. *Pſ.* 131. 3.

47. Now it was Solomon who built a temple for him. 3 *King.* 6. 1

48. But [7] no edifice built by the hands of man is the dwelling of the Moſt High, according to theſe words of the prophet: 1 *Chr.* 17. 12. *Acts* 17. 24 *Iſa.* 66. 1.

49. The heaven is my throne, and the earth is my foot-ſtool. What houſe can ye build me, ſaith the Lord, and what can be the place of my dwelling?

50. Hath not my hand made all that ye ſee?

51. [8] Inflexible men, uncircumciſed in heart and ears, ye always reſiſt the Holy Ghoſt; ye are all as your fathers were.

52. Which of the prophets have not your fathers perſecuted? They have alſo ſlain them who foretold the coming of the juſt One, of whom ye have been now the murtherers, having firſt betrayed him.

53. Ye who have received the law [9] by the miniſtry of angels: but ye have not kept it.

54. At theſe words [1] they were ſwoln with malice, and they gnaſhed againſt him with their teeth.

55. But Stephen, who was filled with the Holy Ghoſt, looking up to heaven, ſaw [2] the glory of God, and ſaid; Behold I ſee the heavens open, and the Son of man [3] ſtanding at the right hand of God.

[6] Ver. 46. *i. e.* God appointed him a certain place where he might build a temple to him.

[7] Ver. 48. St. Stephen ſpake freely of the temple, to remove the prejudice of the Jews in reſpect of the temple.

[8] Ver. 51. *L.* ſtiff-necked; *i. e.* inflexible, who could not be brought into ſubjection.

[9] Ver. 53. It is literally *by the order*, and in the Gr. in the plural *orders*, as if the angels had ordained the law, God making uſe of their miniſtry for this purpoſe.

[1] Ver. 54. *i. e.* as in the Syriac, *they were filled with fury.*

[2] Ver. 55. *i. e.* the majeſty of God, whom the ſcriptures repreſent to us as a king ſeated upon his throne.

[3] It may be tranſlated only, who was at his right hand; but St. Luke ſeems deſignedly to have deſcribed Jeſus Chriſt in a ſtanding poſture, to ſhew that he was ready to aſſiſt St. Stephen.

56. And

56. And they crying out aloud, and ſtopping their ears, fell upon him all together;

57. And having dragged him out of the city, they ſtoned him, and [4] the witneſſes left their cloaths at the feet of a young man called Saul.

58. Stephen when they ſtoned him [5] called upon *Jeſus*, ſaying; Lord Jeſus, receive my ſpirit:

59. And kneeling down, he lift up his voice and ſaid; Lord Jeſus, impute not this ſin to them; and having ſaid theſe words, [6] he ſlept in the Lord. Now Saul [7] had conſented to the death of Stephen.

[4] Ver. 57. *i. e.* thoſe who threw the firſt ſtones, caſt off their upper garments for their greater conveniency, and, if we may believe the Rabbins, they were quite naked, thoſe parts being only covered, which decency obligeth us to conceal.

[5] Ver. 58. St. Stephen invokes Jeſus Chriſt as his Lord and his God.

[6] Ver. 59. *i. e.* died.

[7] The word in the Greek may alſo be tranſlated, *had taken delight with the reſt.*

## CHAP. VIII.

1. THere happened at this time ſo great a perſecution in the [1] church at Jeruſalem, that [2] all were diſperſed throughout Judea and Samaria, except the apoſtles.

2. Now ſome good men [3] took care of the body of Stephen, and buried him with great lamentation.

3. But Saul made havock of the church, entering into houſes, from whence he dragged men and women, and committed them to priſon.

4. But they who were diſperſed, went every where to preach the word of God.

5. Now Philip coming to [4] a city of Samaria, preached Chriſt to them.

[1] Ver. 1. *Oth.* againſt the Church.

[2] *i. e.* the moſt part.

[3] Ver. 2. *i. e.* took care of his funeral, cauſing him to be buried according to the cuſtom of thoſe times, embalming the body and uſing other ceremonies. For this is ſignified by the Gr. word which our Vulg. hath very well rendered by *curarunt*.

[4] Ver. 5. *Oth.* the city of Samaria.

6. And

6. And the people unanimouſly attended to what Philip ſaid, hearing him ſpeak, and ſeeing the miracles which he wrought.

7. For the unclean ſpirits crying aloud, came out of the bodies of many who were poſſeſſed.

8. Many who had palſies, and who were lame, were alſo healed,

9. So that there was great joy in this city. Now there was in the city a man called Simon, who had before exerciſed magic there, [5] ſeducing the people of Samaria, making himſelf paſs for [6] a great man.

10. There was none of what condition ſoever, who did not hearken to him, and who did not ſay; This man [7] is what is called, The great power of God.

11. And they adhered to him, becauſe they had a long time been inchanted by the ſubtilties of his magic.

12. But as ſoon as they believed what Philip had preached to them concerning the kingdom of God, [8] they were baptized, both men and women, in the name of Jeſus Chriſt.

13. Then Simon believed alſo himſelf, and after he had been baptized, adhered to Philip and was greatly aſtoniſhed at

[5] Ver. 5. The word in the Gr. ſignifies that he confounded and put them beſides themſelves, by his inchantments.

[6] *i. e.* a divine perſon.

[7] Ver. 10. Theſe words, *what is called*, are not in the vulgar Greek: but are to be found in ſome Gr. MSS. as well as in the Vulg. and ſignify only *what is*. Thoſe who performed extraordinary actions, could not perform them but by the virtue or power of God; and ſuch were called, *The power of God*; *i. e.* by whom God acteth powerfully. The Samaritans by this expreſſion exalted Simon above all the prophets, and thoſe divine perſons who had performed extraordinary actions.

[8] Ver. 12. We read in the Gr. of this paſſage, *and concerning the name of Jeſus Chriſt*. But the Syriac and Arabic verſions confirm the reading in the Vulg. where we find *in the name of Jeſus Chriſt*; theſe words being joined with *were baptized*. Nevertheleſs we find in ſome antient Latin copies, agreeably to the Gr. text, *& nomine*: according to this reading the meaning is, *and concerning Jeſus Chriſt*, for by *name*, among Hebrews, is often meant *perſon*. We might alſo, retaining the reading in our Vulg. join *in nomine* with the preceding words, and not with *baptizabantur*, if a comma had not been put before *in nomine*. Whence ſome divines have inferred, that in the beginning of Chriſtianity they baptized in the name of Jeſus Chriſt.

at the ſight of the prodigious things, and the great miracles which were done.

14. Now the apoſtles who were at Jeruſalem, hearing that Samaria had received the word of God, ſent Peter and John to them;

15. Who being come, prayed for thoſe of Samaria, that they might receive [9] the Holy Ghoſt.

16. For [1] as yet he had not deſcended upon any of them; but they had been only baptized in the name of the Lord Jeſus.

17. Then they laid their hands on them, and they received the Holy Ghoſt.

18. As ſoon as Simon ſaw that the apoſtles gave the Holy Spirit by the impoſition of hands, he offered them money,

19. And ſaid to them; Give me alſo this power, that all on whom I ſhall lay my hands may receive the Holy Ghoſt.

20. But Peter anſwered him; Let thy money [2] periſh with thee, ſince thou haſt believed that the gift of God may be had for money.

21. Thou haſt [3] no part [4] in this word: for thy heart is not right before God.

22. Repent therefore of the ſin thou haſt now committed, and pray unto God, who perhaps will pardon thee this wicked [5] thought which thou haſt had;

23. For I ſee thou art [6] much infected and full of iniquity.

[9] Ver. 15. *i. e.* the Holy Ghoſt with its gifts, *viz.* the prophetical ſpirit, the knowledge of tongues, &c.

[1] Ver. 16. *i. e.* they had not yet received theſe extraordinary gifts, having only been baptized.

[2] Ver. 20. *Oth.* remain with thee and be the cauſe of thy ruin.

[3] Ver. 21. *L.* neither part nor lot; *i. e.* you have no pretence to our miniſtry.

[4] *i. e.* in the goſpel, which is often called the *word*, or the word of God in the new teſtament. *Word* is often taken in ſcripture for *thing*, and as mention was before made of the extraordinary gifts of the Holy Ghoſt, it may be tranſlated *in this gift*.

[5] Ver. 22. *L.* thought of thy heart, the word *heart* is to be taken in ſcripture for *mind*.

[6] Ver. 23. *R.* in the gall of bitterneſs, and in the bond of iniquity.

24. Simon

24. Simon replied; Pray ye alſo to the Lord for me, that nothing which ye have ſaid may come unto me.

25. Then after they had publiſhed and taught the word of the Lord, they returned to Jeruſalem, preaching the Goſpel in many villages of the Samaritans.

26. Now an angel of the Lord ſpake to Philip, and ſaid to him; Go thou towards the ſouth, to the way that goes from Jeruſalem [7] to Gaza the deſart.

27. He went immediately, and behold a man of Ethiopia, [8] an eunuch, one of the chief officers of [9] Candace queen of Ethiopia, who had the charge of all her treaſure, had come to Jeruſalem to [1] worſhip;

28. And returning from thence, ſitting in his chariot, he read the prophet Iſaias.

29. [2] The Spirit ſaid to Philip; Go forward, and join thyſelf to this chariot.

30. Now Philip running thither, and hearing him read the prophet Iſaiah, ſaid to him; Underſtandeſt thou perfectly what thou readeſt?

31. And how, replied the eunuch, ſhould I be able to underſtand it, unleſs ſome one teach me? And he deſired Philip to come up, and to ſit by him.

32. Now he read this paſſage of the ſcripture; He was led as a ſheep to the ſlaughter; and as a lamb ſuffereth himſelf to be ſhorn without bleating, ſo opened he not his mouth. *Iſa.* 53. 7.

[7] Ver. 26. *i.e.* the ruins of Gaza which had been deſtroyed by Alexander; *oth.* it is *a deſart*; *i.e.* unfrequented *road*: for ſo it may be tranſlated here, being referred to the word *road*.

[8] Ver. 27. The word *eunuch* is not only applyed to perſons who are really ſuch, but ſometimes to the officers of the court. The Syriac expreſſeth this word by another, ſignifying *faithful*.

[9] Candace was a name common to the queens of Ethiopia, as Pharoah was to the kings of Egypt.

[1] There was a place in the temple ſet apart for the Gentiles, called the *atrium gentium*. Many came to Jeruſalem there to ſacrifice to the ſupream Being, and to preſent their offerings.

[2] Ver. 29. *i.e.* he was directed by God to join the chariot of the eunuch.

33. [3] His condemnation hath been taken away in his humiliation; who is it who can relate his [4] duration, [5] becauſe his life ſhall be taken away from him upon the earth?

34. The eunuch ſaid unto Philip; Of whom, I pray thee, ſpeaketh the prophet this? Is it of himſelf, or of another?

35. Then Philip entering into diſcourſe, and beginning at this paſſage of ſcripture, preached Jeſus to him.

36. And as they continued on their way, they came to a place where there was water. Here is water, ſaid the eunuch, what hinders my being baptized?

37. If thou believeſt with all thine heart, ſaid Philip, thou mayeſt. He replied; I believe that Jeſus Chriſt is the Son of God.

38. And having commanded the chariot to ſtop, they both went down into the water, where Philip baptized the eunuch.

39. When they were come out of the water, the Spirit of the Lord took Philip away, whom the eunuch ſaw no more, and he went on his way with joy.

40. But Philip was found in Azotus, and going through this country, he preached the Goſpel in all the cities till he came to Cæſarea.

[3] Ver. 33. Literally it is *his judgment hath been taken away in his abaſement*; *i. e.* he was exalted after he had been judged, and been ſentenced to die. The perfectum in this place is uſed for the future, the words being prophetical.

[4] *L.* generation; *i. e.* the time he ſhall live after his reſurrection.

[5] In the Gr. we find, in the preſent tenſe, *is taken from him.* This denoteth that they were to put him to a cruel death, but that after his death he was to reign for ever.

## CHAP. IX.

*Gal.* 1. 23. 1. IN the mean time Saul was ſtill animated againſt the diſciples of the Lord, and being wholly intent upon cauſing them to be put to death, went to the chief prieſt,

2. Of

2. Of whom he desired letters to the synagogues of Damascus, that if he found any of this sect, either men or women, he might cause them to be brought prisoners to Jerusalem.

3. As he was on the way, and drew near Damascus, a light came suddenly from heaven, which shone round about him : *Acts* 22. 6. 1 *Cor.* 15. 8. 2 *Cor.* 12. 1.

4. And falling on the earth, he heard a voice, which said to him ; Saul, Saul, why persecutest thou me ?

5. He replied ; Lord, who art thou ? I am Jesus whom thou persecutest, answered the Lord: [1] thou wilt gain nothing by kicking against the pricks.

6. Then trembling and seized with astonishment, he said ; Lord, what wilt thou that I should do ?

7. The Lord said ; Arise, and go into the city, where it shall be told thee what thou must do. Now the men who accompanied him stood astonished, plainly hearing a voice, but seeing no man.

8. Saul arose from the earth, and opening his eyes, [2] he saw not ; but he was led by the hand to Damascus.

9. Where he remained three days without seeing, neither eating nor drinking.

10. Now there was a disciple at Damascus, named Ananias, to whom the Lord said in a vision ; Ananias : and he answered ; Here I am, Lord.

11. The Lord said unto him ; Go into the street called Straight, and enquire in the house of Judas for one called Saul of Tarsus ; for he prayeth.

12. (And Saul beheld a man entering called Ananias, who laid his hands on him, that he might receive his sight.)

[1] Ver. 5. *L.* it is hard for thee to kick, &c. It is a proverbial expression, used also by the Greeks and Romans. When the oxen feel the goad, by kicking they strike it in the deeper.

[2] Ver. 8. The sudden blaze had deprived him of his sight.

13. Ananias replied; Lord, I have heard from many of all the evil which this man hath done to thy [3] ſaints at Jeruſalem.

14. He is here alſo with a power from the chief prieſts to impriſon all who call on thy name.

15. But the Lord ſaid to him; Go, for this man [4] is a choſen inſtrument, who is to ſerve me for the bearing my name before nations, kings, and the Iſraelites.

16. For I will ſhew him how much he is to ſuffer [5] for my name.

17. Ananias then went away, and being come to the houſe *of Judas*, [6] he laid his hands on Saul, and ſaid to him; Brother Saul, the Lord Jeſus, who appeared to thee by the way that thou cameſt, hath ſent me that thou mayeſt recover thy ſight, and that thou mayeſt be filled with the Holy Ghoſt.

18. Immediately there fell from his eyes as it were ſcales, and he recovered his ſight; then ariſing he was baptized.

19. And having eaten, his ſtrength returned; and he continued ſome days with the diſciples who were at Damaſcus,

20. Where he immediately preached in the ſynagogues, [7] that Jeſus was the Son of God.

21. Whereat all who heard him were greatly ſurprized: Is not this he, ſaid they, who at Jeruſalem ſpared not thoſe who called upon this name, and who came hither only to carry them priſoners to the chief prieſts?

[3] Ver. 13. This was the title given to the firſt Chriſtians; and even among the Jews, whatever was diſtinguiſhed from profane things, was called holy, as being ſet apart for the ſervice of God, and religious uſes.

[4] Ver. 15. *L.* is a choſen veſſel to me. This metaphorical expreſſion ſheweth, that Paul was deſigned for great things.

[5] Ver. 16. *i.e.* for my ſake. An Hebraiſm.

[6] Ver. 17. The diſciples of Jeſus Chriſt laid their hands on, and prayed for the ſick, in conformity with the commands of Jeſus Chriſt; and this laying on of hands, accompanied with prayer, was very much in uſe among the Jews.

[7] Ver. 20. Gr. the Chriſt. But in the antient Alexand. MS. in one of the Bodleian, and in the Syriac verſion, we read *Jeſus*, as in the Vulg.

22. But

22. But Saul, who was ſtrengthened more and more, confounded the Jews who were at Damaſcus, teaching that Jeſus was the Chriſt.

23. Now [8] a good while after, the Jews conſulted how they might put him to death.

24. But Saul had knowledge of what they plotted againſt him, and how they guarded the gates day and night to put him to death. 2 *Cor.* 11. 32.

25. But the diſciples took him by night, and let him down by the wall in a basket.

26. Being arrived at Jeruſalem, he endeavoured to join himſelf to the diſciples; but all were afraid of him, not believing that he was a diſciple.

27. Nevertheleſs, Barnabas took him, and brought him to the apoſtles, to whom he related how Saul had ſeen the Lord in his journey, who had ſpoken to him, and with what freedom [9] he had ſpoken at Damaſcus in the name of Jeſus.

28. [1] He went then and came with them in Jeruſalem, and ſpake freely in the name of the Lord.

29. He ſpake likewiſe [2] to the Gentiles, and diſputed with the [3] *Jews*, who were Greeks; but they ſought to kill him.

30. Which being known to the brethren, they carried him [4] to Cæſarea, whence they ſent him to Tarſus.

31. The church was then in peace throughout Judea, Galilee, and Samaria; [5] was edified, walking in the fear

[8] Ver. 23. This was after a journey into Arabia, where he remained three years, as he ſays himſelf in his epiſtle to the Galatians, ch. 1. v. 17. and 18.

[9] Ver. 27. *i. e.* he had ſpoken of Jeſus without fear, publicly preaching that he was the Meſſiah.

[1] Ver. 28. *i. e.* he lived familiarly with them, doing the ſame things as they did, preaching and teaching the people.

[2] Ver. 29. Theſe words, *to the Gentiles*, are not in the Gr.

[3] Thus doth the word *Græcis*, which is in the Vulg. ſignify, and the Syr. interpreter gives it the ſame ſenſe, the word *helleniſts* being in the Greek; nevertheleſs, we read ἑλληνας, *Greeks*, in the antient Alexandrine MS.

[4] Ver. 30. This is not the ſame Cæſarea as that ſpoken of above ch. 8. v. 40.

[5] Ver. 31. *i. e.* proſpered.

of

of the Lord, and was filled with the conſolation of the Holy Ghoſt.

32. Now as Peter viſited all parts, he came to the [6] ſaints who dwelt in Lydda,

33. And he there found a man called Eneas, who had kept his bed eight years, being paralytic.

34. Peter ſaid to him; Eneas, the Lord Jeſus, [7] the Chriſt, healeth thee. Ariſe, and make thou thy bed. He aroſe immediately.

35. All the inhabitants of Lydda and Saron ſaw him, and turned to the Lord.

36. There was moreover a woman at Joppa who was a diſciple, called Tabitha, that is [8] Dorcas, in Greek, who did many good works and alms-deeds.

37. Now it came to paſs at that time, that being ſick, ſhe died, and after they had [9] waſhed her, they laid her in an upper floor.

38. And as Lydda was near Joppa, the diſciples who heard that Peter was there, ſent two men to deſire him to come quickly to them.

39. Peter therefore departed immediately with them; and when he arrived, he was brought into the upper floor, and all the widows ſtood round him weeping, and ſhewing him [1] the tunics and robes which Dorcas made for them.

40. But Peter, after he had cauſed all the people to go out, kneeled down to pray; then turning towards the body, he ſaid; Tabitha, ariſe; and ſhe opened her eyes, and ſeeing Peter, ſhe ſat up.

41. But he gave her his hand, and lifted her up; then calling the ſaints and widows, he reſtored her to them alive.

[6] Ver. 32. See above, v. 13.

[7] Ver. 34. *i.e.* who is the Meſſiah.

[8] Ver. 36. *i.e. goat* in our tongue. Tabitha ſignifies the ſame in the Syriac or Chaldee.

[9] Ver. 37. The Jews even at this day waſh the corps with warm water, poured upon ſweet-ſmelling herbs.

[1] Ver. 39. *L.* tunics and veſtments; inſtead of *veſtments*, there is a word in the Gr. which commonly ſignifies a gown, or upper garment, and the word tunic ſignifies the under garments.

42. This

42. This was known throughout the city of Joppa, and many believed in the Lord.

43. Peter continued many days at Joppa, at the houſe of one called Simon a tanner.

## CHAP. X.

1. THERE was at Cæſarea a man called Cornelius, [1] centurion in the cohort called the Italian.

2. [2] He was a pious man, and feared God with all his houſe, beſtowing large alms among the people, and praying to God continually.

3. He beheld plainly in a viſion, [3] about the ninth hour of the day, an angel of the Lord coming to him, who ſaid; Cornelius.

4. And Cornelius looking upon him with great fear, ſaid; What is it, Lord? The angel replied to him; Thy prayers and thine alms are aſcended even unto God, who hath remembered them.

5. Send then men now to Joppa, to fetch one Simon ſurnamed Peter,

6. Who liveth at the houſe of one alſo called Simon a tanner, whoſe houſe is near the ſea: he will tell thee what thou art to do.

7. As ſoon as the angel who ſpake to him was departed, he called two of his domeſtics, and one of the ſoldiers [4] whom he commanded, who feared the Lord:

[1] Ver. 1. We in our tongue ſhould ſay, *a captain in the regiment*; but we have retained the term in uſe among the Romans. The centurion, according to the ſignification of the word, was a commander of a hundred men; but this number was not always the ſame, neither was that of a cohort, which is ſometimes taken for a legion: the cohort nevertheleſs conſiſted of a thouſand men.

[2] Ver. 2. In the Syr. we find *he was juſt*. The Jews called thoſe, even the Gentiles, pious or juſt men, who adored the true God, altho' they did not profeſs their law; and theſe they called *haſidim*, and they were much the ſame as thoſe called *domicilii proſelyti*.

[3] Ver. 3. *i. e.* three a clock in the afternoon, which was the time of evening prayer.

[4] Ver. 7. The Gr. word may be tranſlated more literally *who were always with him*; *i. e.* who were devoted to his ſervice.

8. And

8. And after he had related the whole matter to them, ſent them to Joppa.

9. The next day, while they were on the way, and drew near to the city, Peter went [5] upon the houſe-top to pray, about noon.

10. And becoming hungry, he would have dined; but while they were making ready for him to eat, he fell into a trance.

11. He beheld the heavens open, [6] and a large ſheet, as it were, faſtened at the four corners, which deſcended from the heavens to the earth,

12. Wherein there were all ſorts of [7] four-footed beaſts, of creeping things, and of [8] birds.

13. And a voice ſaid to him; Ariſe, Peter, ſlay and eat.

14. But Peter anſwered; Not ſo, Lord, for [9] I have never eaten any thing polluted or unclean.

15. A ſecond voice ſaid to him; Call not thou unclean what God hath [1] purified.

16. Now this was done three times; after which the ſheet was drawn up into heaven.

17. While Peter was thinking with himſelf what the viſion might be which he had ſeen, the men ſent by Cornelius came to enquire for the houſe of Simon, and ſtood at the door.

18. They called ſome of the family, and asked; Doth Simon, ſurnamed Peter, dwell here?

[5] Ver. 9. The roofs of the houſes in that country were flat, and made like a terras, as we have before obſerved; and they retired thither to pray.

[6] Ver. 11. *L.* a certain veſſel, as it were a large cloth; but *veſſel* is a general word, and is to be taken here for that wherein any thing is wrapped up or incloſed.

[7] Ver. 12. The word in the Gr. is to be taken in the ſenſe of the LXX. for domeſtic animals, wherefore in the vulgar Gr. *and wild beaſts* is added immediately after; but we do not find theſe laſt words in ſome Gr. MSS. any more than in the Vulg. neither are they in the Syriac nor Arabic verſions.

[8] Fowls of the heaven; *i. e.* of the *air*: the word *heaven* is not neceſſary here in our language.

[9] Ver. 14. St. Peter ſtill obſerved the law in reſpect to unclean meats, which were an abomination to the Jews.

[1] Ver. 15. *i. e.* hath declared pure, by this viſion or revelation.

19. Now

19. Now while Peter was thinking on the viſion, [2] the ſpirit ſaid to him; Behold three men who ask for thee;

20. Go down then, and go with them, not doubting; for I have ſent them.

21. Peter forthwith going down to theſe men, [3] ſaid to them; I am he whom ye ask for; why are ye come?

22. They anſwered him; Cornelius the centurion, [4] a good man, and fearing God, to whom all the Jewiſh nation bear teſtimony, [5] hath been warned by an holy angel to ſend for thee to his houſe, to hear what thou ſhalt ſay.

23. Whereupon Peter brought them into the houſe, lodged them, and the next day departed with them, accompanied by ſome [6] of the brethren of Joppa.

24. They arrived the day following at Cæſarea. Now Cornelius, who waited for them, had aſſembled his relations and beſt friends.

25. Peter being come, Cornelius went to meet him, and threw himſelf at his feet to [7] worſhip him.

26. But Peter, lifting him up, ſaid; Ariſe, I am a man as thou art.

27. And diſcourſing with him, he entered *into the houſe*, where he found many aſſembled.

28. He ſaid to them; Ye know that a Jew [8] is not allowed to enter into any kind of union with a ſtranger, nor to come near them; but God hath ſhewed me that I ſhould not call any man polluted or unclean.

29. Wherefore being ſent for, I am come, not doubting: tell me then, I pray you, why ye have ſent for me?

[2] Ver. 19. *i.e.* it was revealed to him.

[3] Ver. 21. *Whom Cornelius ſent to him*, is added in the vulgar Greek; but theſe words are neither in the Syr. verſion, nor in many antient Gr. MSS.

[4] Ver. 22. *L.* juſt. See above, v. 2.

[5] The word in the Gr. ſignifies *warned by God.*

[6] Ver. 23. *i. e.* Jews of Joppa, who had been converted to Chriſtianity.

[7] Ver. 25. *i.e.* made a low obeyſance to him, as a man ſent from God.

[8] Ver. 28. Thus doth the word *abominatum ſit* ſignify in the Vulg. All commerce with ſtrangers was forbidden them rather by their doctors than by the law, which prohibited only their communicating with idolaters, to prevent their marrying among them.

30. Cornelius replied; Four days ago [9] being in prayer in my houſe, at the [1] ninth hour of the day, a man cloathed in white came and ſtood before me, and ſaid to me;

31. Cornelius, thy prayer hath been heard, and God hath remembered thy alms;

*Deut.* 10. 17. *2Chr.* 19 7. *Job* 34. 19. *Wiſd.* 6. 8. *Eccl.* 35. 16 *Rom.* 2. 11. *Gal.* 2. 6. *Eph.* 6. 9. *Col.* 3. 35. *1Pet.* 1. 17. *Luke* 4. 14.

32. Send therefore to Joppa, to call hither Simon ſurnamed Peter, who lodges at the houſe of Simon a Tanner near the ſea.

33. I ſent immediately to thee, and thou haſt pleaſed me by coming. Behold us therefore all now preſent [2] with thee, to hear all that the Lord hath commanded thee *to ſay to us.*

34. Then Peter beginning to ſpeak, ſaid; Verily, I ſee well that [3] all are equal before God,

35. And that in every nation, he who feareth him, and liveth well, is pleaſing unto him.

36. [4] God hath ſent his word to the Iſraelites, preaching to them peace by Jeſus Chriſt, who is the Lord of all.

37. Ye know what has come to paſs throughout Judea; [5] for he hath begun by Galilee, after the baptiſm which John preached.

38. Ye know, *I ſay*, that God hath [6] anointed, with the Holy Ghoſt, and with [7] ſtrength, Jeſus of Nazareth, who hath done good where-ever he went, and hath healed all

[9] Ver. 30. The Gr. addeth *faſting* to prayer; for there we read literally, *that I faſted and prayed.*

[1] See above, v. 3.

[2] Ver. 33. Gr. before God.

[3] Ver. 34. *L.* God accepteth not the perſon of any man; *i. e.* regardeth not their exterior qualities or merit, ſo as to ſhew more favour to one than another.

[4] Ver. 36. Gr. this is the word which God hath ſent.

[5] Ver. 37. The particle *for* is not in the Greek, unleſs it be in the Cambr. MS. and indeed it ſeemeth to obſcure the ſenſe; and *which hath begun* followeth in the Greek; but we find in three antient Gr. MSS. as in the Vulg. *having begun, viz.* Jeſus Chriſt who began to preach the Goſpel in Galilee.

[6] Ver. 38. It is ſaid of Jeſus Chriſt, as the Meſſiah, that he was anointed; and it is a metaphorical expreſſion taken from a ceremony practiſed upon kings, prieſts, and other perſons appointed to offices of great dignity.

[7] *i. e.* with power; which denoteth the miracles which were to be wrought by the Meſſiah. See St. Luke, ch. 4. v. 18.

who

who were oppreſſed by the devil, for God was with him.

39. As for us, we are witneſſes of all that he did in Judea and Jeruſalem; they have *nevertheleſs* put him to death, cauſing him to be crucified.

40. *But* God raiſed him up the third day, and it was his pleaſure that he ſhould appear,

41. Not unto all the people; but to the witneſſes whom God had before choſen; namely, to us: who have eat and drank with him after his reſurrection.

42. And he hath commanded us to preach to the people, and to publiſh that it is he whom God hath appointed to judge the living, and the dead.

43. All the prophets bare witneſs of him, that all thoſe who ſhall believe in him, ſhall receive remiſſion of their ſins [s] through his name. *Jer.* 31. 34. *Mich.* 18.

44. Peter had not yet done ſpeaking, when the Holy Ghoſt deſcended upon all thoſe who heard the word;

45. And [9] the faithful that were circumciſed, who came with Peter, were all ſurprized that the gift of the Holy Ghoſt was poured out upon the Gentiles.

46. For they heard them ſpeak divers languages, and praiſe the power of God.

47. Then Peter ſaid; Can any hinder thoſe from being baptized with water, who have received the Holy Ghoſt as well as we?

48. He commanded them therefore to be baptized in the name of the Lord Jeſus Chriſt. Then they beſought him to ſtay ſome days with them.

[s] Ver. 43. By him.
[9] Ver. 45. *i. e.* The Jews who were become Chriſtians.

## CHAP. XI.

1. THE Apoſtles and Brethren who were in Judea, heard that the Gentiles alſo had received the word of God.

2. As ſoon as Peter arrived at Jeruſalem, the faithful who were circumciſed, diſputed with him.

3. Wherefore, ſaid they, haſt thou gone into the houſe of the uncircumciſed, and eat with them?

4. But Peter related the matter to them at large.

5. I was, ſaid he, praying in the city of Joppa, where being in a trance, I ſaw in a viſion a kind of large ſheet, faſtened at the four corners, deſcend from heaven, which came even to me;

6. Beholding it ſtedfaſtly, I ſaw therein four-footed beaſts of the earth, wild beaſts, creeping things, and fowls.

7. I alſo heard a voice, ſaying to me; Peter, ariſe, ſlay, and eat.

8. But I anſwered; Not ſo, Lord; for nothing polluted or unclean entered into my mouth.

9. And the voice *which came* from heaven beginning again, ſaid to me; Call not that polluted which God has purified.

10. Now this was done three times; after which all was drawn up again into heaven.

11. Three men who had been ſent to me from Cæſarea, ſtopped at the ſame inſtant at *the door* of the houſe where I was.

12. And [1] the Spirit ordered me to go with them, nothing doubting. Theſe ſix brethren, which ye ſee with me, entered alſo into the houſe of this man,

13. Who related to us; That being in his houſe, he had ſeen an angel, who ſtood before him, and ſaid; Send to Joppa, and fetch Simon ſurnamed Peter,

[1] Ver. 12. *i.e.* God inſpired me.

14. Who

14. Who will teach thee the means whereby thou and thy whole houſe ſhall be ſaved.

15. Whilſt I was ſpeaking to them, the Holy Ghoſt deſcended upon them, as it deſcended upon us in the beginning.

16. Then remembred I theſe words of the Lord; John hath baptized in the water, but ye ſhall be baptized in the Holy Ghoſt. *Mat.* 3. 11. *Mark* 1. 8.

17. God therefore having granted them the ſame grace as to us, who have believed in the Lord Jeſus Chriſt, was it in my power to withſtand God? *Luk.* 3. 16. *John* 1. 26.

18. When they heard this diſcourſe, they were quiet, and glorifying God, they ſaid; Then hath God alſo given [2] life unto the Gentiles through repentance. *Acts* 1. 5. & 19. 4.

19. As to thoſe who were ſcattered abroad on account of the perſecution which happened [3] at the time of Stephen, they travelled as far as Phenicia, into Cyprus, and even to Antioch, without preaching the word of God to any other than the [4] Jews.

20. Some however among them being of Cyprus and Cyrene, entered into Antioch, where they ſpake likewiſe to the Greek [5] Jews, preaching to them the Lord Jeſus.

21. And as the [6] hand of the Lord was with them, there was a great number of perſons who believed and were converted unto the Lord.

22. Now the fame thereof ſpreading it ſelf as far as the church of Jeruſalem, they ſent Barnabas even to Antioch.

23. Who when he came thither, and ſaw the grace which they had received from God, rejoyced at it, and

[2] Ver. 18. *L.* repentance in order to receive life.

[3] Ver. 19. Gr. on account of Stephen, or againſt Stephen. The reading however in ſome Gr. MSS. is the ſame with the Vulg.

[4] We are to underſtand it to mean thoſe Jews who ſpake the Hebrew or Syriac language.

[5] Ver. 20. This is the ſignification in this place of the word *græcis*, which is in the Vulg. becauſe it is in the Gr. *helleniſtes*; the reading however in the antient MS. of Alexandria is Ἕλληνας.

[6] Ver. 21. *i. e.* the power of God which gave an efficacy to their word, and confirmed their doctrine by a great number of miracles.

exhorted

exhorted them all to continue, with their whole heart, ſtedfaſt to the Lord.

24. For he was a good man, and full of the Holy Ghoſt and of faith; and many other perſons believed in the Lord.

25. Barnabas went afterwards to Tarſus to ſeek Saul, where having found him, he brought him to Antioch.

26. And they continued a whole year in that church, where they taught many people, ſo that it was at Antioch that the diſciples began to be called Chriſtians.

27. In that time there came [7] prophets from Jeruſalem to Antioch;

28. One of which, named Agabus, being inſpired, propheſied that there ſhould be a great famine throughout [8] all the world, which [9] came to paſs under [1] Claudius.

29. And the diſciples, every man according to his ability, determined to ſend [2] alms to the brethren who dwelt in Judea.

30. Which they alſo did, ſending it to the [3] prieſts by Barnabas and Saul.

[7] Ver. 27. The gift of propheſy was given to ſome of the firſt chriſtians: they gave them the name of prophets, and they diſcharged the office of them.

[8] Ver. 28. *i. e.* in the greateſt part of the world, or, as the Gr. word ſignifies, in the Roman empire. The Romans called their empire *all the world*, becauſe they were, in effect, in poſſeſſion of the beſt part of the then known world.

[9] Gr. indeed came to paſs: but the particle δὲ which in this place ſignifies *indeed* or *afterwards*, is not in the antient MS. of Alex. nor in that of Camb.

[1] Gr. the emperor Claudius. The word Cæſar however, which is in the Gr. and in the Syriac, is not in the Camb. MS.

[2] Ver. 29. *Oth.* ſomething for their ſubſiſtence. This was a kind of ſubſidy, and a gathering or queſt was made for that purpoſe. The firſt chriſtians in this reſpect followed the practice of the ſynagogues.

[3] V. 30. The Vulg. makes uſe of the word *elders*; but as it is in the Gr. πρεσβυτέρους, which the Vulg. has alſo ſometimes tranſlated by *presbyteros*, I have put *prieſts* in this place, as well as ſeveral others, to obſerve a greater uniformity, altho' the Gr. word may often have a more extenſive ſignification, and it is very likely that the deacons likewiſe are comprehended in this place.

CHAP.

## CHAP. XII.

1. ABout that time, [1] Herod the King [2] ſet himſelf upon tormenting ſome of thoſe of the [3] church.

2. And [4] he cut off [5] the head of James, the brother of John.

3. As he ſaw that this pleaſed the Jews, he took Peter alſo: which happened during the days of unleavened bread.

4. When he was apprehended, he put him in priſon, and gave him into the cuſtody of four bands of ſoldiers, of four men each band, with a deſign to put him to death in publick, before the people, after Eaſter.

5. When Peter was kept in this manner in priſon, prayer was made without ceaſing in the church to God for him.

6. Now at the time that Herod was upon the point of ſending him to puniſhment, Peter was ſleeping this very night between two ſoldiers, tyed with two chains, and the guards were before the door:

7. On a ſudden the angel of the Lord appeared, and [6] the place was full of light; the angel ſtriking Peter on the ſide, awaked him, and ſaid unto him; Ariſe quickly. At the ſame inſtant his chains fell off his hands.

8. The angel ſaid unto him; Gird thy ſelf, and put on thy [7] ſhoes, which he did; and the angel added; Take thy cloak and follow me.

[1] Ver. 1. *i. e.* Agrippa, as Joſephus calls him, and who was the grand-child of Herod the great.

[2] *L.* laid hands. This expreſſion ſignifies to apply ones ſelf to any thing.

[3] *viz.* of Jeruſalem.

[4] V. 2. *L.* put him to death by the ſword.

[5] This is he that is called Major, (by way of diſtinction from James the *Leſs*) and was the Son of Zebedee.

[6] Ver. 7. *Oth.* the priſon.

[7] Ver. 8. The word in the Vulg. is *caligas*, which does not properly ſignify *ſhoes*, but a boot which came up to mid-leg, and may very well be termed *buskins*, which were worn by the common people, and eſpecially the peaſants. The ſoldiers likewiſe wore them, and were very curious in them; and the word *ſandalia*, which is in the Greek, does not always ſignify plain ſhoes, it is ſometimes to be underſtood to mean this ſort of boot.

9. Then

9. Then he went out and followed him, without knowing that what was done by the angel was true, believing that it was a viſion which he had ſeen.

10. After, therefore, having paſſed the [8] firſt and ſecond guard, they came to the iron gate which leadeth to the city, this door opening to them of itſelf, they went out; and having walked together through one ſtreet, the angel immediately departed from him.

11. And Peter, who came to himſelf, ſaid; I now ſee very well that the Lord hath ſent his angel to deliver me out of the hands of Herod, and [9] from what all the Jews expected.

12. Afterwards, [1] conſidering a little, he came to the houſe of Mary the mother of John, ſurnamed [2] Mark, where many were gathered together [3] to pray.

13. As he knocked at the door, a damſel named Rhoda came to [4] ſee who it was.

14. And knowing by the voice that it was Peter, out of the joy ſhe was in, ſhe opened not the door unto him; but ran to tell them, that it was Peter that was at the door.

15. They ſaid unto her; Thou art mad: but ſhe affirmed that it was he: and they ſaid; It is his [5] angel.

[8] Ver. 10. Theſe were two bodies of guards placed in the court of the priſon, which led to the city by this gate, called the *Iron*; for the priſon was out of the city.

[9] Ver. 11. The Jews, now he was a priſoner, only waited for his condemnation.

[1] Ver. 12. *i. e.* conſidering where he might ſecurely conceal himſelf.

[2] Some think that this Mark was S. Mark the evangeliſt; but beſides, that the evangeliſt was attached to St. Peter, we do not find that any of the antients have given him the name of John.

[3] They prayed God in the night for St. Peter's deliverance. The firſt Chriſtians, in order to conceal themſelves, held theſe ſorts of nocturnal aſſemblies.

[4] Ver. 13. *Oth.* to know. The ſignification of the Gr. word according to the ſenſe, is to *hear*. The Syriac has tranſlated it by *anſwering*. All theſe interpretations are good: for the Gr. word has all theſe ſignifications.

[5] Ver. 15. Some critics are of opinion that we ought to tranſlate it, it is *a man ſent by him*, becauſe the word angel ſignifies likewiſe *one ſent*, but this is too refined. The antient Jews were of opinion, and think it ſtill to this day, that each particular perſon has his guardian angel.

16. Peter

16. Peter in the mean time continued knocking, and when they opened him the door, they ſaw that it was he; at which they were all aſtoniſhed.

17. But making a ſign to them with his hand to be ſilent, he related to them how the Lord had delivered him from priſon, and ſaid unto them; Make known this news to James and to the brethren. He afterwards departed from them, and went into another place.

18. Now when it was day, there was a great diſturbance among the ſoldiers to know what was become of Peter.

19. When Herod had ſought him, without being able to find him, he [6] examined the keepers, and commanded that they ſhould be brought to puniſhment: he went afterwards from Judea to Cæſarea, where he abode.

20. He was [7] exaſperated againſt the Tyrians and Sidonians: but they coming to meet him together with one accord, they gained over Blaſtus his chamberlain, and they asked peace, becauſe their country ſubſiſted by the king's lands.

21. Herod upon a certain [8] ſet day, being ſeated in his throne, and cloathed in his royal apparel, made an oration before them.

22. And the people cried out; It is a God that ſpeaks, and not a man.

23. But he was immediately ſmitten by an angel of the Lord, becauſe he gave not God the glory; and he died eaten of worms.

24. Now the word of the Lord ſpread it ſelf more and more.

[6] Ver. 19. *Oth.* put them to the torture.

[7] Ver. 20. *Oth.* he was upon the point to make war, as it may be alſo literally tranſlated from the Greek; and what follows, confirms this interpretation.

[8] Ver. 21. *i. e.* which had been appointed to give audience to the Tyrians and Sidonians. Many think that this was likewiſe a holyday and of publick rejoicing; and indeed it was not forbid even on theſe days, to give audiences about buſineſs.

5. And landing at Salamis, they preached there the word of God in the ſynagogues of the Jews: and they had John likewiſe in the [5] miniſtry with them.

6. When they had walked through the whole iſland, as far as Paphos, they found a certain Jewiſh magician and falſe prophet, named [6] Barjeſus.

7. Who was with the proconſul Sergius Paulus, a wiſe man, who called Barnabas and Saul, being deſirous to hear the word of God.

8. But [7] Elymas, that is to ſay, the magician (for this is the ſignification of Elymas) withſtood them, endeavouring to turn the proconſul aſide from the faith.

9. But [8] Saul, otherwiſe Paul, being filled with the Holy Ghoſt, looking upon him, ſaid unto him;

10. O thou impoſtor! whoſe only ſtudy it is to do evil, thou child of the devil, enemy of all righteouſneſs, wilt thou never ceaſe to [9] pervert the right ways of the Lord?

11. The hand of the Lord is going to ſtrike thee, thou ſhalt be blind, not ſeeing the ſun for a time. He immediately [1] perceived his ſight darkened, ſo that he could ſee no more, and turning round, he ſought ſome body to give him his hand.

12. Then the proconſul, when he ſaw what was done, believed, and wondered at the doctrine of the Lord.

[5] Ver. 5. *Oth.* to aſſiſt them, as it is in the Greek, where we find a word which ſignifies *ſervant*, whether for ſpiritual things, or for what related to the body; there is however the word *diaconia* in one of the Gr. MSS. of Bodleius, which comes the neareſt to our Vulg.

[6] Ver. 6. *i. e.* the ſon of Jeſus.

[7] Ver. 8. This word ſignifies, among the Arabians, a wiſe man, *a philoſopher*; and this is the name that they generally went by who where called magicians. St. Jerom, ſpeaking of Apollonius, calls him a philoſopher, adding theſe words, *magus, ut vulgus loquitur*, that is, magician, as the people term him.

[8] Ver. 9. Saul is his true name, which is Hebrew, and Paul is a Roman name, which ſignifies *little*.

[9] Ver. 10. This is a metaphorical expreſſion, which ſignifies to turn aſide from the way of truth, as was the practice of Elymas by his impoſtures.

[1] Ver. 11. *L.* there immediately fell a dimneſs and darkneſs upon him. The word which the Vulg. has tranſlated by *dimneſs*, ſignifies, in the Greek, a thick humour which hinders the ſight.

*Acts* 11.29 25. Barnabas and Saul returned, after having fulfilled their miniſtry in Jeruſalem [9], bringing with them John, ſurnamed Mark.

[9] Ver. 25. *viz.* to Antioch, from whence they came.

## CHAP. XIII.

1. NOW there were in the church of Antioch, prophets and [1] doctors, among whom was Barnabas, Simon ſurnamed Niger, Lucius of Cyrene, Manahen [2] foſter-brother of Herod the tetrarch, and Saul.

2. While they [3] exerciſed the miniſtry of the Lord, and faſted, the Holy Ghoſt ſaid unto them; Separate me Saul and Barnabas for the [4] work whereunto I have called them.

3. Then, after having faſted and prayed, they laid their hands upon them: and afterwards let them go.

4. They therefore being ſent by the Holy Spirit, went to Seleucia, and from thence by ſea to Cyprus.

[1] Ver. 1. *Oth. maſters.* They were diſtinguiſhed from the apoſtles, and were almoſt the ſame as the Rabbins in the ſynagogues; whoſe buſineſs it was to inſtruct the people. The Greek churches have kept up this title of διδάσκαλος, or doctor. They have one for the goſpel, who is called *the doctor of the goſpel*; another for the epiſtles of St. Paul, who is called *the doctor of the apoſtle*; *i. e.* who interprets the epiſtles of St. Paul; and a third, who interprets the pſalms. The Greeks call him *the doctor of the pſalter. The prebendaries of the cathedral* in our churches, anſwer, in ſome meaſure, to this office of *doctor*.

[2] The Gr. word ſignifies in general, who had been educated or brought up with, &c.

[3] Ver. 2. St. Chryſoſtom and the other Gr. commentators, who generally follow him, confine this to the preaching of the goſpel: but the word, which is in the Gr. ſignifies in general the functions of the ſacred miniſtry, ſo that it comprehends likewiſe what the Greeks properly call the *liturgy*, and what the firſt Chriſtians generally celebrated when they were gathered together. The Syriac Interpreter has tranſlated it, were at prayers.

[4] That is to ſay, the apoſtleſhip.

5. And

13. Afterwards Paul and thoſe that were with him, departing from Paphos, went to Perga in Pamphilia: but John, who left them, returned to Jeruſalem.

14. And they departing from Perga, went to Antioch in Piſidia, where, entering into the ſynagogue on the ſabbath-day, they ſat down.

15. Now after the reading of the [2] law and the [3] prophets, the chief of the ſynagogue ſent unto them, ſaying; Brethren, if you have any [4] exhortation to make unto the people, make it.

16. Then Paul ſtood up, and, beckoning with his hand that they ſhould be ſilent, ſaid; Iſraelites, and [5] ye that fear the Lord, give audience.

*Exod.* 1. 1. & 13. 14. 17. The God of the people of Iſrael choſe our fathers, and exalted this people when they dwelt in Egypt, and [6] ſtretching forth his arm, did bring them out of it.

*Ex.* 16. 3. 18. And for the ſpace of forty years ſuffered he their manners in the wilderneſs.

*Joſ.* 14. 2. 19. And he divided the land of Canaan to them by lot, after having deſtroyed ſeven nations, who inhabited it,

*Jud.* 3. 9. 20. [7] About four hundred and fifty years after: and he then gave them Judges to the time of the prophet Samuel.

21. After

[2] Ver. 15. The Jews every ſaturday read a ſection or chapter of the Law, ſo that it was for that purpoſe divided into as many ſections as there were weeks in the year, and ſeveral perſons read the ſection, each man a part of it.

[3] They likewiſe, on the ſabbath-days, read ſome place in the prophets which had ſome relation to what had been read in the law. For which reaſon theſe places of the prophets are divided into as many ſections as thoſe of the law; and this laſt reading is generally performed by a child, it not being equal with that of the law: for this was not introduced into the ſynagogues, till after Antiochus had forbid the reading of the law of Moſes; and they afterwards kept it up with the reading of the law.

[4] It is very likely that St. Paul, and thoſe that were with him, had before ſaluted the chiefs of the ſynagogue. The Rabbins do not at this day make any difficulty of letting thoſe preach among them, who offer themſelves. The ſubject of the ſermon is generally taken from the reading of the day.

[5] Ver. 16. He, by this, means thoſe proſelytes and people among the Gentiles, who worſhipped the ſovereign God with the Jews, and went to hear them in their ſynagogues.

[6] Ver. 17. *i. e.* after a powerful and extraordinary manner.

[7] Ver. 20. In the vulgar Greek is, *and about, &c.* ſo that he joins theſe 450 years with what follows. But the antient MS. of

21. After which, desiring a king, God gave them Saul the son of Cis, of the tribe of Benjamin: who continued for forty years. *1 Kings* 8. 5. & 9. 16. & 16. 10.

22. Afterwards, having taken him from them, he raised up unto them David for a king, to whom he gave this testimony; I have found David the son of Jesse, a man according to my own heart, who will execute all my commands. *1 Kings* 16. 13. *Ps.* 88. 21.

23. Of his seed hath God raised up unto Israel, according to his promise, Jesus to be their Saviour. *Is.* 11. 1.

24. Before he appeared, John preached a baptism of repentance to all the people of Israel. *Mat.* 3. 1. *Mar.* 1. 2.

25. And when John had [8] discharged his employment, he said; I am not he whom ye think; but there cometh one after me whose shoes I am not worthy to untye. *Luke* 3. 3. *Mat.* 3. 11. *Mar.* 1. 7.

26. It is to you, my brethren, who descend from Abraham, and to those among you who fear God, that this word of [9] salvation hath been sent. *Joh.* 1. 27.

27. For the inhabitants of Jerusalem, with the chief among them, by judging him without knowing him, have even fulfilled the prophesies which are read on every sabbath day.

28. And although they found nothing in him which made him worthy of death, yet desired they Pilate that he might be condemned to it. *Mat.* 27. & 20. 23.

29. And after the fulfilling of all that was said of him in scripture, they took him down from the cross and laid him in a sepulchre. *Mark* 15. 13. *Luk.* 23. 21 & 23.

30. But God raised him up on the third day, and he was seen for many days by those, *Joh.* 19. 15 *Mat.* 28. 6. *Mar.* 16. 6.

of Alexand. and that of Camb. joins them with what goes before, agreeably to the Vulg. and St. Chrysostom too does not read otherwise, altho' they that have printed him, have put the reading of the vulgar Greek. These 450 years therefore are to be reckoned from the birth of Isaac until the division of the country of Canaan under Joshua.

[8] Ver. 25. *L.* had fulfilled his course; but the word *fulfilling* signifies likewise in scripture *to do*.

[9] Ver. 26. *i. e.* which related to Jesus our Saviour.

31. Who

*Luke* 24.6. 31. Who went up with him from Galilee to Jeruſalem, who now ſerve him as witneſſes before the people.

*Joh.* 20.19 32. As for us, we declare unto you, that in regard of the promiſe that hath been made unto our fathers,

*Pſ.* 2. 7. 33. God hath fulfilled it to our [1] race, when he raiſed up Jeſus, as it is alſo written in the ſecond Pſalm: Thou art my ſon, [2] this day have I begotten thee.

*Iſ.* 55. 3. 34. Now that he was to raiſe him up never to die any more, he hath expreſſed in theſe terms: To you I will accompliſh the conſtant [3] promiſes which I have made unto David.

*Pſ.* 15. 10. 35. Wherefore he hath alſo ſaid in another place; Thou wilt not permit thine holy one to ſuffer corruption.

3 *Kin.* 2.10 36. For David died, after having done in his life time what God required of him: being laid with his fathers, he ſuffered corruption.

37. But he whom God hath raiſed, hath not ſuffered any;

38. Know therefore, my brethren, that it is by him that the remiſſion of ſins is preached unto you,

39. That it is likewiſe by him that all thoſe who believe in him are [4] juſtified from all things, from which ye could not be juſtified by the law of Moſes.

40. Beware therefore, leſt what hath been foretold by the [5] prophets, happen unto you.

[1] Ver. 33. L. to our children. It is in the Gr. *us who are their children.*

[2] It was chiefly after his reſurrection that Jeſus Chriſt made it appear that he was the Son of God; and the words reſurrection and regeneration are to be taken indifferently in ſcripture; ſo that we may in ſome meaſure ſay, that the Father then begot his Son, he making it appear by evident proofs that he was truly ſo.

[3] Ver. 34. Theſe promiſes were, that the Meſſias ſhould be born from his ſeed. We may underſtand the word David, in this place, to ſignify the Meſſias, of whom David was the type, and the Meſſias was the true David. This is the ſignification which the moſt learned Rabbins give to this place of Iſaiah, from whence theſe words are taken.

[4] Ver. 39. *i. e.* entirely purified, ſo that the expiation may be perfect.

[5] Ver. 40. *i. e.* by one of the prophets. This expreſſion, where the prophets are mentioned in general, altho' but one ſpoken of, is common in ſcripture, which ſometimes puts the plural for the ſingular.

41. Ye

41. Ye who deſpiſe what is ſaid unto you, behold, admire, and be afraid: for I am going to perform a [6] work in your days, a work which ye will in no wiſe believe, if any one relate it to you. *Hab.* 1. 5.

42. When they [7] went out, they were deſired on the ſabbath following to ſpeak upon the ſame ſubject.

43. And when the aſſembly was broken up, ſeveral Jews and [8] ſtrangers, who worſhipped God, followed Paul and Barnabas, who exhorted them by their words to continue in the grace of God.

44. On the ſabbath following, almoſt the whole city came together to the ſynagogue to hear the word of God.

45. But the Jews, ſeeing ſo many people, were filled with [9] envy, and uttering blaſphemies, they oppoſed what Paul ſaid.

46. Then Paul and Barnabas with reſolution ſaid unto them; It was neceſſary that the word of God ſhould firſt have been preached unto you; but becauſe ye reject it, and ſhew your ſelves unworthy of everlaſting life, we are going unto the Gentiles:

47. For thus hath the Lord commanded, when he ſaid; *Iſ.* 49. 6. I have eſtabliſhed you to be a light of the Gentiles; that you may be a ſaviour unto them, [1] even to the ends of the earth.

[6] Ver. 41. St. Paul explains to the Jews of his time, what the prophet Habakkuk had ſaid of the Chaldeans who were to deſtroy the Jews, and carry them into captivity. Theſe ſorts of applications are frequent in the new teſtament; and there was nothing more common among the Jewiſh doctors than this, which Jeſus Chriſt and the apoſtles have imitated.

[7] Ver. 42. The vulgar Gr. adds, *from the ſynagogue of the Jews, the Gentiles deſired them, &c.* as if they had been deſired by the Gentiles, or the Proſelytes only; but theſe words are not in a great many antient Gr. MSS. nor in the Syriac verſion.

[8] Ver. 43. Gr. Proſelytes; *i. e.* thoſe who were not Iſraelites by deſcent, however entered into ſociety with them. They were under no neceſſity of being circumciſed, nor of being ſubject to every thing that was contained in the law of Moſes, becauſe this law was given to the Jews only. See ch. 10. v. 2.

[9] Ver. 45. *L.* with zeal; *i. e.* with envy and indignation that they made the Gentiles equal to them.

[1] Ver. 47. *i. e.* to the moſt diſtant parts of Judea.

48. When

48. When the Gentiles heard this, they rejoiced, praiſing the word of the Lord: and all they who had been [a] before ordained to eternal life, believed.

49. The word of the Lord ſpread it ſelf throughout all the country.

50. But the Jews having ſtirred up the devout women, they who were of quality, and the chief men of the city, raiſed a perſecution againſt Paul and Barnabas, whom they expelled their country.

*Mat.* 10. 14. *Mar.* 6. 11. *Luke* 9. 5. 51. But they ſhook off the duſt of their feet againſt theſe people, and went to Iconium.

52. Now the diſciples were filled with joy and with the Holy Ghoſt.

[a] Ver. 48. The word *before* is not in the Greek, where it is only *ordinati*, and not *præordinati*, as it is in our Vulg. but whether the reading be *ordinati* or *præordinati*, the ſenſe is the ſame, becauſe this relates to the will of God; *i. e.* as St. Chryſoſtom explains it, whom God had appointed.

## CHAP. XIV.

1. WHEN they were at Iconium, they went together to the ſynagogue of the Jews, where they ſpoke in ſuch a manner, that there was a great number of Jews and Greeks who believed.

2. But they among the Jews who believed not, ſtirred up, and exaſperated the minds of the Gentiles againſt the brethren.

3. They continued therefore there a long time, [1] ſpeaking freely [2] for the Lord, who gave teſtimony to the [3] word of his grace, by working miracles and wonders by their hands.

4. But the greateſt part of the city were divided: ſome were for the Jews, others were for the apoſtles.

[1] Ver. 3. *i. e.* preaching Jeſus Chriſt without fear.

[2] *Oth.* by the authority of the Lord, or relying upon the Lord; the particle, which is in the Greek, and which has been tranſlated in the Vulg. by *in*, has all theſe ſignifications.

[3] *i. e.* the goſpel.

5. But

5. But there being a commotion made, as well by the Gentiles as the Jews, and the chief of the city, with a deſign to abuſe and ſtone them;

6. They who had knowledge of it, fled unto Lyſtra and Derbe, cities of Lycaonia, and into all the country round about, where they preached the goſpel.

7. Now there was a man, at Lyſtra, who could not ſtand upon his legs, being afflicted with a weakneſs from his mother's womb; ſo that he could not walk.

8. This man was preſent at a ſermon of St. Paul's; who, when he had looked upon him, and ſaw that he had faith to be cured,

9. Said unto him, raiſing his voice; [4] Stand upright upon thy feet; and he ſuddenly roſe up and walked.

10. When the people ſaw what Paul had done, they began to cry out in the Lycaonian language: The Gods are come down to us in the likeneſs of men.

11. And they called Barnabas, Jupiter, and Paul, Mercury; becauſe it was he that ſpake.

12. Moreover, the prieſt of Jupiter, who was at the entrance of the city, brought before the [5] gate oxen that were crowned, with deſign to offer ſacrifices unto them with the people.

13. When the apoſtles Paul and Barnabas heard this, they tore their robes, and caſting themſelves among the multitude, cried out,

14. What are ye doing? we are mortal men as ye are, who preach unto you, that ye ſhould forſake theſe idols, and turn unto the living God who hath made heaven and earth, the ſea, and all that are therein. *Gen.* 1. 1. *Pſ.* 145. 6. *Apoſt.* 14. 7

[4] Ver. 9. Several Gr. copies, the Syriac and Arabian verſion publiſhed by Erpenius, add, *I ſay unto you in the name of the Lord Jeſus Chriſt.* Theſe words are likewiſe in ſome Latin MSS.

[5] Ver. 12. *i. e.* according to the Syriac, the door of the houſe where they were lodged; which may however be very well underſtood to mean the gate of the city where the ſtatue of Jupiter was, and where, very likely, Paul and Barnabas preached the goſpel.

15. Who in paſt ages ſuffered the nations to [6] live after their own manners.

16. Nevertheleſs he did not fail to make himſelf known by doing good unto us, by ſending us rain and fruitful ſeaſons, and by giving us abundantly wherewith to live and to rejoice.

17. With this diſcourſe ſcarce could they prevent the peoples offering them ſacrifice.

18. Upon this there came ſome Jews from [7] Antioch and Iconium; who having gained over the people, ſtoned Paul, and dragged him out of the city, ſuppoſing he had been dead.

19. But the diſciples ſtanding round him, he aroſe and entered again into the city, and the next day departed with Barnabas to Derbe.

20. Where when they had preached the goſpel, and taught many perſons therein, he returned to Lyſtra, to Iconium, and to Antioch.

21. They confirmed the diſciples, whom they exhorted to continue conſtant in the faith, repreſenting to them that we muſt through many perſecutions enter into the kingdom of God.

22. And when they had [8] eſtabliſhed them [9] prieſts in every church, and had prayed with faſting, they recommended them to the Lord, on whom they believed.

23. They afterwards paſſed through Piſidia and came to Pamphylia.

[6] Ver. 15. *L.* to walk their ways: *i. e.* to live as they pleaſed, and according to the laws that were preſcribed to them, each man forming to himſelf a religion after his own fancy.

[7] Ver. 18. *i. e.* from Antioch of Piſidia, which had been mentioned before.

[8] Ver. 22. The Gr. word ſignifies, according to the grammatical ſenſe and in its original, to appoint any one to an office, by holding up their hands to ſignify that they give him their votes, and they uſe it in the church for the ordination which is made by the impoſition of hands. But the Vulg. has very well expreſſed the ſenſe of the Gr. word by the general word *eſtabliſh*. The Syriac interpreter makes uſe of the ſame expreſſion.

[9] In theſe early times the word prieſt ſignified equally biſhops and prieſts.

24. And

24. And having preached the word of God in Perga, they went to Attalia.

25. Where they embarked for [1] Antioch, from whence they came, having been recommended to the grace of God for the work which they came to fulfil. *Acts* 13. 1.

26. When they came thither, they aſſembled the church and related all that the Lord had done with [2] them, and how he had opened the door of faith unto the Gentiles.

27. And they abode there a long time with the diſciples.

[1] Ver. 25. *i. e.* Antioch in Syria.
[2] Ver. 26. *i. e.* they being nothing more than the inſtruments which God made uſe of. It may likewiſe be tranſlated *by them*, by their miniſtry.

## CHAP. XV.

1. THEN ſome perſons, who came from Judea, gave this inſtruction to the brethren; If ye be not circumciſed in the manner which Moſes hath ordained, ye cannot be ſaved.

2. Barnabas and Paul having a great [1] diſpute with them upon this ſubject, it was agreed that Paul and Barnabas, and ſome of the other ſide, ſhould go to Jeruſalem to conſult the apoſtles and prieſts about this queſtion.

3. They having therefore been brought on their way by ſome of the church, paſſed through Phenicia and Samaria, declaring the converſion of the Gentiles: which cauſed great joy unto all the brethren.

4. When they came to Jeruſalem, they were received there by the church, by the apoſtles, and by the [2] prieſts; and they told them all that the Lord had done with [3] them.

[1] Ver. 2. *L.* ſedition; as the matter only related to their differing in ſentiments, this word in this place ſignifies *diſpute*; and indeed the Gr. adds a ſecond word, which does, as it were, explain the firſt, and ſignifies a diſpute.
[2] Ver. 4. The Vulg. in this place makes uſe of the word *elders*, altho' in the Greek the word is the ſame as above in v. 2. but, as I have already ſaid, to obſerve an uniformity, I have inſerted the word prieſts throughout, and that of elders, when any mention is made of the antient law.
[3] See the preceding chapter, v. 26.

5. But there were ſome [4] of the ſect of the phariſees who had received the faith, and maintained that it was neceſſary that the Gentiles ſhould be circumciſed, and that they ſhould obſerve the law of Moſes.

6. Upon which the apoſtles and [5] prieſts aſſembled to examine this matter.

*Acts* 10.20 7. And after it had been a long time debated, Peter aroſe and ſaid unto them; My brethren, ye know that it is ſome time ſince God hath made choice of me from among you, that I ſhould myſelf preach the goſpel unto the Gentiles, that they might receive the faith.

*Acts* 10.25 8. And God, who [6] knoweth hearts, bare them witneſs, when he gave unto them the Holy Ghoſt, as well as unto us.

9. And that he has made no difference between us and them, purifying their hearts by faith.

10. Why therefore do ye [7] tempt God, deſiring to put a yoke upon the diſciples, which neither our fathers, nor we have been able to bear?

11. But we believe that by the grace of the Lord Jeſus Chriſt we ſhall be, ſaved as [8] well as they.

12. Then every body was ſilent, and heard Paul and Barnabas relate all the miracles and extraordinary things which God had done by them among the Gentiles.

13. And when they had made an end of ſpeaking, James ſaid unto the aſſembly; My brethren, hearken unto me.

[4] Ver. 5. Some add, *ſay they*, as if theſe words were of Paul and Barnabas, and not of the hiſtorian; but this addition is not neceſſary.

[5] Ver. 6. The Vulg. again makes uſe of the word *elders* in this place, which comprehends biſhops and prieſts, as well as all others who had any rank in the church.

[6] Ver. 8. St. Peter inſinuates by this, that God rather conſiders the inward part of men, than the outward ceremonies of the law.

[7] Ver. 10. *i. e.* do ye oppoſe the will of God which is known to you, as if you had occaſion for ſtronger proofs to know whether God would have the Gentiles circumciſed.

[8] Ver. 11. *viz.* without obſerving the ceremonies of the law.

14. Simon

14. Simon hath declared unto you how God began to [9] viſit the Gentiles to make them become his people.

15. Which agrees with the words of the prophet, as it is written;

16. After this, I will [1] return and rebuild the houſe of David which is fallen, I will repair the ruins thereof, and I will ſet it up. *Amos* 9. 11

17. That the reſidue of men and all nations, who [2] ſhall have my name, may ſeek the Lord. It is he that is the author of theſe things, who ſaith;

18. What God doth, that knoweth he from all eternity.

19. Wherefore my opinion is, that we trouble not thoſe Gentiles who turn unto the Lord.

20. But that we write to them that they [3] abſtain from [4] what has been offered up to idols, from [5] fornication, from creatures ſtrangled, and from [6] blood.

21. [7] For it is a great many ages ſince Moſes hath been preached in the ſynagogues of every city, where he is read on every ſabbath day.

[9] Ver. 14. The word viſiting is in this place to be taken in a good ſenſe; *i. e.* regarded the Gentiles, whom he had, as it were, neglected.

[1] Ver. 16. St. James in this place abridges the words of the prophet Amos, of which he quotes only the myſtical and ſpiritual ſenſe. Amos had foretold the ruin of the Iſraelites, chiefly of thoſe of the two tribes, whom he calls the houſe of David: St. James, who ſuppoſes this ruin ſignified by the prophet, adds this expreſſion, which is not in Amos, *I will return*, to ſhew that God, who had as it were forſaken his people, being diſpleaſed at them, would return and re-eſtabliſh the houſe of David. Which chiefly came to paſs under the Meſſias, who is the true David. We may likewiſe, inſtead of *I will return*, tranſlate the word which is in the Greek by *I will overturn*, and then St. James would have in one word expreſſed this ruin, which the prophet explains more at large.

[2] Ver. 17. *i. e.* who ſhall be my people.

[3] Ver. 20. *i. e.* not to eat.

[4] *L.* the uncleanneſs of idols.

[5] The Gentiles did not think that fornication was a ſin.

[6] The whole church abſtained for ſome ages from eating ſuch pudding, and every thing elſe that had blood in it, and all the churches of the Eaſt ſtill obſerve this moſt religiouſly.

[7] Ver. 21. *i. e.* It is not neceſſary to give any inſtructions to the Jews upon this matter: for, &c. in theſe beginnings of the Chriſtian religion, the Jews, and even the apoſtles themſelves, frequented the ſynagogues, and the Jews were at liberty to obſerve their ceremonies. The Pentateuch was read there, wherein theſe things were forbid.

22. Then

22. Then the apoſtles and the prieſts determined with the whole church to chooſe ſome among them, to ſend them to Antioch with Paul and Barnabas, and they made choice of Judas, ſurnamed Barſabas, and Silas, who were of the firſt rank among the brethren.

23. And this is what they wrote by them; The apoſtles and prieſts [8] your brethren, to thoſe of our brethren among the Gentiles, who are at Antioch, in Syria, and in Cilicia, health.

24. Having heard that ſome who departed from us, have told you things which have troubled you, and which tend to the diſtraction of your ſouls, [9] without receiving any ſuch order from us;

25. We have determined, being all met together, to ſend choſen men to you, with our beloved Barnabas and Paul,

26. Men who have expoſed their lives for the name of our Lord Jeſus Chriſt.

27. We have therefore ſent Judas and Silas, who will themſelves relate the ſame things to you.

28. The Holy Ghoſt hath determined, and we with him, not to lay upon you any other burthen than theſe [1] neceſſary things;

29. That ye abſtain from what has been offered unto idols, from blood, from ſuch animals as are ſtrangled, and from fornication; by your abſtaining from theſe things ye ſhall do well. Farewel.

30. Then after they had taken leave, they went to Antioch, where they aſſembled the faithful, and delivered the letter to them.

[8] Ver. 23. In the vulgar Gr. we find *and the brethren*, which would include the people, and infer that the letter was written in their name, as well as in that of the apoſtles and presbyters or elders; but the antient Alex. and Cambr. MSS. which do not read καὶ οἱ, ſupport our Vulg.

[9] Ver. 24. The vulgar addeth: *ſaying that ye ought to be circumciſed, and keep the law*: but theſe words are not in the Alex. nor in the Cambr. MSS.

[1] Ver. 28. Theſe were not all abſolutely neceſſary; but ſome of them were injoined, that no offence might be given to the Jews.

31. Who

31. Who after the reading thereof rejoyced, for the conſolation which they received,

32. Judas and Silas, who were themſelves alſo prophets, ſaid many things to comfort and fortify the brethren.

33. And after they had continued there ſome time, the brethren [2] ſent them back in peace [3] to thoſe who had ſent them.

34. Nevertheleſs, Silas thought fit to ſtay at Antioch, [4] ſo that Judas returned alone to Jeruſalem.

35. Paul and Barnabas continued alſo at Antioch, where they taught and preached the word of the Lord, with many others.

36. But ſome time after, Paul ſaid to Barnabas; Let us go and viſit our brethren in all the cities where we have preached the word of the Lord, *to ſee* in what condition they are.

37. Now Barnabas deſigned to take alſo with him John, *Col.* 4. 10. *Acts* 13. 13 ſurnamed Mark:

38. But Paul repreſented to him, that they ought not to take him, becauſe he had left them at Pamphylia, and had not followed to labour with them.

39. There being then a [5] contention between them, they parted; Barnabas took Mark, and embarked with him for Cyprus:

40. Paul departed, [6] taking Silas with him; and was recommended by the brethren to the grace of God.

41. He paſſed through Syria and Cilicia, confirming the churches [7] and commanding them to obſerve what had been ordained by the apoſtles and the prieſts.

[2] Ver. 33. *i. e.* taking their leave of them with wiſhes of ſucceſs.

[3] Gr. to the apoſtles: but in ſome antient MSS. we read as in the Vulg.

[4] Ver. 34. Theſe words are not in the vulgar Greek: but Stephens read them in his ſecond MS. and they are likewiſe in the Cambr. MS. the words *to Jeruſalem*, being only omitted, which are in neither.

[5] Ver. 39. *L.* diſſention. The word in the Gr. ſignifies, according to the grammatical ſenſe, a diſpute carried on with warmth on both ſides, but not ſo far as to make the parties enemies.

[6] Ver. 40. *L.* having choſen him: *i. e.* having taken him for the companion of his travels.

[7] Ver. 41. Theſe words are not in the Greek, unleſs in the Cambr. MS. where there is ſomething like them. Neither are they in ſome Latin copies.

CHAP.

## CHAP. XVI.

1. HE came to Derbe and Lyſtra, where there was a diſciple called Timotheus, the ſon of a Jewiſh woman, who was converted, and his father was a Gentile.

2. The brethren of Lyſtra and Iconium gave a good teſtimony of him.

3. Paul would that he ſhould accompany him, and having taken him with him, [1] he circumciſed him, becauſe of the Jews of thoſe parts: for all knew that his father was a Gentile.

4. Now in the cities through which they paſſed, they taught that the ordinances ſhould be kept, which had been made by the apoſtles and the prieſts of Jeruſalem;

5. And thereby the churches were confirmed in the faith and increaſed in number daily.

6. When they had gone through Phrygia and the country of Galatia, the Holy Ghoſt [2] forbad them to preach the word of God [3] in Aſia.

7. Being therefore come to Myſia, they were about to go into Bythinia, but the ſpirit [4] of Jeſus ſuffered them not.

8. Therefore paſſing by Myſia, they went to Troas,

9. Where Paul had this [5] viſion in the night: A Macedonian ſtood before him, who beſought him, ſaying; Paſs over into Macedonia, and help us.

[1] Ver. 3. St. Paul in this reſpect complied with the weakneſs of the Jews, the mother of Timotheus being a Jew: and this conduct was in ſome meaſure neceſſary in the beginning of Chriſtianity; leſt the Jews, to whom he preached the goſpel, ſhould be averſe to his doctrine.

[2] Ver. 6. For ſome time only; for the goſpel was afterwards preached in thoſe parts.

[3] *i. e.* Aſia minor.

[4] Ver. 7. The word *Jeſus* is not in the vulgar Greek, but it is in ſeveral antient Gr. MSS. as well as in the Vulg.

[5] Ver. 9. *i. e.* revelation in a dream.

10. We

10. We endeavoured, immediately after this viſion, to paſs into Macedonia, being certain that God had called us thither to preach the goſpel.

11. Embarking therefore at Troas, we went with a ſtraight courſe to Samothracia, and the day following to Neapolis:

12. Then to Philippi, which is [6] the firſt city of that part of Macedonia, *which is* a colony, and we ſtayed there ſome days.

13. Now we went out of the city on the ſabbath day to go to a place near the river, where [7] they were wont to meet together to pray: and ſitting down, we ſpake [8] to the women who were there.

14. There was one of them, called Lydia, a ſeller of purple, of the city of Thyatira, and who ſerved God; ſhe hearkened, and the Lord opened her heart to attend to what Paul ſaid.

15. After ſhe had been baptized with her family, ſhe ſaid to us; If ye judge [9] that I am throughly converted to the Lord, come, I pray you, and lodge at my houſe; and ſhe conſtrained us.

16. As we went to the place of prayer, we met a maid-ſervant who had a ſpirit of [1] Python, which brought great gain to her maſters, acting the ſoothſayer or diviner.

17. She followed Paul and us, crying; Theſe men are the ſervants of the Moſt High God, who preach the way of ſalvation to you.

[6] Ver. 12. *i. e.* the firſt Roman colony to be found in the way from Samothracia. St. Paul generally ſtopped in thoſe cities where there were ſuch colonies.

[7] Ver. 13. We find in the Gr. προσευχὴ, which is tranſlated in the Vulg. by *oratio*; *i. e.* as in the Syriac and Arabic verſions, *the place of prayer*. The Latins alſo make uſe of the word προσευχὴ in this ſenſe.

[8] This place was probably not incloſed by any building, but under the open sky. For the women in the ſynagogues are placed apart, in a ſort of galleries or boxes, ſo that the men do not ſee them. It is alſo likely that theſe women came to pray before the men.

[9] Ver. 15. *L.* faithful.

[1] Ver. 16. *i. e.* of divination, as in the Syriac verſion. Theſe women who were called pythoneſſes, did uſually ſpeak from their bellies.

18. This ſhe did ſeveral days: but Paul, who ſuffered by it, turned and ſaid to the ſpirit; I command thee, in the name of Jeſus Chriſt, to come out of this damſel; and he came out of her immediately.

19. Then the maſters of the damſel, ſeeing that there was no farther hope of profit, which they gained from this, ſeized on Paul and Silas, whom they carried [2] before the chief officers of juſtice.

20. And bringing them to the magiſtrates, they ſaid; Theſe men, who are Jews, trouble our city.

21. And they teach ceremonies which are not lawful for us to receive or obſerve, who are Romans.

2 *Cor.* 11. 25. *Phi.* 1. 13. 1 *Theſ.* 2. 2. 22. The people alſo came in crouds againſt them; and the magiſtrates, [3] cauſing their cloaths to be rent off, commanded them to be [4] ſcourged.

23. And after they had given them many ſtripes, they ſent them to priſon, charging the jaylor to keep them ſafe.

24. The jaylor having received this order, put them into the inner priſon with fetters on their feet.

25. About midnight Paul and Silas prayed, and praiſed God; and they who were in the priſon heard them:

26. And ſuddenly there was ſo great an earthquake, that the foundation of the priſon was ſhaken. Immediately all the doors were opened, and all their bonds were broken.

27. Whereupon the keeper of the priſon awaking, and ſeeing the doors of the priſon opened, drew his ſword to kill himſelf, thinking that all the priſoners had eſcaped.

28. But Paul cried aloud; Do thyſelf no harm, for we are all here.

[2] Ver. 19. *L.* to the market place, to the chiefs; and they who are afterwards called magiſtrates, ſeem to be the ſame, or ſome ſuperior officers: the Gr. word, according to the grammatical ſenſe, ſignifies military officers; but it is alſo to be underſtood of officers whoſe buſineſs it was to ſee peace and order preſerved in the city: altho' it may be taken here for thoſe who were in a military capacity, and were obliged to take care of the public peace.

[3] V. 22. *i.e.* having commanded them to be ſtript in order to ſcourge them.

[4] The Romans ſcourged with rods, and the Jews with leather thongs.

29. Then

29. Then asking for a light, he came into the place where Paul and Silas were: and trembling, he threw himſelf at their feet.

30. Then having brought them out, he ſaid to them; Sirs, what muſt I do that I may be ſaved?

31. And they anſwered him; Believe in the Lord Jeſus, and thou ſhalt be ſaved, thou and thy houſe.

32. They preached to him the word of the Lord, and to all his houſe.

33. And he taking them the ſame hour of the night, waſhed their wounds, and was immediately baptized, with all thoſe of his houſe.

34. After this he carried them to his houſe, and gave them meat, and rejoiced that he had believed in God with all his houſe.

35. When it was day the magiſtrates ſent ſerjeants to him, ſaying; Let theſe priſoners go.

36. Which the jaylor immediately told Paul. The magiſtrates, *ſaid he*, have ſent me an order to let you go: come out therefore now, and go ye in peace.

37. But Paul anſwered the ſerjeants: They have cauſed us to be impriſoned, after being publicly ſcourged, who are Roman citizens, [5] and without any tryal, and now they ſend us out privily: we will not comply unleſs they themſelves come and fetch us out.

38. The ſerjeants reported this to the magiſtrates, who feared, when they heard they were Roman citizens.

39. So they came to excuſe themſelves, and to ſet them at liberty, beſeeching them to depart the city.

40. When they were come out of the priſon, they went to the houſe of Lydia, and having ſeen the brethren, and comforted them, they departed.

[5] Ver. 37. *i. e.* not having heard us, or obſerved any form of law.

## CHAP. XVII.

1. HAving paſſed through Amphipolis and Apollonia, they went to Theſſalonica, where was the ſynagogue of the Jews.

2. Paul, as his manner was, went thither, and for three ſabbath days diſcourſed to them out [1] of the ſcriptures.

1 *Theſ.* 2. 2. 3. Shewing, and [2] proving to them, that it was neceſſary that Chriſt ſhould ſuffer, and ſhould riſe again, and Jeſus, whom I preach unto you, ſaid he, is this Chriſt.

4. Some of them believed, and conſorted with Paul and Silas, and a great number of [3] Gentiles who worſhipped God, and many of the chief women.

5. But the Jews [4] out of envy, taking with them wicked men [5] of the dregs of the people, gathered together, and raiſed an uproar in the city, and beſetting the houſe of Jaſon, they ſought Paul and Silas, in order to bring them out to the people.

6. But as they found them not, they dragged Jaſon and ſome of the brethren before the magiſtrates of the city, crying; Theſe are the men who trouble the [6] city, and are come hither.

[1] Ver. 2. The Jews, as hath been before obſerved, generally chuſe ſome text out of that part of ſcripture appointed for the day, for the ſubject of their ſermons, which they ſupport by other paſſages likewiſe of ſcripture, and citations from the Talmud, and their antient doctors.

[2] Ver. 3. *L.* inſinuating; *i. e.* ſhewing them from paſſages of ſcripture, and ſetting things as it were before their eyes; as the Gr. word implieth.

[3] Ver. 4. Greeks, which we may with the Vulg. underſtand of the Gentiles, who worſhipped the ſupream Being, and in their ſynagogues joined with the Jews in prayer to him; or of the Greeks who were proſelytes, or Jews who ſpoke Greek, according to the expoſition of Oecumenius; altho' in the Greek we read the word *Greeks*, and not *Helleniſts*.

[4] Ver. 5. The Vulg. Gr. adds, *who did not believe*; but theſe words are not in the antient Alex. MS. nor in the Syriac verſion.

[5] The Gr. word ſignifies idle people, who are always ſpending their time in the market places, having nothing to do.

[6] Ver. 6. Gr. the whole world, *oth. the whole empire*: we read alſo in ſome Latin editions, agreeably to the Greek, *orbem* inſtead of *urbem*.

7. Jaſon

7. Jaſon hath received into his houſe all theſe men, who act contrary to the decrees of Cæſar, affirming that there is another king, *namely*, Jeſus.

8. They then ſtirred up the people, and the magiſtrates of the city, who hearkened to what they ſaid.

9. But Jaſon and the others, having given them ſatiſfaction, were diſmiſſed.

10. And at the ſame [7] the brethren cauſed Paul and Silas to depart by night to Berea, who coming thither, went into the ſynagogue of the Jews.

11. Now theſe, who were [9] more reaſonable than thoſe of Theſſalonica, received the goſpel with much zeal, [9] ſearching the ſcriptures daily with care, whether what they ſaid was true.

12. Many among them, and no ſmall number of women who were Greeks, and ſeveral men, embraced the faith.

13. But when the Jews of Theſſalonica, heard that the word of God was preached by Paul at Berea, they came thither alſo to ſtir up, and trouble the people.

14. Whereupon the brethren immediately ſent Paul away, cauſing him to go [1] even to the ſea, but Silas and Timotheus remained there.

[7] Ver. 10. *i. e.* Chriſtians of Theſſalonica.

[8] Ver. 11. *L.* more noble: but the mind is rather meant here than the body, and *eorum* in the Vulg. is put for *iis*; this is a Græciſm which hath been left in the Latin, and there were much greater numbers of them before St. Jerome. We may alſo tranſlate literally, *theſe were the moſt noble of thoſe at Theſſalonica*; *oth.* according to the expoſition of St. Chryſoſtom, the moſt reaſonable; *i. e.* had a more ingenuous turn of temper.

[9] They examined the paſſages of the prophets, which were cited to them in order to prove that Jeſus Chriſt was the Meſſiah; and thereby confirmed their faith.

[1] Ver. 13. In the Vulg. Gr. we find, *as it were towards the ſea*; as if St. Paul had pretended to embark, that the Jews might not purſue him in his way to Athens; but this particle is not in the Cambr. MS. nor in the Syriac verſion; and in the Alex. MS. we read ἕως, which ſignifies, *even to*; and not ὡς, which ſignifies *as*. Nevertheleſs, retaining the particle ὡς, we may tranſlate as in the Vulg. and in the Syriac, for it has the ſame ſignification as ἕως, and it is probable that thoſe MSS. where we read ἕως, have been corrected, that the Gr. text might be rendered more intelligible. Moreover this very particle ὡς, is ſometimes an affirmative in the Greek, as well as in the Hebrew.

15. They

15. They who conducted Paul, brought him to Athens, whence they departed, after they had received his orders for Silas and Timotheus to come to him ſtraightway.

16. Now while Paul waited for them at Athens, his ſpirit was [2] moved in him, ſeeing this city wholly given up to [3] idolatry.

17. He diſputed then in the ſynagogue with the Jews, and with ſuch of the Gentiles as worſhipped God; and diſcourſed every day in the market place with thoſe whom he met there.

18. Some Stoic and Epicurean philoſophers alſo conferred with him: ſome ſaid; What meaneth this [4] babler? others; He ſeems to preach up [5] new Gods: becauſe he preached to them Jeſus and the reſurrection.

19. Then having ſeized him, they led him to the [6] Areopagus, ſaying; May we know what this new doctrine is which thou preacheſt?

20. For thou haſt brought certain ſtrange things to our ears, we would therefore know what this is.

21. Now all the Athenians, and the ſtrangers who were among them, ſpent all their time, either in telling or hearing ſome new thing.

22. Paul then ſtanding in the midſt of the Areopagus, ſaid; Ye men of Athens; I ſee that all your devotions run into exceſs:

23. For as I paſſed by, beholding your divinities, I found an altar with this inſcription [7]; To the unknown

[2] Ver. 16. The Gr. word, in the grammatical ſenſe, ſignifies, *was incenſed*; but St. Chryſoſtom here confirmeth the interpretation of the Vulg; *i. e.* he could not endure to ſee the great number of idols there was in that city.

[3] *Oth.* full of idols, as in the Syriac and Arabic verſions.

[4] Ver. 18. The Greek word ſignifies alſo a man worth nothing, a beggar.

[5] *Oth.* ſtrange Gods which were not known in the country.

[6] Ver. 19. *i. e.* to the ſenate. This was the place where juſtice was adminiſtered.

[7] Ver. 23. The inſcription of this altar, according to St. Jerome, was, *To the unknown Gods:* but the author of the dialogue, intitled *Philopatris*, and who was at leaſt cotemporary with Lucian, if it were not he himſelf, as ſome think, informeth us, that the Athenians did really adore an unknown God; and affirms it, as if he had been an eye-witneſs.

God.

God. I therefore declare unto you what ye ignorantly worſhip.

24. God that hath made the world, and all things therein, being the Lord of heaven and earth, dwelleth not in temples built by men. *Gen.* 1. 1. *Acts* 7. 48.

25. And he is not ſerved by men, as having need of any thing, ſince he himſelf giveth to all life, and breath, and all things;

26. And of one ſingle *man* he hath cauſed all mankind to be born, to dwell on all the face of the earth, preſcribing them determined times, and the bounds of their habitation,

27. That they ſhould ſeek him, [8] and that feeling after him, they might be able to find him, though he be not far from each of us;

28. For through him we live, move, and have our being, as even ſome of [9] your own poets have ſaid: for [a] we are alſo his offſpring.

29. [2] Being then the offſpring of God we ought not to think that the divinity is like unto gold and ſilver, or unto ſtone graven by the art and induſtry of men.

30. God, [4] not regarding the times of this ignorance, hath declared now that all men ſhould repent.

31. Becauſe he hath appointed a day in the which he will judge the world [4] in righteouſneſs, by [5] a man whom he hath ordained to be the judge thereof, of which he hath given aſſurance to all men, in that he hath raiſed him again.

[8] Ver. 27. This is a metaphorical expreſſion, denoting that God being a ſpirit, we do but feel our way, as it were, in our inquiries after him, having but an obſcure knowledge of him.

[9] Ver. 28. St. Paul, in his diſcourſes to the Jews, cites the ſcripture, and quotes the poets when he ſpeaks to the Pagans.

[a] Theſe words are in the poet Aratus; *i. e.* we derive our being from him.

[2] Ver. 29. *i. e.* being his children, and he having at our creation endowed us with reaſon, we ought to conſider him a ſpiritual being.

[3] Ver. 30. *L.* neglecting; *oth. conniving at.*

[4] Ver. 31. *i. e.* judging every man according to his works, without reſpect of perſons.

[5] *i. e.* Jeſus.

32. When

32. When they heard him ſpeak of the reſurrection, ſome mocked thereat: others ſaid; Another time we will hear thee of this matter.

33. And ſo Paul went out of their aſſembly.

34. Nevertheleſs ſome clave to him, and embraced the faith, among whom was Dionyſius [6] the Areopagite, a woman named Damaris, and ſome others.

[6] Ver. 34. *i. e.* one of the judges belonging to the ſenate of Athens.

## CHAP. XVIII.

1. AFTER that, Paul departed from Athens, and came to Corinth.

2. Where meeting with a Jew called Aquila, a native of Pontus, who was lately come from Italy with his wife Priſcilla, for Claudius had baniſhed all [1] the Jews from Rome, he went to their houſe,

3. And being of their trade, he ſtayed and worked with them. Now they were tent-makers by trade.

4. He diſputed every ſabbath day in the ſynagogue, [2] in his diſcourſe making mention of the Lord Jeſus, and brought many over to the faith, both Jews and Greeks.

5. Now when Silas and Timothy were come from Macedonia, he [3] preached more boldly, proving to the Jews, that Jeſus was the Chriſt.

6. But as they contradicted him, and blaſphemed, he ſhook his raiment, and ſaid unto them; Let your [4] ruin be imputed to yourſelves, I am not the cauſe thereof: Now I go to the Gentiles.

[1] Ver. 2. The Chriſtians were included among the Jews, becauſe they had not any particular ſociety, diſtinct from the Jewiſh ſect throughout the empire.

[2] Ver. 4. Theſe words are not in the Greek, unleſs in the Cambr. MS.

[3] Ver. 5. The vulgar Gr. being rendered literally, hath, *he was preſſed in ſpirit*; *i. e.* he could not forbear ſpeaking; which is not very different from the antient interpreters, who nevertheleſs read λόγῳ, *word*, agreeably to ſome antient Gr. MSS. inſtead of πνεύματι, *ſpirit*.

[4] Ver. 6. *L.* blood be upon your heads.

7. Going

7. Going out from thence, he entered into the houſe of a certain man (called [5] Titus Juſtus, who ſerved God) which joined to the ſynagogue.

8. Now Criſpus, [6] ruler of the ſynagogue, believed in the Lord, with all his houſe, and many of the Corinthians embraced the faith, having heard Paul, and they were baptized. 1 *Cor.* 1. 14.

9. The Lord ſpake to Paul in the night by a viſion; Fear not; but ſpeak, and hold not thy peace:

10. For I am with thee, and no man ſhall lay his hand upon thee to hurt thee; for I have many people in this city.

11. He therefore ſtayed there a year and ſix months, teaching the word of God.

12. But when Gallio was proconſul of Achaia, the Jews with one conſent roſe againſt Paul, whom they brought before his tribunal,

13. Saying; This man perſuadeth the people to follow a religion which is contrary to our law.

14. And as Paul opening his mouth was about to ſpeak, Gallio ſpeaking to the Jews, ſaid; O Jews! if the queſtion concerned any wrong which had been done you, or any crime, I would have had the patience to hear you:

15. But if they are queſtions of words, of [7] names, and of your law, examine them yourſelves, for I will not be a judge thereof.

16. He ſent them away immediately from his tribunal.

17. Then they [8] all ſeized on Softhenes, the chief of the ſynagogue, and beat him before the tribunal; but Gallio cared not.

[5] Ver. 7. We do not meet with the word *Titus* in the vulgar Greek, but it is to be found in ſome Gr. MSS. as well as in the Vulg.

[6] Ver. 8. *i. e.* one of the chief, and rulers of the ſynagogue, ſuch as are called by the Jews at this day *parnaſſim*.

[7] Ver. 15. The proconſul, when he ſaid this, had regard to Jeſus, whom the Jews denied to be their Meſſias, and calleth it a queſtion concerning a name or perſon, he not caring whether Jeſus or any body elſe was their Meſſias.

[8] Ver. 17. *The Greeks* are added in the Greek; but theſe words are not in the antient Alexand. MS. any more than in the Vulg. and it is probable they were added to make the ſenſe the clearer, as *Jews* hath been likewiſe added in ſome MSS.

*Num.6.18* 18. As to Paul, he ſtaid there yet ſome time longer;
*Acts 21.24* then taking leave of the brethren, he ſailed for Syria, accompanied with Priſcilla and Aquila, [9] after he had cut off his hair at [1] Cenchrea, for he had made a vow.

19. Now he arrived at Epheſus, where leaving Aquila and Priſcilla, and entering into the ſynagogue, he diſputed with the Jews,

20. Who beſought him to ſtay longer, but he conſented not.

21. But taking leave of them, he ſaid; [2] I will return again to you, if God will. He afterwards departed from Epheſus,

22. And as ſoon as he came on ſhore at [3] Cæſarea, [4] he went and ſaluted the church. He afterwards departed for [5] Antioch.

23. And after he had ſtaid there ſome time, he paſſed in order through the countries of Galatia and Phrygia, ſtrengthening all his diſciples.

24. At that time a Jew came to Epheſus, called Apollos, born at Alexandria, an eloquent man, and [6] who perfectly underſtood the ſcripture.

25. Having been inſtructed in [7] the way of the Lord, he ſpake with great zeal, and taught with exactneſs the things which concerned Jeſus, although he knew only the baptiſm of John.

26. He began then to ſpeak boldly in the ſynagogue: when Priſcilla and Aquila heard him, they took him with them, and inſtructed him more throughly in the way of the Lord.

[9] Ver. 18. It is not clear, neither from the Gr. nor Latin, whether Priſcilla or St. Paul made the vow. The moſt general opinion is, that it was St. Paul who complied with the humour of the Jews, eſpecially thoſe of Jeruſalem.

[1] A ſea-port near Corinth.

[2] Ver. 21. The vulgar Gr. adds, *I muſt by all means keep this feaſt, that cometh in Jeruſalem*; but theſe words are not in the antient Alex. nor Cambr. MSS.

[3] Ver. 22. Cæſarea in Paleſtine.

[4] *L.* he went up and ſaluted the church, *i.e.* the chriſtians at Jeruſalem.

[5] Antioch in Syria.

[6] Ver. 24. *L.* mighty in the ſcriptures.

[7] Ver. 25. *i.e.* the chriſtian religion; of which however he had but a confuſed knowledge, as appeareth by the ſequel.

27. Deſiring

27. Deſiring afterwards to go over to Achaia, the brethren, whom he had exhorted to do ſo, wrote to the diſciples to receive him; and when he came, he was of great uſe to thoſe who had embraced the faith [8];

28. For he mightily convinced the Jews before all the people, ſhewing, by the ſcriptures, that Jeſus was the Chriſt.

[8] Ver. 27. *By grace* is added in the Greek; and the Syr. interpreter joineth theſe words, *he was of great uſe*; *i. e.* that he had imployed the talents which God had endowed him with, to great advantage.

## CHAP. XIX.

1. WHILE Apollos was at Corinth, Paul having paſſed through [1] the upper Aſia, came to Epheſus, where he found ſome diſciples,

2. Whom he asked; Have ye received the Holy Ghoſt ſince ye believed? and they anſwered him; We have not ſo much as heard that there is an Holy Ghoſt.

3. [2] Unto what then, ſaid he to them, have ye been baptized? they anſwered; Unto the baptiſm of John.

4. Then Paul ſaid to them; John hath baptized the people with a baptiſm of repentance, ſaying to them; That they ſhould believe in him who ſhould come after him, that is, in Jeſus. *Mat.* 3. 11. *Mar.* 1. 8. *Luk.* 3. 16. *Joh.* 1. 26. *Acts* 1. 5. & 11. 16.

5. Having heard this, they were baptized in the [3] name of the Lord Jeſus.

6. And after Paul had laid his hands upon them, the Holy Ghoſt came upon them; they ſpake divers languages, and propheſied.

7. Now they were in all about twelve.

[1] Ver. 1. *i. e.* Phrygia and Galatia, which are the moſt northern parts of Aſia minor, returned to Epheſus as he promiſed.

[2] Ver. 3. *Oth.* in whom, or how.

[3] Ver. 5. *i. e.* with the baptiſm which Jeſus Chriſt had appointed.

8. Paul went afterwards to the ſynagogue, where he ſpake boldly for the ſpace of three months, diſputing, and perſuading concerning the kingdom of God.

9. But as ſome were hardened, and [4] refuſed to believe, ſpeaking evil publicly [5] of the way of the Lord, he left them, and cauſing the diſciples to withdraw, he went daily to diſcourſe in the ſchool [6] of a man called Tyrannus.

10. This he did for the ſpace of two years; ſo that all they which dwelt in [7] Aſia heard the word of the Lord, both Jews and [8] Gentiles.

11. And God wrought ſpecial miracles by Paul;

12. So that they applied to the ſick even [9] handkerchiefs and [1] other linnen which had touched his body, and they were cured of their diſeaſes, and the evil ſpirits left them.

13. Now certain vagabond Jews, exorciſts, undertook alſo to call upon the name of the Lord Jeſus over ſuch as were poſſeſſed with evil ſpirits, ſaying; We conjure you by Jeſus whom Paul preacheth.

14. There were ſeven who did this, and they were the ſons of a Jew called Sceva, who was chief prieſt.

15. But the evil ſpirit anſwered them; Jeſus I know, and Paul I know; but who are ye?

16. And the man who was poſſeſſed with the evil ſpirit falling upon them, prevailed againſt two of them, whom

[4] Ver. 9. *L.* believed not.

[5] *i. e.* of the goſpel which Paul taught them. We do not find *of the Lord* in the vulgar Greek; but it is in one of the Bodl. MSS. and Stephens likewiſe in two of his MSS. reads *of God.*

[6] *L.* of one Tyrannus. Some imagine, and among others, the author of the Arabic verſion in the Polyglotte, that it ſhould be tranſlated *a certain lord*; but the Syriac and Arabic tranſlations, publiſhed by Erpenius, have retained this word as the proper name of a man, who kept a public ſchool at Epheſus, or of a ſophiſt, as Suidas expreſſeth it.

[7] Ver. 10. Aſia minor.

[8] Gr. *Greeks.*

[9] Ver. 12. Thus doth the word *ſudaria* ſignify, which is alſo in the Gr. and Syr. as well as in the Latin; and theſe handkerchiefs were chiefly uſed to wipe the face. The Italians expreſs this by one ſingle word, *ſciugaviſo.*

[1] *L.* half faſhes; *i. e.* according to ſome, *ſmall faſhes*; or, as others, *aprons*; but it is more probable, that it was a ſort of handkerchief worn in their faſhes, with which they uſed to wipe their hands, which the Italians call *ſciugatoio.*

he

he treated ſo roughly, that they fled out of the houſe where they were, naked, and wounded.

17. Which being known by all the Jews and all the Gentiles who dwelt in Epheſus, they all feared greatly, and the power of the name of the Lord Jeſus was praiſed.

18. Many of thoſe who [2] had received the faith, came and confeſſed, and ſhewed [3] their ſins.

19. Many of thoſe alſo who uſed [4] curious arts, brought their books, and burned them before all men; which amounted (the price being computed) [5] to fifty thouſand pence.

20. Thus the word of God made a mighty progreſs, and was eſtabliſhed.

21. After this, Paul, [6] being inſpired, purpoſed to paſs through Macedonia and Achaia to go to Jeruſalem, ſaying; When I have been there, I muſt alſo ſee Rome.

22. Then ſending into Macedonia two of thoſe who ſerved in the miniſtry, Timothy and Eraſtus, he continued ſtill ſome time longer in [7] Aſia.

23. But there aroſe during that time a great diſturbance becauſe [8] of the way of the Lord:

24. For a ſilverſmith, called Demetrius, who made [9] ſmall ſilver temples for Diana, brought great gain to the workmen:

[2] Ver. 18. *i. e.* whom Paul had converted to the chriſtian religion.

[3] *L.* their deeds, *i. e.* all the evil which they had done. It was uſual among the Jews to confeſs their greateſt crimes.

[4] Ver. 19. *i. e.* magic, as in the Syriac. There were many people at Epheſus who were profeſſed magicians; it was a ſort of trade, in which the Egyptians excelled all the reſt of the world.

[5] According to Budæus, this ſum conſiſted of five thouſand pieces, each thirty-five ſols in value; but this can be only conjecture.

[6] Ver. 21. *L.* in ſpirit; *i. e.* moved by the holy ſpirit. We may alſo tranſlate *in his ſpirit; i. e.* in himſelf. The Syr. has followed this ſenſe; but the former is the expoſition of St. Chryſoſtom, and more agreeable to the ſacred writings.

[7] Ver. 22. *i. e.* in Epheſus, a famous town of Aſia minor.

[8] Ver. 23. *i. e.* of the Goſpel which he preached. The words *of the Lord* are not in the Greek, but it has been ſupplied to make the ſenſe the clearer. See above v. 9.

[9] Ver. 24. *i. e.* who made models of the temple of Diana.

25. Having

25. Having then called them together, with other workmen of the like occupation, he ſaid to them; Ye know that we have no other gain than what ariſeth from this ſort of work:

26. Ye ſee in the mean time and hear, that not only at Epheſus, but almoſt throughout all [1] Aſia, this Paul by his diſcourſes [2] depriveth us of our cuſtom as to worldly wealth, maintaining, that they are not Gods which are made by the hands of men.

27. Moreover, there is not only danger with reſpect to us, that [3] our trade [4] will come to nothing; but the temple of the great Diana will alſo be deſpiſed, and it will come to paſs that her majeſty, which is reverenced in all Aſia, and throughout the world, will be deſtroyed.

28. At theſe words, tranſported with rage, they cried out; Great is Diana of the Epheſians!

29. And the whole city being at the ſame time full of confuſion, they ran furiouſly with one accord to the theatre, and ſeized on Gaius and Ariſtarchus, who were Macedonians, the companions of Paul;

30. Who would have gone into the midſt of the people, but the diſciples ſuffered him not.

31. [5] Even ſome officers of Aſia, who were his friends, ſent unto him, to deſire him not to go to the theatre.

32. Now ſome cried in one manner, and others in another; for the aſſembly was wholly confuſed, and the moſt part knew not wherefore they were come thither.

33. The Jews in the mean time puſhing Alexander before them, drew him out of the crowd; and he beckoning with his hand to obtain ſilence, would have [6] given an account to the people.

[1] Ver. 26. *L.* Aſia minor.

[2] *L.* turn away much people.

[3] Ver. 27. *L.* that this part, *i. e.* the gain ariſing from this profeſſion, be loſt.

[4] *L.* be rejected, as only ſupporting ſuperſtition and falſhood; but the word in the Gr. as alſo that by which it is rendered in the Latin, ſignifies in the Sept. and in St. Chryſoſtom, as I have tranſlated it.

[5] Ver. 31. *L.* princes of Aſia; *i. e.* chief officers or magiſtrates of Aſia.

[6] Ver. 33. *i. e.* juſtify what had been then done.

34. But

34. But when they underſtood [7] that he was a Jew, they all cried out for about the ſpace of two hours, Great is Diana of the Epheſians!

35. Then [8] the recorder having appeaſed them, ſaid to them; People of Epheſus, is there any who knoweth not, that the city of Epheſus is conſecrated to the great Diana [9] the daughter of Jupiter?

36. Since therefore no body can deny this, ye ought to remain quiet, and do nothing raſhly.

37. For thoſe whom ye have brought hither are not ſacrilegious, neither blaſpheme they againſt your Goddeſs.

38. If Demetrius and the workmen who are with him have a controverſy to decide, [1] there are days when aſſemblies are held for that purpoſe, let them cauſe their adverſaries to appear before the proconſuls.

39. If ye have other matters to propoſe, they ſhall be determined [2] in the uſual courts:

40. For we may well be proceeded againſt for this day's ſedition, [3] ſince we cannot juſtify any of thoſe who have been guilty of this uproar. After this diſcourſe he diſmiſſed the aſſembly.

[7] Ver. 34. They ſuppoſed that a Jew would not undertake the defence of Diana of Epheſus.

[8] Ver. 35. *L.* the ſcribe, or, as we ſhould expreſs it, *the recorder, or town-clerk*. We [*i. e.* the French] have not any of theſe ſort of recorders, whoſe buſineſs was not only to regiſter the acts, but likewiſe to make public ſpeeches and harangues. In the Syr. tranſlation we find *the chief of the city*, or, as we ſhould call him, *the mayor*.

[9] The author of the Vulg. hath rather followed the ſenſe than the proper ſignification of the Gr. word, which ſignifies in the Syr. *an image which came down from heaven*, oth. *which Jupiter had ſent*. The Pagans deceived the people by this artifice, pretending that ſome certain figures of their Gods came down from heaven.

[1] Ver. 38. *i. e.* there are tribunals, where juſtice is adminiſtered.

[2] Ver. 39. *L.* in the lawful aſſembly; *i. e.* in the common court of juſtice.

[3] Ver. 40. *Oth.* nothing that can tend to the juſtification of this commotion.

CHAP.

## CHAP. XX.

1. WHEN the tumult was ceaſed, Paul called the diſciples, [1] taking leave of them, [2] after he had exhorted them; then he departed to go into Macedonia.

2. When he had gone over that country, and had given them much exhortation, he went into Greece.

3. After having ſtaid there three months, the Jews laying wait for him in the way to Syria, whither he was to go by ſea, he reſolved to return by Macedonia.

4. He was accompanied by [3] Sopater of Berea, [4] ſon of Pyrrhus, by Ariſtarchus and Secundus, Theſſalonians, by Gaius of Derbe, by Timothy, and alſo by Tychicus and Trophimus, who were of Aſia.

5. [5] Theſe going before, waited for us at Troas.

6. And we embarking at Philippi, after the days of the unleavened bread, came to Troas in five days, where they were, and we ſtaid there ſeven days.

7. On the firſt day of the week [6] we being met together to [7] break bread, Paul, who was to depart the next day, made a diſcourſe, which he continued till midnight.

8. And there was a great number of lights in the upper floor, [8] where we were gathered together.

[1] Ver. 1. In the Gr. we find literally *embracing*. The Vulg. hath expreſſed the ſenſe, becauſe the Jews embraced when they took leave of each other.

[2] This word is not in the vulgar Greek, but is in ſeveral Gr. MSS. as well as in the Vulg. The Syr. alſo reads it, and hath tranſlated it by *comforted them.*

[3] Ver. 4. *Even to Aſia* (*i. e.* even to Aſia minor) is added in the Gr. and Syr. and even in ſome Latin copies; but theſe words are not in the Arabic of Erpenius.

[4] We do not find theſe words in the vulgar Greek, but they are in ſeveral Gr. MSS.

[5] Ver. 5. This pronoun may be referred to all mentioned in the preceding verſe.

[6] Ver. 7. In the vulgar Gr. we find *the diſciples being aſſembled*; but we read in ſeveral Gr. MSS. as in the Vulg.

[7] This hebraiſm hath been retained, which may be underſtood of any common meal which St. Paul eat with the diſciples before he departed, or elſe of the Euchariſt. The Syr. and the Arabic verſion of Erpenius take it in the latter ſenſe, as do alſo ſeveral learned divines. The Arabian verſion in the Polyglotte hath retained this hebraiſm, as well as the Vulg.

[8] Ver. 8. Gr. where they aſſembled; *i. e.* the diſciples; but we read in ſeveral Gr. MSS. as in the Vulg.

9. Now

9. Now as the diſcourſe of Paul was long, a young man, called Eutychus, who ſat upon a window, being oppreſſed with a deep ſleep, and falling from the third loft even to the bottom, was taken up dead.

10. But Paul deſcending, ſtooped down, and embracing him, ſaid; Be not troubled, for he lives.

11. He afterwards went up again, and having broken bread, and eaten, he talked even till day-break; then he went away.

12. They brought back the young man alive, whereat they were not a little comforted.

13. As for us, embarking, we went to [9] Aſſos to take Paul into our ſhip, for he had ſo appointed, being deſirous to go thither by land.

14. When we had joined him at Aſſos, taking him into our veſſel, we went to Mitylene.

15. Then continuing our courſe, we came the next day before Chios; the day following we arrived at Samos, and [1] the day after at Miletus.

16. For Paul deſigned not to go on ſhore at Epheſus, that he might not be obliged to ſtay in Aſia, haſting to go to Jeruſalem, that if it was poſſible he might keep [2] Pentecoſt there.

17. He therefore ſent from Miletus to Epheſus, and called [3] the presbyters of the church;

18. Who coming to him; [4] when they were with him, he ſaid to them; Ye know in what manner I have always lived among you ſince the firſt day that I came into Aſia,

[9] Ver. 13. This Aſſos was near Troas; there were many cities of this name.

[1] Ver. 15. The vulgar Gr. addeth, *and having arrived at Trogyllium*, which is a cape or promontory not far from Samos; but theſe words are not in ſome Gr. MSS. any more than in the Vulg.

[2] Ver. 16. *i. e.* the pentecoſt of the Jews in the temple, to remove the prejudice which they had conceived againſt him that he wholly oppoſed the law of Moſes.

[3] Ver. 17. The Vulg. here maketh uſe, and in many other places, of the word *elders*. This title was common at that time both to the biſhops and presbyters.

[4] Ver. 18. Theſe words are not in the vulgar Greek, but are to be met with in ſome antient Gr. MSS.

19. How I have ſerved the Lord with all humility, and with tears, and amidſt the [5] croſſes which have befallen me from the ſnares of the Jews,

20. How I have not omitted acquainting ye with any of thoſe things which might be profitable for you, inſtructing you in publick, and from houſe to houſe,

21. Preaching both to the Jews and Gentiles [6] repentance towards God, and faith in our Lord Jeſus Chriſt.

22. I am now going to Jeruſalem, [7] being bound by the Spirit; neither do I know what ſhall there befal me,

23. Except that the Holy Ghoſt ſheweth me, and telleth me in each city, that chains and afflictions are prepared for me [8] at Jeruſalem.

24. But [9] this doth not terrify me, and I [1] will not ſpare my life, having no other deſign but to finiſh my courſe, [2] and the miniſtry [3] of the word, which I have received from the Lord Jeſus, *which is* to teach the Goſpel of the grace of God.

25. As for me, I know now that all ye to whom I have preached the kingdom of God, ſhall ſee me no more.

26. I take you therefore to witneſs this day, that if any of you are loſt, I am not in fault:

27. For I have declared unto you, omitting nothing, the [4] whole will of God.

[5] Ver. 19. *L.* temptations.

[6] Ver. 21. *i. e.* that they ſhould turn unto the Lord by a ſincere repentance.

[7] Ver. 22. *i. e.* being thereto obliged by a revelation, which keepeth me as it were bound, as if St. Paul deſigned to ſhew thereby his ſubmiſſion to the ſpirit of God, which directed him in all his actions; *oth.* I go in the ſpirit, as Oecumenius reads; *i. e.* the holy ſpirit having informed me that I ſhall ſuffer.

[8] Ver. 23. Theſe words are not in the vulgar Greek, but they are in the Cambr. MS. and in one of Stephens, Numb. 2.

[9] Ver. 24. We find literally in the Gr. *I am not at all careful*; *i. e.* I look upon theſe chains and afflictions as nothing.

[1] We find literally in the Vulg. *I hold not my life dearer than myſelf*, and in the Gr. *my life is not precious to me*; *i. e.* I ſhall not ſpare it when my miniſtry ſhall be concerned.

[2] The Gr. adds *with joy*; but theſe words are not in the Cambr. MS. nor in the Syr. verſion.

[3] We do not read *of the word* in the Greek, but this expreſſion is in the Cambr. MS.

[4] Ver. 27. *i. e.* all which it hath pleaſed God that I ſhould declare to you, as the apoſtle of Jeſus Chriſt.

28. Take

28. Take heed unto yourſelves, and to all the flock over which the Holy Ghoſt hath appointed you [5] biſhops to govern the church of God, which he hath purchaſed with his blood.

29. For I know, that after my departure ravenous wolves will come in amongſt you, not ſparing the flock;

30. That there ſhall ariſe men, even from among yourſelves, who ſhall teach evil doctrines, that they may draw the diſciples after them.

31. Wherefore watch, and remember that for the ſpace of three years I ceaſed not warning each of you night and day with tears.

32. And now I recommend you to God, and [6] to the word of his grace, [7] who is able [8] to edify you, and give you [9] an inheritance with all [1] ſaints.

33. I have not asked of any either gold, ſilver, or raiment.

34. And ye even know that theſe hands have ſupplied me, and thoſe who were with me, with neceſſaries. 1*Cor.*4.12. 2*Theſſ.*3.8.

35. I have in all things ſhewed you, that it is thus by labouring we ought to accommodate ourſelves to the weak, and remember [2] the words of the Lord; for he himſelf

[5] Ver. 28. They are called *biſhops* here, who above are called *presbyters* or *elders*, v. 17. This word *biſhops*, according to the grammatical ſenſe, ſignifyeth *inſpectors*; and by the *church* we are to underſtand the church of Epheſus; for to theſe biſhops or prieſts doth St. Paul direct his diſcourſe.

[6] Ver. 32. *i. e.* the Goſpel which I have preached to you, and which I recommend to you to have always before your eyes, as the rule you are to follow.

[7] We may alſo tranſlate from the Gr. *which*, namely the word; and even from the Latin, altho' it is *qui*, and not *quod*.

[8] The word *edify* ſignifies to *augment*, and cauſe to proſper, ſee above ch. 9. v. 31. There is nevertheleſs a compound word in the vulgar Gr. which ſignifies *to continue to edify*, as if the meaning was, God will compleat the building which Paul began; but in ſome Gr. MSS. we read *edify*, as well as in the Vulg. and in the Cambr. MS. and in the Syr. verſion *edify us*. We might alſo tranſlate this verſe, abridging of it, *I recommend you to the grace of God, who is able to build you up*, &c.

[9] *i. e.* immortal happineſs.

[1] *L.* who are ſanctified.

[2] Ver. 35. We do not find what is here cited as ſpoken by Jeſus Chriſt in the New Teſtament. St. Paul moſt probably had it from the apoſtles, or ſome tradition which had been preſerved.

hath ſaid; [3] That it is more laudable to give, than to receive.

36. After he had ſaid theſe words, he kneeled down and prayed with them all.

37. Then they all melting into tears, fell upon Paul's neck to kiſs him,

38. And being greatly afflicted at what he had ſaid, that they ſhould ſee him no more, they conducted him to the veſſel.

[3] *L.* that it is a more happy thing. In a Gr. MS. in the King's Library, Numb. 2869. where there are ſhort ſcholia on the acts of the apoſtles, theſe words are mark'd, as being in the apoſtolical conſtitutions.

## CHAP. XXI.

1. WHEN we had parted from them, and gone aboard the veſſel, we went in a ſtraight courſe to Coos, the next day to Rhodes, and from thence to Patara.

2. Where finding a ſhip bound to Phenicia, we embarked therein, and ſet ſail.

3. When we were in ſight of Cyprus, we left it on the left hand, ſailing towards Syria, and we went aſhore at Tyre, where the ſhip was to unload.

4. We continued there ſeven days, finding diſciples there, who being inſpired, ſpoke to Paul that he ſhould not go to Jeruſalem.

5. And having ſpent that time there, we departed, and they all conducted us out of the city, with their wives and children, and we kneeled down on the ſhore to pray.

6. We afterwards went aboard the veſſel, having taken leave of each other, and they returned home.

7. As for us, [1] ſetting ſail again, we went from Tyre, and landed at Ptolemais, where we ſaluted the brethren, with whom we ſtaid one day.

[1] Ver. 7. *L.* finiſhing the navigation; *i. e.* continuing our courſe.

8. The

8. The next day, departing from thence, we came to Cæ- *Acts 6. 5.*
ſarea, where we went to lodge at the houſe of Philip [2] the *& 8. 5.*
evangeliſt, who was one of the [3] ſeven *deacons*.

9. He had four daughters virgins, who had the gift of prophecy.

10. And as we ſojourned there certain days, a prophet called Agabus came from Judea.

11. Who coming to us, took Paul's girdle, and binding his hands and feet therewith, ſaid; Behold what the Holy Ghoſt ſayeth; Thus ſhall the Jews of Jeruſalem bind the man who owneth this girdle, and deliver him to the Gentiles.

12. Which having heard, we and they of that place beſought him not to go to Jeruſalem.

13. Then Paul anſwered; To what end do ye weep and afflict my heart? as for me, I am ready, not only to ſuffer bonds, but even to die at Jeruſalem for the name of the Lord Jeſus.

14. Being not able to prevail with him, we ſaid nothing more to him, than, The will of the Lord be done.

15. [4] Being afterwards ready to depart, we ſet forward towards Jeruſalem.

16. Some diſciples of Cæſarea alſo came and joined themſelves with us, who brought with them an antient diſciple, called Mnaſon, born in Cyprus, with whom we were to lodge.

17. When we arrived at Jeruſalem, the brethren received us with joy;

18. And on the day following Paul went with us to the houſe of [5] James, where all the presbyters were gathered together.

[2] Ver. 8. *i. e.* preacher of the Goſpel, preaching it in all parts, and not continuing in one particular church.

[3] *i. e.* of thoſe ſeven who had been choſen at Jeruſalem. See above ch. 6. v. 5.

[4] Ver. 15. The meaning, as the word in the Greek implieth, is, having got ready all that was neceſſary for the journey.

[5] Ver. 18. He preſided over the church of Jeruſalem, and accordingly convened at his houſe the elders and the prieſts, to conſult with them, the apoſtles not being then at Jeruſalem.

19. After

19. After he had saluted them, he gave them a particular account of what God had wrought among the Gentiles by his ministry.

20. Which having heard, they glorified God, and said to Paul; Thou seest, brother, how many thousands there are among the Jews who have received the faith, and are all [6] zealous for the law.

21. Now it hath been told them, that thou teachest all the Jews which are among the Gentiles, to renounce Moses, saying; That they ought not to circumcise their children, neither [7] to follow the antient ceremonies.

22. What is then to be done? It is absolutely necessary to assemble [8] all the people; for they will know that thou art come.

23. Do this that we say to thee; We have four men who have made [9] a vow.

*Num.6.18* 24. Join with them to purify thyself, [1] contributing to *Acts18.18* the charge, that shaving thy head, all may know, that what is said of thee is false, and that thou observest the law.

*Acts 15. 20, 29,* 25. As to those Gentiles who have believed, we have written and determined, that they should abstain from meats offered unto idols, from blood, from such animals as are strangled, and from fornication.

26. Then Paul [2] joined with these men, and the next day, purifying himself with them, he entered into the

[6] Ver. 20. *i. e.* religiously observe the ceremonies of the law.

[7] Ver. 21. *L.* walk according to custom *i. e.* live after the manner of their teachers retaining the antient ceremonies of the law.

[8] Ver. 22. *i. e.* the faithful, of which the church of Jerusalem was composed and who being most of them converted Jews, had kept the ceremonies of the law, altho' Christians.

[9] Ver. 23. The word *vow* taken absolutely, signifies the vow of a Nazarite, which with some was perpetual, and with others only for a time; the vow here spoken of, was only for some days.

[1] Ver. 24. *i. e.* paying jointly with them what was to be laid out in the sacrifices. We may also translate, *defraying their charges*; which would have shewed a greater zeal for the law, and was no uncommon thing among the Jews.

[2] Ver. 26. *L.* took with him.

temple,

temple, and made known [3] the day when the purification would be, to the end that the offering might be offered for each of them.

27. On the ſeventh day, when the purification was finiſhed, [5] the Jews of Aſia, ſeeing him in the temple, ſtirred up the people, and ſeizing on him, cried;

28. Iſraelites, help; behold the man who preaches every where againſt the people, againſt the law, and againſt this place; he hath even brought Gentiles into the temple, and hath prophaned this holy place.

29. For having ſeen Trophimus of Epheſus with him in the city, they believed that Paul had brought him into the temple;

30. So that all the city being in an uproar, the people ran from all parts, and ſeized Paul, whom they dragged out of the temple, the doors of which were ſhut immediately.

31. And as they would have killed him, it was told to the [6] tribune of the cohort, that all Jeruſalem was in confuſion.

32. Who ſtraightway taking with him ſoldiers and centurions, ran to them; who, when they ſaw the tribune, and the ſoldiers, left beating Paul.

33. Then the tribune came near and took him, and *Acts 23. 27.* cauſed him to be bound with two chains, and demanded of him who he was, and what he had done.

34. Now in this multitude of people, ſome cried one thing, and ſome another; and as he could not know the

[3] *viz.* to all the aſſembly, declaring that he only ingaged himſelf by his vow for ſeven days.

[4] *L.* the fulfilling the days of purification, till the offering ſhould be offered for every one of them.

[5] Ver. 27. Theſe were the Jews of Epheſus, who were come to Jeruſalem to keep the feaſt of Pentecoſt.

[6] Ver. 31. We have, as well as the Vulg. uſed the word tribune, becauſe the Romans had military tribunes, and gave this name to thoſe who are here called *chiliarchs* in the Greek; *i. e.* commanders of a thouſand men. See above ch. 10. v. 1. where we have ſhewn what the Roman *cohort* was. That cohort is meant in this paſſage, which was appointed for the guard of the temple, eſpecially on great feſtivals, to prevent riots and diſorders.

certainty,

certainty, becauſe of the tumult, he commanded that he ſhould be brought into the caſtle.

35. When Paul was come to the [7] ſtairs, the ſoldiers were forced to carry him becauſe of the violence of the multitude.

36. For he was followed by a croud of people, who cried out; That he ſhould be put to death.

37. And when he was going into the caſtle, Paul ſaid to the tribune; Wilt thou ſuffer me to ſpeak one word to thee? and he replied; Canſt thou ſpeak Greek?

38. Art not thou the Egyptian, who not long ſince raiſed a ſedition, and led four thouſand robbers into the wilderneſs?

39. Paul anſwered him; Verily I am a Jew, a citizen of Tarſus, a city in Cilicia, well known; ſuffer me, I beſeech thee, to ſpeak to the people.

40. When the tribune had given him leave, Paul ſtanding upon the ſtairs, beckoned with his hand to the people; and when there was made a great ſilence, he ſpake thus to them in the [8] Hebrew tongue.

[7] Ver. 35. *i. e.* the ſtairs of the caſtle.
[8] Ver. 40. *i. e.* Chaldee-Syriac, which was the Hebrew the Jews of Jeruſalem ſpake after their return from the captivity.

## CHAP. XXII.

1. BRethren and fathers, hear what I now ſay to you in my defence.

2. When they heard him ſpeak to them in Hebrew, they kept the more ſilence.

3. Then he ſaid to them; I am a Jew, born at Tarſus in Cilicia, but have been brought up in this city [1] at the feet of Gamaliel, where I was [2] perfectly inſtructed in the

[1] Ver. 3. *i. e.* the ſcholar of Gamaliel, a famous Rabbin of thoſe times.
[2] *L.* according to truth. The Gr word ſignifies *exactly*: which ſome underſtand of the ſect of the phariſees, who profeſſed a more rigorous obſervance of the law than others.

law

law of our fathers, and was zealous for the law, as ye all are now.

4. I have perſecuted [3] this ſect, even to the putting to death, binding and impriſoning both men and women; *Acts* 8. 3. & 9. 2.

5. As the chief prieſt, with all the [4] elders, do bear me witneſs; and having even taken letters from them directed to the brethren at Damaſcus, I ſet out with deſign to bring priſoners from thence to Jeruſalem to be puniſhed.

6. But as I was on the way, and drew nigh to Damaſcus, about noon, I was ſuddenly ſurrounded with a great light which came from heaven;

7. And falling on the ground, I heard a voice which ſaid to me; Saul, Saul, why perſecuteſt thou me?

8. And I anſwered; Who art thou, Lord? I am, ſaid he, Jeſus of Nazareth, whom thou perſecuteſt.

9. They who were with me plainly ſaw the light; [5] but they [6] heard not the voice of him who ſpake to me.

10. Then I ſaid; Lord, what muſt I do? And the Lord anſwered me; Ariſe, and go to Damaſcus; and it ſhall be told thee what thou muſt do.

11. But the great brightneſs of that light having deprived me of my ſight; they, who accompanied me, led me by the hand even to Damaſcus,

12. Where Ananias, a man [7] *living* according to the law, of whom all the Jews of that place bear teſtimony,

13. Came to me, and drawing near, ſaid; Brother Saul, recover thy ſight: and the ſame inſtant I beheld him.

[3] Ver. 4. *i. e.* the Chriſtians; *oth.* thoſe who profeſſed to acknowledge Jeſus as the promiſed Meſſiah of the Jews.

[4] Ver. 5. The Gr. word πρεσβυτέριον, ſignifies the ſenate of the Jews.

[5] Ver. 9. *And were terrified*, is added in the vulgar Greek: but theſe words are not in the antient Alex. MS. nor in one in England, nor in the Syriac verſion.

[6] C. 9. v. 7. it is ſaid that they heard the voice: *i. e.* a confuſed voice; but not diſtinctly, the words of him who ſpake to St. Paul: and this is here implied.

[7] Ver. 12. The Gr. adds, *pious*; *oth. fearing God:* but theſe words are not in the antient Alex. MS.

14. And he ſaid to me; The God of our fathers [s] hath choſen thee, that thou mighteſt know his will, and ſee [g] that juſt one, and hear him ſpeak [1] himſelf.

15. Becauſe thou ſhalt be his witneſs before all men, of the things which thou haſt ſeen and heard.

16. Why then doſt thou delay any longer? [2] ariſe, be baptized and waſh away thy ſins, calling upon [3] his name.

17. Now returning to Jeruſalem, and praying in the temple, I fell into a trance,

18. And I beheld [4] him, ſaying; Make haſte, and depart quickly from Jeruſalem: for they will not receive thy teſtimony concerning me.

*Acts* 8. 3. 19. I ſaid to him; Lord, they themſelves know that I impriſoned and ſcourged [5] in the ſynagogues, thoſe who believed in thee.

*Ac.* 7. 58. 20. And that when the blood of thy martyr Stephen was ſhed, I was preſent, and conſented thereto; and that I kept the cloaks of them [6] who put him to death.

21. But he replied; Go: for I will ſend thee far hence to the Gentiles.

22. They heard him to theſe words: but then they begun to cry out; Let this man be put to death; for it is not fit that he ſhould be ſuffered to live.

23. Now, as they cried and [7] caſt their cloaths upon the ground, and threw duſt into the air,

[s] Ver. 14. *L.* pre-ordained. The Syr. has tranſlated, *hath appointed thee.* The Gr. word, according to the grammatical ſenſe, ſignifies, *to take into one's hand*; and the LXX ſometimes make uſe of it to ſignify *take.*

[g] *i. e.* Jeſus Chriſt; *oth.* the Meſſiah, for thus is he called in ſcripture.

[1] *viz.* Juſt man or Meſſiah.

[2] Ver. 16. *Oth.* receive baptiſm immediately.

[3] In the Gr. we find, *in the name of the Lord*; *i. e.* of the Meſſiah; but we read in ſeveral antient Gr. MSS. as in the Vulg. and the ſenſe is the ſame.

[4] Ver. 18. *viz.* the Lord Jeſus.

[5] Ver. 19. The Jews had preſerved this privilege of ſcourging in the ſynagogues.

[6] Ver. 20. *i. e.* ſtoned him.

[7] Ver. 23. We may alſo tranſlate, according to the Greek, *ſhook their cloaths*; an effect of their paſſion.

24. The

24. [8] The tribune ordered him to be brought into the caſtle, and [9] that he ſhould be ſcourged and tormented, that he might know wherefore they cried thus againſt him.

25. When therefore they had [1] tied him with thongs, Paul ſaid to the centurion who ſtood by him; Is it lawful for thee to ſcourge a Roman citizen, having not ſo much as tryed him?

26. At theſe words, the centurion went to the tribune, and ſaid to him; What art thou about to do? this man is a Roman citizen.

27. Then the tribune, coming to Paul, ſaid to him; Tell me, art thou a Roman citizen? and he replied; Yes, I am.

28. I, replied the tribune, purchaſed this privilege of a citizen for a great ſum. And I, ſaid Paul, was born a citizen.

29. They then, who were about to [a] ſcourge him, left him forthwith. And the tribune likewiſe was afraid, when he knew that he was a Roman citizen, becauſe he had [b] bound him.

30. The next day, being deſirous to know more exactly what the Jews accuſed him of, he commanded his chains to be taken off, and ordered [4] the prieſts, and the whole council to be aſſembled; then he brought Paul, whom he preſented before them.

[8] Ver. 24. *i. e.* the commander of the cohort.

[9] We find literally in the Greek, *ordering that he ſhould be examined by ſcourges*; ſo that ſcourging was putting him to the queſtion.

[1] Ver. 25. They who were to be ſcourged were tyed to a poſt with leathern thongs.

[a] Ver. 29. *L.* torment. The Gr. word ſignifies literally, to *examine*; *i. e.* to put to the queſtion by ſcourging, as above v. 24.

[b] *i. e.* tyed him to a poſt that he might be ſcourged.

[4] Ver. 30. In the Gr. we find, *the chief prieſts*; and theſe we are to underſtand by the word *prieſts*; for every prieſt was not of the ſanhedrim or great council.

## CHAP. XXIII.

1. PAUL, beholding the council, ſaid; Brethren, I have lived in all good conſcience [1] before God until this day.

2. Whereupon the high prieſt Ananias commanded thoſe who ſtood near him, to ſmite Paul on the face.

3. Then Paul ſaid to him; God ſhall ſmite thee, thou [2] whited wall; for thou ſitteſt to judge me according to the law; and, contrary to the law, thou ordereſt me to be ſmitten?

4. They who ſtood by, ſaid; [4] Curſeſt thou God's high prieſt?

*Ex.22.28.* 5. Paul replied; [5] I knew not, brethren, that it was the high prieſt; for it is written: Thou ſhalt not ſpeak evil of the ruler of thy people.

*Phil. 3. 5.* 6. Now Paul knowing that part of them were ſadducees, and part phariſees, he cried out before the council; Brethren, I am a phariſee, the ſon of [6] phariſees; [7] becauſe I hope for the reſurrection of the dead, I am called in queſtion.

7. At theſe words there aroſe a diſſention between the ſadducees and the phariſees, which divided the aſſembly.

[1] Ver. 1. We find literally in the Greek, *to God*; *i. e.* directing all my actions by the will of God.

[2] Ver. 3. *i. e.* hypocrite. St. Paul being inflamed with great zeal, ſpeaks thus, after the example of Jeſus Chriſt and the prophets of old.

[3] *i. e.* not hearing my defence, and contrary to all legal proceedings, uſual in ſuch caſes.

[4] Ver. 4. *Oth.* revileſt; and thus the Gr. word properly ſignifies.

[5] Ver. 5. *i. e.* I wiſt not, I did not acknowledge him as high prieſt: and thus do the words, *knew not*, ſignify in other parts of ſcripture. St. Paul hereby inſinuating to the high prieſt, that he acted not as became one in his ſtation, and an impartial judge.

[6] Ver. 6. We find in the vulgar Greek, *phariſee* in the ſingular; but in ſome Gr. copies we find *phariſees* in the plural. St. Paul means that his anceſtors were phariſees, and that he himſelf profeſſed the tenets of that ſect.

[7] *L.* for the hope and the reſurrection I am called in queſtion: by the word *hope*, ſome underſtand the life to come, which the ſaducees denied, believing there was no other life beyond the grave.

8. Now

8. Now the ſadducees ſay there is no reſurrection, nor angel, nor ſpirit; but the Phariſees believe [8] both. *Mat.* 22. 23

9. Whereupon a great noiſe aroſe; [9] ſome of the phariſees, beginning to diſpute, ſaid; We find no evil in this man: what if an angel or ſpirit hath ſpoken to him [1]?

10. There being a great diſſention, the tribune, who feared leſt Paul ſhould be pulled to pieces by theſe people, cauſed ſome ſoldiers to come down, that they might take him out of their hands, and carry him back to the caſtle.

11. The night after, the Lord appeared to him, and ſaid to him; Paul, [2] be ſtedfaſt; for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs of me alſo at Rome.

12. As ſoon as it was day, certain Jews being gathered together, [3] bound themſelves by a vow, wiſhing that they might be utterly extirpated, if they did not perform it, neither to eat nor drink till they had killed Paul:

13. And they were above forty who had made this conſpiracy.

14. Who coming to the chief prieſts and elders, ſaid to them; We have bound ourſelves by a vow, wiſhing we might be utterly extirpated, if we do not perform it, to eat nothing till we have killed Paul.

15. Ye then, after ye are aſſembled, deſire the tribune to bring him before you [4], as though you would examine

[8] Ver. 8. This expreſſion ſheweth that the words *ſpirit* and *angel*, are here taken for the ſame thing: but the Syriac has tranſlated *all this*; and Oecumenius remarks upon this place, that we are not to expect that the expreſſions uſed by the apoſtles ſhould be very exact: and thus, by the word *ſpirit*, we may underſtand all ſpiritual and immaterial beings: as if the ſadducees had believed that God himſelf had a body: however they ſeem only to mean by this word the immortality of the ſoul.

[9] Ver. 9. In the vulgar Greek we find, *the ſcribes who were on the phariſees part*: but in the Alex. and in one of the Bodl. MSS. we read as in the Vulg.

[1] The Gr. adds, *let us not fight againſt God.*

[2] Ver. 11. *Oth.* be of good cheer.

[3] Ver. 12. The word, in the Greek, anſwers to the Hebrew *cherem*, and ſignifies a vow confirmed by oaths and curſes, with wiſhes that God might entirely deſtroy the perſon who made it, if it was not performed.

[4] Ver. 15. *To morrow*, is added in the Greek; but theſe words are not in many Gr. MSS.

matters

matters more throughly, and we will be ready to kill him before he comes hither.

16. But Paul's ſiſter's ſon, hearing that theſe ſnares were laid for him, went to the caſtle to inform Paul,

17. Who having called one of the centurions, ſaid to him; Bring this young man to the tribune, for he has ſomething to ſay to him.

18. The centurion taking him, carried him to the tribune, to whom he ſaid; Paul the priſoner deſired me to bring this young man to thee, who hath ſomething to ſay to thee.

19. The tribune taking him by the hand, went with him aſide privately, and asked him; What haſt thou to ſay to me?

20. The Jews, replied the young man, have determined to deſire thee to bring Paul before the council to morrow, as though they would examine his caſe more throughly:

21. But believe them not, for more than forty of them, lie in wait for him, who have bound themſelves by a vow, wiſhing that they may be utterly extirpated, if they do not perform it, neither to eat nor drink till they have ſlain him; and they are all ready, expecting [f] thy anſwer.

22. The tribune diſmiſſed the young man, ordering him not to acquaint any body that he had diſcovered this deſign to him.

23. Then calling two centurions, he ſaid to them; Have ready by the third hour of the night, two hundred ſoldiers, and horſemen threeſcore and ten, and two hundred [g] ſpearmen, to go to Cæſarea.

[f] Ver. 21. *L.* thy promiſe; *i. e.* what thou wilt promiſe them in thine anſwer.

[g] V. 23. The Gr. word ſignifies literally, *who take with their right hand*; *i. e.* according to ſome officers who arreſted and guarded criminals: but it is more probable that it is to be taken here for ſoldiers who threw darts with their right hand. The antient Alex. MS. and the Syriac verſion favour this interpretation.

24. And

24. And provide alſo beaſts, that they may ſet Paul thereon, and carry him ſafely to [7] Felix the preſident.

25. (For he feared leſt the Jews ſhould take him away by force, and ſlay him, and he ſhould be called in queſtion for it, as if he had taken money of them). He wrote after this manner:

26. Claudius Lyſias, to the moſt excellent preſident Felix, greeting.

27. This man the Jews had apprehended, and he was upon the point of being killed by them, had I not come, and with my ſoldiers took him out of their hands, becauſe I underſtood that he was a Roman citizen;

28. And being deſirous to know what they had to ſay againſt him, I brought him before their council.

29. I found that the accuſation only related to queſtions of their law, and that he had done nothing either worthy of death or impriſonment.

30. Being informed that they deſigned to lie in wait for him, I have ſent him to thee, [8] and have ordered his accuſers to appear before thee. Farewel.

31. The ſoldiers, as they were ordered, took Paul with them, and brought him by night to Antipatris.

32. They returned next day to the caſtle, leaving Paul under the guard of the horſemen;

33. Who being come to Cæſarea, delivered the letter to the preſident; to whom alſo they preſented Paul.

34. The preſident having read it, asked him of what province he was.

35. And knowing that he was of Cilicia, he ſaid to him; I will hear thee when thy accuſers are come. Then he ordered him to be kept in [9] Herod's court.

[7] Ver. 24. Felix was not preſident, *i.e.* commander in chief under the emperor, but this title is given him, becauſe h executed this office, tho' he was no more than a deputy.

[8] Ver. 30. *immediately* is added in the Greek.

[9] Ver. 35. *L.* prætorium; ſo the houſes of the prætors were called; and alſo of perſons of diſtinction: this was the place where they adminiſtred juſtice, or *the court*, as we call it.

CHAP.

## CHAP. XXIV.

1. THE chief prieſt Ananias, came five days after to Cæſarea, acccompanied by ſome elders, and a certain orator, named Tertullus: and they went and appeared before the preſident, as accuſers of Paul;

2. Who being called, Tertullus ſpake thus againſt him. As by thy means we live in great tranquillity, all things being ſettled every where in good order by thy providence,

3. Moſt excellent Felix, we acknowledge it at all times, and in all places, with all thankfulneſs.

4. But that I may not detain thee too long, I beſeech thee with thy accuſtomed goodneſs, to hear what we have to ſay in few words.

5. Finding that this man is a [1] public plague; and raiſeth [2] diſturbances among all the Jews [3] throughout the world, and that he is the chief of the ſeditious ſect of the [4] Nazarenes.

6. And he having alſo attempted to profane the temple, we apprehended him, deſigning to judge him according to our law.

7. But the tribune Lyſias came, and with great violence forced him out of our hands.

8. And hath ordered his accuſers to appear before thee: thou mayeſt thyſelf in [5] the trial know of [6] him all the things whereof we accuſe this man.

[1] Ver. 5. This is the literal tranſlation of the Greek, and the expreſſion means that he was a very pernicious man, and corrupted others.

[2] *L.* ſeditions; or, as in the vulgar Gr. *a ſedition:* but in ſeveral Gr. MSS. we find *ſeditions* in the plural.

[3] *i. e.* ſpread throughout the empire.

[4] *i. e.* Chriſtians; the Jews give this name to the Chriſtians at this day by way of contempt: the word *ſeditious* is not in the Greek.

[5] Ver. 8. *Oth.* in the informations.

[6] *i. e.* from the tribune: it may alſo be underſtood of Paul; *i. e.* by examining him you will find the truth of thoſe things whereof we accuſe him.

9. The

9. The Jews likewiſe, on their ſide, ſaid, that theſe things were ſo.

10. Then Paul, after that the preſident had beckoned unto him to ſpeak, anſwered; Knowing that [7] thou haſt been many years judge of this nation, I defend myſelf with the greater freedom.

11. For thou mayeſt underſtand that not more than twelve days are paſſed, ſince I went [8] to worſhip *God* at Jeruſalem.

12. They have not found me in the temple diſputing *Acts* 21. 26 with any; neither drawing people together, either in the ſynagogues, or in the city.

13. And they cannot prove, before thee, the things whereof they now accuſe me.

14. But I confeſs to thee, that according to the ſect which they call hereſy, ſo do I ſerve the Father [9] who is my God, I believe all that is written in the law and the prophets.

15. I have the ſame hope in God that they have, which is, the reſurrection of the good and of the wicked.

16. For this reaſon do I labour always to have a conſcience free from reproach before God, and before men.

17. Now after many years, I came to bring alms to my nation, and to make offerings, and [1] pay my vows *to God.*

18. While I was doing thus, they found me in the *Acts* 21. 26 temple, where I was purifying myſelf without any croud or tumult.

[7] Ver. 10. *i. e.* that thou doſt govern us. The Hebrews call thoſe *judges* who had the command over them.

[8] Ver. 11. *i. e.* offer ſacrifice on the feaſt day.

[9] Ver. 14. *L.* and my God: but in ſome copies of the Vulg. we read, *patrio Deo*; *i. e. the God of my fathers*; and thus is it read in the Gr. and in the Syr. verſion. The word *hæreſis*, in the Greek and Latin, properly ſignifies *ſect*: and inſtead of *ſecta*, which is in the Vulg. we find *way* in the Gr. However, the author of the Vulg. ſeems to have underſtood here by the word *hæreſis*, ſomething more odious than what is commonly meant by the word *ſect*. In the firſt ages of Chriſtianity the Jews called the Chriſtians *minæos*; *i. e. heretics.*

[1] Ver. 17. This word is not in the Gr.

19. As they were Jews of Aſia *who found me there*, they ought to come and appear before thee, and accuſe me, if they had any thing to ſay againſt me:

20. And let theſe ſay, while [2] I am before the council, if they found me guilty of any crime.

*Acts* 23. 6. 21. Except that I ſaid aloud when I was before them: For the reſurrection of the dead I am this day called in queſtion by you.

22. But Felix [3], who thoroughly knew that [4] ſect, put them off to another time, ſaying to them; I will hear you when the tribune Lyſias is come.

23. And he ordered the centurion to guard Paul, but not confine him cloſely, and that he ſhould forbid none of his acquaintance to miniſter to him [5].

24. Some days after, Felix coming with his wife Druſilla, who was a Jeweſs, ſent for Paul, and heard him ſpeak of the faith in [6] Jeſus Chriſt.

25. But when he ſpake of righteouſneſs, charity, and judgment to come, Felix, being greatly terrified, ſaid to him; For the preſent withdraw, when I am at leiſure I will ſend for thee.

26. He hoped alſo that Paul would give him money [7]; and in this hope he frequently ſent and diſcourſed with him.

27. Two years after, Felix was ſucceeded by Portius Feſtus; and to ſhew the Jews a pleaſure, he left Paul in priſon.

[2] Ver. 20. *Oth.* I was: for the ſanhedrim or great council of the Jews is here ſpoken of: but according to this ſenſe we ſhould read *ſtarem* in the Vulg. whereas we find *ſtem* in all the Latin copies.

[3] Ver. 22. The Gr. adds, *having heard this.*

[4] *L.* the way; *i. e.* what regarded the Chriſtian religion, the profeſſors of which the Jews called Nazarenes. St. Paul juſtifies himſelf by declaring, that he had advanced no novelty, and which was no agreeable to the doctrine of his anceſtors, and to the opinion of the phariſees, who acknowledged the reſurrection of the dead.

[5] Ver. 23. The Gr. adds, *or viſit him:* but we do not read theſe words in one of the Bodl. MSS. nor in the Syr. verſion.

[6] Ver. 24. The word *Jeſus* is not in the Vulg. Gr. nor in the Syriac: but it is in ſeveral Gr. MSS. as well as in the Vulg.

[7] Ver. 26. The vulgar Greek adds, *to releaſe him*: but theſe words are not in the Alex. nor in one of the Bodl. MSS. nor in the Syriac.

CHAP.

## CHAP. XXV.

1. FEſtus being then come into the province, three days after, departed from Cæſarea to go to Jeruſalem,
2. Where the chief prieſts, and the chief of the Jews came and ſpake to him againſt Paul,
3. Beſeeching him that he would do them the favour, to order Paul to be brought to Jeruſalem; and they had appointed people to lie in wait in the way to kill him.
4. But Feſtus anſwered; That Paul was in priſon at Cæſarea, and that in few days he ſhould go thither.
5. Let then, ſaid he, ſuch among you as [1] are able, go with me and accuſe this man, if he hath committed any crime.
6. Now, having not ſtayed above [2] eight or ten days among them, he went to Cæſarea, and the next day ſat in the judgment-ſeat and commanded Paul to be brought:
7. And when he was brought, the Jews who came from Jeruſalem ſurrounded him, and laid many great crimes to his charge, which they were not able to prove.
8. Paul anſwered in his defence; Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Cæſar, have I offended any thing at all.
9. But Feſtus, willing to ſhew the Jews a pleaſure, anſwered Paul; Wilt thou go to Jeruſalem, and there be tried by me?
10. Paul replied; Behold I ſtand before Cæſar's tribunal, where I ought to be judged: I have not done any injury to the Jews, as thou thyſelf well knoweſt.

[1] Ver. 5. *i. e.* thoſe who are beſt informed of this matter. We may alſo tranſlate *will*, as if *can* was, in this place, put for *will*.

[2] Ver. 6. Gr. ten days: but in ſeveral Gr. MSS. we read as in the Vulg.

11. For if I have injured any one, or committed any crime worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe men accuſe me, none can deliver me to them: I appeal from them to Cæſar.

12. Then Feſtus, after he had conferred with [a] the council, anſwered; Haſt thou appealed unto Cæſar? before Cæſar ſhalt thou go.

13. King Agrippa and Bernice came ſome days after to Cæſarea to ſalute Feſtus;

14. And as they ſtayed many days, Feſtus diſcourſed with the king about the buſineſs of Paul, ſaying; Here is a man, whom Felix left in priſon,

15. About whom the chief prieſts and the elders came before me while I was at Jeruſalem, deſiring that he might be condemned.

16. I anſwered them; That it was contrary to the Roman cuſtom, to condemn any man before he that is accuſed hath the accuſers face to face, and be allowed the liberty of defending himſelf, concerning the crimes *laid to his charge.*

17. As ſoon therefore as they were come, on the morrow I ſat on the judgment ſeat, and commanded this man to be brought.

18. His accuſers appearing, they did not alledge any of thoſe crimes againſt him whereof I ſuppoſed they would accuſe him.

19. They only diſputed with him concerning their [b] ſuperſtition, and about one Jeſus who was dead, and whom Paul affirmed to have riſen again.

20. Not knowing therefore what ſentence to pronounce in this caſe, I asked him whether he would go to Jeruſalem, and there be judged.

21. But Paul, by an appeal, having reſerved the cognizance of his cauſe to the emperor, I ordered him to be kept, till I might ſend him to Cæſar.

[a] Ver. 12. *i. e.* thoſe of his council.
[b] Ver. 19. Moſt other nations looked upon the Jews as a ſuperſtitious people.

22. Agrippa

22. Agrippa ſaid to Feſtus; I would alſo hear this man; To morrow, ſaid Feſtus, thou ſhalt hear him.

23. The next day therefore, Agrippa and Bernice being come with great pomp into the hall of audience, with the [5] tribunes, and the chief men of the city, Feſtus ordered Paul to be brought:

24. Then he ſaid; O king Agrippa, and all who are here with us, ye behold this man, againſt whom all the Jews have ſollicited me at Jeruſalem, crying aloud that he might not be ſuffered to live any longer.

25. For my part, I found that he had done nothing worthy of death; but having himſelf appealed to the emperor, I have determined to ſend him.

26. And as I have nothing certain to write hereof [6] to the emperor, I ſent for him before this aſſembly, and eſpecially before thee, king Agrippa, that after he hath been heard, I may know what I am to write.

27. For it doth not ſeem reaſonable to me, to ſend a priſoner, and not to ſignify the crimes whereof he is accuſed.

[5] Ver. 23. *i. e.* Commanders of the cohorts.
[6] Ver. 26. *L.* to the lord.

## CHAP. XXVI.

1. THEN Agrippa ſaid unto Paul: Thou art allowed to ſpeak in thy defence: and immediately Paul, [1] ſtretching out his hand, ſpake thus in his defence;

2. I think myſelf happy, O king Agrippa, that I may anſwer for myſelf, before thee this day, concerning all thoſe things whereof I am accuſed by the Jews.

3. Eſpecially, becauſe thou art skilled in their cuſtoms and diſputes, therefore I pray thee of thy patience, to hear me.

[1] Ver. 1. The rhetoricians and lawyers uſed to ſtretch out their hands when they roſe up to harangue.

4. As

4. As to the life which I led from my youth, this all the Jews know, having lived from my infancy at Jeruſalem, among thoſe of my own nation.

5. They have long known, if they would ſpeak the truth, that I have ever lived till this time a phariſee, in [2] the moſt rigid ſect of our religion,

6. And now I appear to be tryed for the hope of the promiſe which God made to our fathers;

7. Which our twelve tribes, ſerving God day and night, hope to obtain. For this hope, O king Agrippa, am I accuſed by the Jews.

8. Doth it ſeem incredible to thee, that God raiſeth the dead?

9. For my part, I thought that I ought ſtrongly to oppoſe the name of Jeſus of Nazareth;

*Acts* 8. 3. 10. As I did at Jeruſalem, where I impriſoned many of the [3] ſaints, having received a power from the chief prieſts, and when they were put to death, [4] I conſented.

11. Going even often into all their ſynagogues, and puniſhing them, I [5] compelled them to blaſpheme; and ſo enraged was I at them, that I purſued them [6] even into other cities.

*Acts* 9. 2. 12. As I went upon this account to Damaſcus, with an authority and commiſſion from the chief prieſts,

13. At mid-day, O king, I ſaw in the way a light from heaven, more bright than that of the ſun, ſhining round about me, and thoſe that were with me.

14. And when we were all fallen to the earth, I [7] heard a voice, which ſaid to me in the Hebrew tongue; Saul,

[2] Ver. 5. *L.* the moſt certain. The Gr. word ſignifies, *the moſt exact*; and indeed the phariſees were exact in the obſervation of their ceremonies, even to ſuperſtition.

[3] Ver. 10. Thus were the Chriſtians called. The Jews alſo took this name, to ſhew that their profeſſion diſtinguiſhed them from all other nations in the world: for this is what the word *holy* ſignifies.

[4] *Oth.* I gave my voice, my vote: thus do the words in the Gr. ſignify.

[5] Ver. 11. *i. e.* I uſed all manner of means to make them renounce their religion.

[6] *Oth.* even out of Judea.

[7] Ver. 14. See above upon this, ch. 9. v. 5.

Saul,

Saul, why perſecuteſt thou me? Thou gaineſt nothing by kicking againſt the pricks.

15. And *I* ſaid; Lord, who art thou? I am, replied the Lord, Jeſus whom thou perſecuteſt.

16. But ariſe, and [8] ſtand upon thy feet. For I have appeared unto thee on purpoſe to eſtabliſh thee a miniſter and witneſs of the things which thou haſt ſeen, and of thoſe, for which I will again appear unto thee.

17. I will deliver thee [9] from the hands of that people and thoſe nations to [1] whom I am going to ſend thee.

18. To open their eyes, that they may turn from [2] darkneſs unto light, and from the power of Satan unto God; and that they may receive forgiveneſs of their ſins, and be partakers of the inheritance among the [3] ſaints, by the faith which they ſhall have in me.

19. Wherefore, O king Agrippa, I will not be [4] diſobedient unto the heavenly viſion;

20. But I have preached, firſt unto them of Damaſcus, *Act.* 9. 20. then to thoſe of Jeruſalem, and in all Judea, and afterwards to the nations, that they ſhould repent and turn unto God, by doing [5] works which may ſhew their repentance.

21. For this reaſon therefore did the Jews, when I was *Act.* 21. 30. in the temple, lay hold on me, and endeavour to kill me.

[8] Ver. 16. Theſe ſorts of redundancies of words are very common among the Hebrews, the Syriac interpreter has, for this reaſon, omitted the word *ariſe*; it may be tranſlated, *ariſe quickly*.

[9] Ver. 17. *i. e.* of the Jews, who are called people, by way of excellence, as being the only people of God. This is the meaning which the Syriac has underſtood it in, agreeably to two of Stephens's Greek MSS. which add the words, *of the Jews*.

[1] *Oth.* to whom, maſculine; ſo that the relative pronoun relates as well to the Jewiſh people, as to other nations.

[2] Ver. 18. The Jews were, as well as the Gentiles, in darkneſs, becauſe they did not acknowledge Jeſus for the Meſſias.

[3] *Oth.* the ſanctified, as it is literally in the Gr.

[4] Ver. 19. *L.* I was not unbelieving; *i. e.* I was convinced that it was a viſion, being perſuaded of what I ſaw.

[5] Ver. 20. *L.* works worthy of repentance; *i. e.* a true and ſincere repentance.

22. But

22. But God giving me his aſſiſtance, I am ſtill alive, and give teſtimony, as well to the [6] ſmall as the great, without advancing any thing but what the prophets and Moſes have before foretold.

23. Namely, that Chriſt ſhould ſuffer, that he ſhould be the firſt of the dead who ſhould riſe again, and that he ſhould preach the [7] light unto this [8] people, and to the nations.

24. When he ſaid theſe things in pleading his cauſe, Feſtus cried out; Paul, thou art beſide thyſelf; thy great learning doth make thee mad.

25. Paul made anſwer; I am not mad, moſt noble Feſtus; on the contrary, I ſpeak nothing but what is true and rational.

26. For the king knoweth theſe things, before whom alſo I ſpeak of them freely, believing that he was not ignorant of all this; becauſe none of theſe things were done in ſecret.

27. O king Agrippa, believeſt thou the prophets? I know that thou believeſt them.

28. And Agrippa ſaid unto Paul, [9] Thou almoſt perſuadeſt me to become a Chriſtian.

29. I would to God, replied Paul, that thou, and even all thoſe that hear me this day, were not only [1] almoſt, but altogether become ſuch as I am, except theſe bonds.

30. Upon this, the king, the preſident, Bernice, and the reſt who ſat with them, roſe up, and going aſide, they

[6] Ver. 22. *i. e.* to all ſorts of people, both rich and poor.

[7] Ver. 23. *viz.* by his diſciples.

[8] *i. e.* to the Jews. See before v. 17.

[9] Ver. 28. It may be likewiſe literally tranſlated, as well from the Gr. as the Vulg. *you would eaſily perſuade me to become a Chriſtian.* This is the ſenſe which the Syriac interpreter has followed; or, as it is in the Arabian of the Polyglot, *you would perſuade me with few words*; and in the Arabian of Erpenius, *with a ſmall matter*; as if Agrippa had been very far from being moved by what St. Paul ſaid in favour of the Chriſtians.

[1] Ver. 29. It may likewiſe be tranſlated, according to the opinion of the Syriac and of the Arabian interpreter, as if St. Paul had wiſhed to employ not only a few words and a little labour, but a great deal more, that all his audience might embrace Chriſtianity as well as himſelf.

ſaid

ſaid among themſelves; This man hath done nothing that deſerveth death or priſon.

31. Moreover, Agrippa ſaid unto Feſtus; This man might be ſet at liberty, if he had not appealed unto Cæſar.

## CHAP. XXVII.

1. WHEN it was determined that Paul ſhould be [1] carried by ſea into Italy, and that he ſhould be delivered, with other priſoners, into the hands of one named Julius, a centurion in [2] Auguſtus's cohort,

2. We entered into a ſhip of [3] Adrumetum, and ſetting ſail, we [4] went along the coaſts of Aſia: Ariſtarchus of Theſſalonica in Macedonia was with us.

3. The next day we touched at Sidon, where Julius courteouſly treated Paul, ſuffering him to go and ſee his friends, and to provide what he thought neceſſary.

4. Going on from thence, we ſailed under [5] Cyprus, becauſe the winds were contrary.

[1] Ver. 1. Gr. that we ſhould go by ſea into Italy, they put Paul, and ſome other priſoners, into the hands, &c.

[2] There was an entire legion of his name, and the ſoldiers who compoſed it, had the ſame name, and held the firſt rank in the Roman army. This Julius commanded a company of a hundred men of a cohort of Auguſtus's legion.

[3] Ver. 2. A maritime town of Afric. The reading however, in the Greek, is, *Adramytum.*

[4] *Orh.* we ſteered towards Aſia; *i. e.* Aſia minor: the ſhip, ſetting out from Afric, came to Cæſarea, and from thence went along the coaſt of Syria, into a port of the leſſer Aſia: this is the ſenſe which the Syriac has followed; and indeed the Gr. particle which is tranſlated in the Vulg. by *circa*, is ſometimes in the Gr. of the Sept. the ſame thing as *ad*, as it is tranſlated in the Syriac, which reading is likewiſe confirmed by the antient MS. of Alexandria, where we find the word μέλλουτι, which we are to underſtand to relate to the ſhip, *That was going*, ſays he, *into a place of Aſia.*

[5] Ver. 4. Thus we are to tranſlate it with the Vulg. which has very well expreſſed the Gr. word. When they left Sidon, they went with a ſoutherly wind to the north, along the coaſt of Syria, to paſs above Cyprus, which was their right way; but the wind turning about to the north, they were obliged to ſail under that iſland, and afterwards, doubling the iſland, they entered into the ſea of Cilicia.

5. Afterwards, having croſſed over the ſea of Cilicia and Pamphilia, we came to [6] Lyſtra, a city of Lycia:

6. Where, when the centurion found a ſhip of Alexandria that was going to Italy, he made us enter therein.

7. And [7] making way with ſome difficulty for ſeveral days, which we ſpent with coming within ſight of Gnidos, becauſe the wind was contrary, [8] we paſſed under Crete by Salmone.

8. And keeping cloſe to the iſland, we with difficulty came to a certain place, named the [9] good Havens, near to which was the city of [1] Thalaſſa.

9. But after a great deal of time, and it being now dangerous to keep the ſea, becauſe the [2] faſt was already paſt, Paul ſaid to them by way [3] of conſolation;

10. I ſee, ſirs, that we cannot continue our courſe without [4] ſuffering a great deal, and running a riſque, not only of loſing the ſhip with her cargo, but likewiſe our lives.

11. But the centurion rather believed the pilot, and the maſter of the ſhip, than what Paul ſaid.

[6] Ver. 5. In the Gr. it is *Myra*, and this reading is confirmed by the Syriac; but in the antient Gr. MS. of Alexandria it is the ſame as the Vulg. however they ought, according to the opinion of ſeveral learned men, to be corrected from the vulgar Gr. becauſe Lyſtra is in Lycaonia, and is not a ſea port. Grotius however thinks, but it is without the authority of any MS. or any interpreter, that we ought to read Lymira.

[7] Ver. 7. *L. as we ſailed heavily.*

[8] See upon this head v. 4. for the word in the Gr. text is the ſame. The ſenſe is, that having the wind againſt them, they were obliged to ſteer under the iſland, by the cape or promontory of Salmone; whereas their right courſe had been to have ſailed above the iſland, and therefore they coaſted along Crete, which is to the ſouth, inſtead of going to the north.

[9] Ver. 8. *Oth.* fine havens or *fine haven.*

[1] In the vulgar Greek, in the Syriac, and in the two Arabian editions, it is Laſaia; but the reading in the antient Gr. MS. of Alexandria, is *Alaſſa.*

[2] Ver. 9. *i. e.* as it is in the Syriac and in the Arabian of Erpenius, *the faſt of the Jews*, which was the day of expiation, a day very ſolemn among them, as well on account of the faſt, as of the repentance that they practiſe that day. This is the tenth of the ſeventh month, called *Tiſri*, anſwering to our month of *September, and ſometimes to October.* The high winds which generally blow in the Equinoxes, make ſailing at this time dangerous.

[3] *Oth.* forewarning them.

[4] Ver. 10. *i. e.* without being expoſed to violent tempeſts, which we ſhall very much ſuffer from.

12. And

12. And as it was not a convenient haven to [5] paſs the bad ſeaſon in, ſeveral were of opinion that they ſhould go from thence to paſs it, if poſſible, at Phenice, a haven of Crete, lying [6] towards the African wind, and [7] the north weſt.

13. Now the wind being at ſouth, they thought that they ſhould compaſs their deſign; ſo that leaving [8] Aſſon, they coaſted along Crete.

14. But ſoon after, a violent wind aroſe, called the [9] north-eaſt, as we were againſt the iſland.

15. And the ſhip being driven away, and not able to bear up againſt the wind, we let her drive.

16. And the winds caſt us under an iſland called [1] Cauda, and we were at great difficulty to get our boat.

[5] Ver. 12. *L.* to winter; *i. e.* to paſs the winter or bad ſeaſon in; ſeveral however are of opinion, that we ought to tranſlate it according to the force of the Gr. word, *to be therein ſheltered from the tempeſt*; but the Vulg. very well expreſſes the ſenſe and the word which is in the Greek. The Syriac interpreter has likewiſe made uſe of a word which ſignifies generally *to winter*; altho' the ſame word ſometimes ſignifies *a tempeſt*, as well as *the winter*.

[6] Inſtead of theſe two words the Syriac has tranſlated *to the ſouth*; and indeed, in the geographical charts, Afric is to the ſouth of Phenice: but it does not follow, that the port muſt lie at the ſouth. The African wind, which is on one ſide of it, is between the ſouth and the weſt, and is ſtill called to this day, in this ſea, Libeccio; and it is the ſame word which is in this place in the Greek; *i. e.* the wind of Libya or Afric; we call it in the ocean ſouth-eaſt.

[7] In the Greek and in the Latin it is *corus*, which is a Latin word: This wind is called in the ocean, north-eaſt, and in the mediterranean, *maeſtro*. According to this ſituation then, the port of Phenice muſt of neceſſity be in the form of an arc, and not ſtraight.

[8] Ver. 13. Many are of opinion, that *Aſſon* is not the name of a ſmall city of Crete, which is mentioned in ſome antient authors; but that it ought to be tranſlated, *hoiſting ſail they went coaſting very near Crete*. Indeed the Syriac and Arabian interpreters do not think that Aſſon was the name of a place.

[9] Ver. 14. This is the literal ſignification of the word, *euro aquilo*, which is in the Vulg. and which I have kept cloſe to; *i. e.* the wind which is between the eaſt and the north, which is called in the ocean, *north-eaſt*, and in the mediterranean, *greco*. The reading however in the vulgar Greek is, *euroclydon*; *i. e.* a violent caſt wind. Indeed the eaſt wind called *eurus*, cauſes great tempeſts upon this ſea. But the antient Gr. MS. of Alexandria confirms the reading of the Vulg. Beſides, if the wind had been at eaſt, the ſhip would not have had it contrary, as it really was.

[1] Ver. 16. In the vulgar Greek it is *Clauda*; but the Syriac confirms the reading of the Vulg.

17. But having at laſt drawn it up, all the [2] company laboured, and they tied the ſhip [3] with ropes, for fear ſhe ſhould run upon ſome ſands; afterwards, having lowered the [4] ſails, they let her drive.

18. And as we were violently beat by the tempeſt, the next day they [5] lightened the ſhip.

19. And on the third day, the ſailors themſelves caſt the [6] tackling of the ſhip into the ſea.

20. Now neither the ſun nor ſtars appearing for ſeveral days, and the tempeſt continuing violent, we had no longer hope that we ſhould be able to ſave our ſelves.

21. As it was a long time ſince they had [7] eaten any thing, Paul ſtood up in the midſt of the company, and ſaid unto them; Ye ſhould have hearkened unto me, and by not departing from Crete, have avoided this tempeſt, and this [8] loſs.

22. But now I exhort you to be of good cheer, for not one of you ſhall loſe his life, there ſhall be nothing loſt but the ſhip.

[2] Ver. 17. *L.* they made uſe of help; *i. e.* they made all thoſe who were in the ſhip labour, as is uſual in violent tempeſts. *Oth.* they applied every thing to ſome uſe; *i. e.* they made uſe of every thing in the ſhip in order to ſave themſelves.

[3] In tempeſts they make cables paſs quite under the ſhip, to fix her and prevent her working too much.

[4] *i. e.* the ſail-yards to which the ſails are fixed. It may likewiſe be tranſlated, *having beat down the maſt.* It often happens in tempeſts, that they cut the main maſt. But the word, *to lower* or *let down*, which is in the original, ſeems to relate rather to the ſails than the maſt.

[5] Ver. 18. *L.* they caſt over, not only the merchandiſe, as many explain it; for the ſhip was laden with corn which was in the hold of the ſhip: but they threw over-board what came next to hand; *viz.* ſuch things as belonged to the company, ſuch as cheſts, and even ſome particular bales of merchandize which were not in the hold of the ſhip.

[6] Ver. 19. The word in the Latin is *armamenta*, which very well expreſſes the word which is in the Greek; *i. e.* every thing that is neceſſary in rigging the ſhip: and as Apuleius lib. 4. Florid. where he gives the deſcription of a ſhip, ſays, *Omnibus armamentis idoneis ad uſum, et honeſtis ad contemplationem.* It is cuſtomary for ſhips, when they firſt put to ſea, to carry rigging in caſe of neceſſity for a change, which rigging they lay upon the firſt deck in ſhips which have generally more than one deck.

[7] Ver. 21. *i. e.* that they had taken almoſt nothing. In violent ſtorms they that have been often at ſea cannot eat. They only take ſome refreſhment to ſupport themſelves.

[8] *L.* injury; *i. e.* all the misfortune which people ſuffer at ſea in a ſtorm.

23. For

23. For an angel of God, whoſe I am, and whom I ſerve, hath appeared to me this night,

24. And ſaid unto me; Paul, fear nothing; for you muſt appear before Cæſar; know that God hath ſaved, becauſe of you, all thoſe that are in the ſhip with you.

25. Wherefore, ſirs, be of good cheer, for I have this belief in God, that the thing will come to paſs as it has been told me.

26. But we are to be carried even into a certain iſland.

27. Now on the fourteenth night, being driven up and down upon the Adriatic ſea, the ſailors about mid-night thought [9] they ſaw ſome land.

28. And ſounding, they found twenty fathoms of water: afterwards, going a little further, they found but fifteen.

29. Then, fearing leſt they ſhould fall upon ſome rock, they caſt four anchors from the [1] ſtern of the ſhip in expectation of the day.

30. But the ſailors who endeavoured to get away from the ſhip, having put the boat to ſea under pretence of [2] dropping the anchors of the foreſhip, but at ſome diſtance,

31. Paul ſaid to the centurion and to the ſoldiers; If theſe people do not continue in the ſhip, ye cannot ſave yourſelves.

32. The ſoldiers immediately cut the [3] ropes of the boat, and let her go,

33. And as it was juſt day, Paul exhorted every body to eat, and ſaid unto them; It is now fourteen days ſince you have [4] eaten, or taken any thing.

[9] Ver. 27. Gr. came near ſome land, the ſailors ſtill to this day expreſs themſelves after the ſame manner.

[1] Ver. 29. Anchors are fixed in ſhips both at the head and ſtern.

[2] Ver. 30. The Syriac, which has had greater regard to the ſenſe than the tranſlating the very words, ſays, *that they went to fix the ſhip to land*; as if they had not been at a great diſtance from it, and muſt of neceſſity make uſe of the boat to carry the cables and anchors thither, in order to fix them.

[3] Ver. 32. *i. e.* the rope which tied the boat to the ſhip.

[4] Ver. 33. See upon this v. 21.

34. I deſire you therefore to take ſomething to recover your ſtrength: for not one of you ſhall [5] loſe a hair of his head.

35. And, after having ſaid this, he took bread; and when he had given [6] thanks to God in preſence of them all, he afterwards brake it, and eat thereof.

36. Then all of them taking courage, they likewiſe began to eat.

37. Now our company was in all two hundred threeſcore and ſixteen perſons.

38. And after they had eaten enough, they lightened the ſhip by throwing the [7] corn into the ſea.

39. When it was day they knew not in what country they were; but diſcovering a bay, where there was a ſhore, they were deſirous, if poſſible, to run the ſhip in there.

40. When they had therefore taken up the anchors, they let the ſhip go; at the ſame time, looſing the [8] rudder-bands, and hoiſting the [9] mizzen-ſail to the wind, they drew towards the ſhore.

41. But falling upon [1] a narrow neck of land, they run the ſhip aground, and the fore-part ſtuck faſt and remained unmoveable, but the hinder-part was broken by the violence of the waves.

[5] Ver. 34. This is a proverbial expreſſion, to ſignify that not one of them ſhould periſh.

[6] Ver. 35. *i. e.* the prayer or benediction which the Jews pronounce over the bread before they eat it; which the Chriſtians, after their example, likewiſe obſerve.

[7] Ver. 38. The laſt thing they threw over-board was the corn with which the ſhip was laden, and they threw it out in order to raiſe the ſhip higher, that by that means they might more eaſily ſave themſelves.

[8] Ver. 40. If the plural be not in this place put for the ſingular, as is ſometimes cuſtomary among the Hebrews, the ſhip muſt of neceſſity have had two rudders; and we learn from a paſſage of Petronius, that ſhips ſometimes had two in the ſtern, namely, one on each ſide.

[9] This ſail belongs to a little maſt which is in the back part of the ſhip, becauſe the yards to which the other ſails were fixed, which were larger, were lowered; whereas this ſmall ſail of the mizzen was lowered or raiſed with leſs difficulty.

[1] Ver. 41. It was the bay, the water being very deep on each ſide, as the Gr. word, which the Vulg. hath retained, ſignifies.

42. Then

42. Then the ſoldiers reſolved to kill the priſoners, leſt ſome of them ſhould eſcape by ſwimming.

43. But the centurion, who deſired to ſave Paul, prevented them, and ordered that they who could ſwim, ſhould throw themſelves firſt into the ſea, and get to land.

44. As for the reſt of the crew, part were ſaved by planks, and part upon broken pieces of the ſhip; and thus they all got ſafe to land.

## CHAP. XXVIII.

1. HAving then eſcaped, we knew that the iſle was called Malta, where the [1] Barbarians were very kind to us.

2. For they lighted a great fire to warm us, becauſe it rained and was cold.

3. Now Paul having gathered ſome [2] ſticks, which he laid on the fire, there came a viper out of the heat, and faſtened upon his hand:

4. When the Barbarians ſaw this beaſt hang on his hand, they ſaid among themſelves; Without doubt this man is a murtherer, ſince though he hath eſcaped ſhipwreck, [3] *divine* vengeance ſuffereth him not to live.

3. But he ſhook the beaſt into the fire, and it did him no harm.

6. In the mean time they believed that he would have ſwollen, and fallen down dead immediately; But after they had waited a great while, and ſaw no harm come to him, they, on the contrary, ſaid, he was a God.

[1] Ver. 1. Although the iſland depended upon the Romans, it was inhabited by Africans, whom St. Luke calls Barbarians.

[2] Ver. 3. *i. e.* ſome dried vine branches or ſhrubs.

[3] Ver. 4. Theſe Barbarians, who were pagans, worſhipped a divinity called *Vengeance*; whom the Greeks called *Nemeſis*.

7. The

7. The [4] commander of the iſland, called Publius, who had poſſeſſions in this place, received us very courteouſly, and lodged us three days.

8. Now it came to paſs, that the father of Publius was in bed, ſick of a fever and a bloody flux. Paul went to ſee him, and having prayed, and laid his hands on him, he healed him.

9. All the reſt of the ſick in the iſland came afterwards to him, and were healed.

10. Who alſo honoured us with great honours; and at our departure they provided us what was neceſſary for our voyage.

11. Having ſtayed there three months, we went aboard a ſhip of Alexandria, which had been [5] all the winter in the iſle, [6] called Caſtor and Pollux,

12. And when we came to Syracuſe, we ſtayed there three days.

13. From thence, coaſting along [7] the ſhore, we came to Rhegium, and the next day the wind coming to the ſouth, we arrived the day after at Puteoli.

14. Where, finding brethren, we ſtayed with them ſeven days at their deſire: and afterwards we departed for Rome.

15. From whence the brethren who had received news of us, came to meet us as far as the market-place of Appius, and to the [8] three inns, whom when Paul ſaw, he thanked God, and took courage.

[4] Ver. 7. *L.* the prince, Gr. the chief; *i. e.* he who commanded in the iſland for the Romans.

[5] Ver. 11. *i. e.* during the bad weather. See ch. 27. v. 12.

[6] *L.* whoſe ſign was; *i. e.* which were painted either in the ſtern or fore-part of the ſhip; and the ſhips received their names from theſe ſort of images or figures.

[7] Ver. 13. The ſhore of Sicily.

[8] Ver. 15. *Oth.* three lodges, this is the proper name of a place, which St. Luke hath retained.

16. When

16. When we came to Rome, Paul was [9] ſuffered to dwell [1] by himſelf, with a ſoldier to guard him.

17. On the third day he [2] aſſembled the chief of the Jews, who being come to his dwelling, he ſaid to them; Brethren, though I have done nothing againſt the [3] people, nor againſt the cuſtoms of our fathers, I was apprehended at Jeruſalem, where I was delivered into the hands of the Romans;

18. Who, after they had examined me, would have diſmiſſed me, becauſe I had done nothing worthy of death:

19. Which the Jews oppoſing, I was obliged to appeal from them unto Cæſar; not that I have ought to accuſe my nation of.

20. For this reaſon, therefore, I have deſired to ſee and to ſpeak to you; for, [4] for the hope of Iſrael do I bear this chain.

21. They anſwered him; We have not received any letters concerning thee from Judea; neither have any of our brethren, who came from thence, given any evil report of thee.

22. We deſire thee only to let us know thy opinion; for as to this ſect, we know it is every where contradicted.

23. A day then being appointed, great numbers of them came to his houſe, where he diſcourſed and gave teſtimony of the kingdom of God; and from morning to evening he endeavoured to perſuade them, out of the law of Moſes, and out of the prophets, concerning Jeſus.

[9] Ver. 16. The vulgar Greek adds, *the centurion delivered the priſoners to him <whoſe office was to inſpect the troops.* This was an officer, whoſe buſineſs was to inſpect all that paſſed in the camp: but theſe words are not in the antient Gr. MS. of Alex. nor in one of thoſe at Rome, nor in the Syriac verſion, or in the Arabic of Erpenius.

[1] *Oth.* where he would.

[2] Ver. 17. *Oth.* ſent for them to his houſe.

[3] *i.e.* the nation of the Jews.

[4] Ver. 20. *i.e.* for the Meſſiah: the Jews ſuppoſed that he was to be their deliverer; and therefore he was called the hope of Iſrael. *Oth.* for the reſurrection of the dead, which Paul preached, and which he elſewhere called *the hope of Iſrael.*

24. Some believed what he ſaid: but others believed not.

25. As they were going away, not agreeing among themſelves, Paul ſaid to them; Well hath the Holy Ghoſt ſaid, ſpeaking to our fathers by the prophet Iſaiah,

*Iſ.* 6. 9. *Mat.* 13. 14 *Mar.* 4. 12. *Joh.* 12. 40. *Rom.* 11. 8.

26. Go to this people, and ſay to them; [5] Ye ſhall indeed hearken, but ye ſhall not underſtand; and ye ſhall behold, but ye ſhall not ſee:

27. For [6] the heart of this people is waxed thick: they have ſtopped their ears, and ſhut their eyes, leſt they ſhould ſee with their eyes, hear with their ears, apprehend with their underſtanding; and leſt, being converted, I ſhould heal them.

28. Know therefore that [7] this ſaving word of God is ſent to the nations, [8] and they ſhall hear it.

29. After he had ſaid theſe words, the Jews left him, diſputing warmly among themſelves.

30. But Paul remained two whole years in the houſe which he had hired, and received all who came to him.

31. He preached the kingdom of God, and taught with all freedom, without any hinderance, the things which concerned the Lord Jeſus Chriſt.

[5] Ver. 26. *L.* ye ſhall hear with the ear; *i. e.* ye ſhall hear what ſhall be ſaid to ye of the prophecies relating to the Meſſiah; but by reaſon of the hardneſs of your hearts ye ſhall not attend to them. See St. Matth. ch. 13. v. 14. St. Mark ch. 4. v. 12. and St. John ch. 12. v. 40.

[6] Ver. 27. *Oth.* the mind.

[7] Ver. 28. *L.* this ſaving; or, as in the Greek, *the ſaving*; *i. e.* the goſpel which he preached. Nevertheleſs in ſome antient Gr. MSS. and in the Syriac, we read the pronoun *this*, as well as in the Vulg. The goſpel is called *ſalvation*, becauſe thereby the world was to be ſaved: the Syriac has tranſlated *this redemption*.

[8] Syr. for they alſo ſhall hearken to it.

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